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Faculty of Languages and Translation
Department of Islamic Studies in Foreign Languages
English Section

Methodology of Qur'ān in *Da'wah* and Its Role in Promoting the Islamic Discourse in the West

A Thematic and Analytic Study

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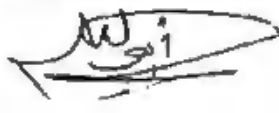

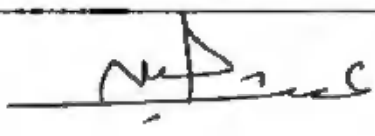
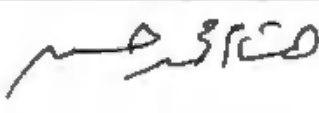
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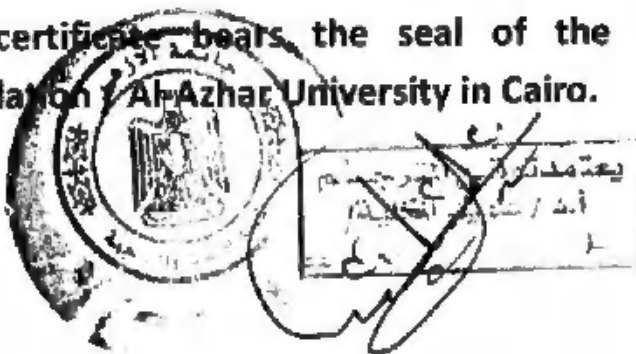
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Dedication

I dedicate this thesis to the memory of my father who instilled in my heart the love for acquiring knowledge when I was a child, the interest in religious and *da'wah* studies when I reached adolescence and the courage to face life with all its ups and downs when I became an adult. Then he died, soon after I had finished my undergraduate studies. Yet, his moral guidance is still backing me in all personal and other spheres. May Allah be merciful to him and add this humble work to the scale of his good deeds.

The thesis is also dedicated to my mother for her great kindness and constant prayer, to my wife who supported me throughout the different stages of the study in all possible means, and to my beloved sons for their unprecedented patience, of which was needed for such a formidable task.

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Table of Transliteration of Arabic Sounds

Adopting the transliteration standards of Library of Congress, the following conventions have been used throughout the dissertation except for names and quotations which are cited as they are shown in the source.

Constants	
Arabic Sounds	Symbols
ء	'
ا	a
ب	b
ت	t
ث	th
ج	j
ح	h
خ	kh
د	d
ذ	dh
ر	r
ز	z
س	s
ش	sh
ص	s
ض	ḍ
ط	t
ظ	z

ع		
غ	gh	
ف	f	
ق	q	
ك	k	
ل	l	
م	m	
ن	n	
ه	h	
و	w	
ي	y	
ـَـ	In pause: ah, otherwise: at	
Vowels		
Short	Long	Doubled
Fathah: ا	ā	uww (At the end of the word ū)
Ḍammah: u	ū	iiy (At the end of the word ī)
Kasrah: i	ī	
Diphthongs		
aw	وْ	
ay	يْ	

Table of Arabic Honorific Symbols

Honorific Symbol	Meaning
ﷻ	Glorified and Exalted is He
ﷺ	May the blessings and peace of Allah be upon him
ﷺ	May the Blessings of Allah be upon him
ﷺ	May the Blessings of Allah be upon both of them
ﷺ	May the Blessings of Allah be upon them
ﷻ	May Allah be pleased with him
ﷻ	May Allah be pleased with her
ﷻ	May Allah be pleased with both of them
ﷻ	May Allah be pleased with them
ﷻ	May Allah be merciful to him

Quotation from the Qur'ān

The quotations from the Glorious Qur'ān are taken from the translation of: Şaheeh International, *The Qur'ān: Arabic Text with Corresponding English Meanings*. Jeddah: Abul-Qasim Publishing House, 1997. A little intervention is made when necessary and to which an indication would be made in the footnote. The name of the *sūrah* always comes first, followed by the *sūrah* number, then the number of the verse. The same method is followed when two or more quotations from the same *sūrah* appear successively.

Quotation from the Bible

The quotations from the Bible are taken from; *the 21st Century King James Version (KJ21**, Deuel Enterprises, Inc., 1994, Gary). *KJ21** is ■■ updating of the King James Version (KJV) of 1611 A.C. containing the Old and New Testaments Translated out of the Original tongues and with the Former Translations accurately compared and revised (American Bible Society Institute in the year 1816, New York).

Name of the Book is mentioned first, followed by the chapter and the number of the verse.

Prelude

Humanity has never dispensed with the mission of *da'wah*, or call, to Allah. Rather, Allah ﷻ has not sent all His Messengers ﷺ but to call people to Him, give glad tidings of the great reward to those who obey Him, and warn the disobedient of the severe punishment. Allah ﷻ says: "And We send not the messengers except as bringers of good tidings and warners. So whoever believes and reforms - there will be no fear concerning them, nor will they grieve. But those who deny Our verses - the punishment will touch them for their defiant disobedience."¹ He ﷻ also affirms: "[We sent] messengers as bringers of good tidings and warners so that mankind will have no argument against Allah after the messengers. And ever is Allah Exalted in Might and Wise."²

The *da'wah* of every Messenger was based on the revelation that Allah has descended to him and the reminder that Allah ﷻ has supported him with. The Glorious Qur'ān thus tells that Prophet Noah عليه السلام addressed his people: "O my people, there is not error in me, but I am a messenger from the Lord of the worlds. I convey to you the messages of my Lord and advise you; and I know from Allah what you do not know. Then do you wonder that there has come to you a reminder from your Lord through a man from among you, that he may warn you and that you may fear Allah so you might receive mercy'."³ Likewise, the Noble Qur'ān tells that Prophet Hud عليه السلام declared: "'O my people, there is not foolishness in me, but I am a messenger from the Lord of the worlds. I convey to you the messages of my Lord, and I am to you a trustworthy adviser. Then do you wonder that there has come to you a reminder from your Lord through a man from among you, that he may warn you..."⁴

Prophet Muḥammad ﷺ made clear that the Glorious Qur'ān is the basis and the groundwork for his call. He thus ascertained as the Glorious Book reads: "... And this

¹ Al-An'ām 6:48-49.

² Al-Nisā' 4:165.

³ Al-A'rāf 7:61-63.

⁴ Al-A'rāf 7:67-69.

Qur'ān was revealed to me that I may warn you thereby and whomever it reaches..."¹ According to another verse: "Say, 'I only warn you by revelation.' But the deaf do not hear the call when they are warned."² Prophet Muḥammad ﷺ would call people to their Lord ﷻ and lead them out of the darkness of polytheism and disobedience unto the light of monotheism and obedience by reciting the dignified Qur'ān on them and explaining to them its meanings and rules. This is evident in Allah's statements: "[He sent] a Messenger [Muhammad] reciting to you the distinct verses of Allah that He may bring out those who believe and do righteous deeds from darknesses into the light. And whoever believes in Allah and does righteousness - He will admit him into gardens beneath which rivers flow to abide therein forever. Allah will have perfected for him a provision."³

Consequently, studying the methodology of the Great Qur'ān in *da'wah*, its features, and methods is necessary for carrying out the very mission of *da'wah* and attending to its duties in the manner that Allah ﷻ has ordained. The role of the purified *Sunnah* of the Prophet then follows as it gives a practical clarification to the Glorious Qur'ān and is in line with it. This is the greatest blessing which Allah bestows upon His servants for which they must remember Him and be grateful to Him. He ﷻ says: "Just as We have sent among you a messenger from yourselves reciting to you Our verses and purifying you and teaching you the Book and wisdom and teaching you that which you did not know. So remember Me; I will remember you. And be grateful to Me and do not deny Me."⁴

Besides, Allah ﷻ has honoured the nation of Islam by decreeing that its people are the best of people ever raised up for mankind. This is established in the Qur'ān when Allah ﷻ recalls: "You are the best nation produced [as an example] for mankind. You enjoy what is right and forbid what is wrong and believe in Allah. If only the People of the Scripture had believed, it would have been better for them. Among them are

¹ Al-An'ām 6:19.

² Al-Anbiyā' 21:45.

³ Al-Ṭalāq 65:11.

⁴ Al-Baqarah 2:251-52.

believers, but most of them are defiantly disobedient."¹ Yet, this status granted to the Muslim nation is conditioned to their fulfillment of the duties of *da'wah* to the truth, enjoining people to do good and forbidding them from doing evil. Besides, a thorough contemplation into the history of the noble Companions of the Prophet reflects the extent to which they realized the obligation of the Muslim nation in calling other nations to the true Path of Allah.

The Glorious Qur'ān is undoubtedly rich with clear milestones for the methodology of calling to Allah and competent in presenting a unique example of what should distinguish the Islamic discourse. However, the negative attitude of many Muslims today, especially those residing in the West, alongside their unawareness of the Qur'ānic approach in guiding people and addressing them have inevitably led to presenting Islam in a distorted and fallacious way causing huge misunderstandings in many cases. As it cannot be denied, the West has a dominant authority and a preponderant media that enable them to spread their thoughts and to be - at many times - selective; when an incorrect idea shapes in the West, it circulates in and has influence on the whole non-Muslim world. From this standpoint, it is crucial to study the methodology of the Glorious Qur'ān in *da'wah* in order to disclose the accurate reality of Islam, manifest its shining true image to the whole world, remove the misconceptions some people have about Islam, and improve the Islamic discourse in the West.

Due to this, the researcher decided to write up his thesis under the title "The Methodology of Qur'ān in *Da'wah* and its Role in Promoting the Islamic Discourse in the West - A Thematic and Analytic Study" to be submitted for getting the Ph.D. degree from Al-Azhar University, Faculty of Languages and Translation, Department of Islamic Studies in Foreign Languages, The English Language Section.

¹ Āli 'Imrān 3:110.

Problem Statement:

■ is well-established that the Noble Qur'ān is the final of all the heavenly revealed Messages and the Book of divine guidance that man does not deviate if he follows and - conversely - becomes miserable by turning away from. Consequently, this seal of divine Messages shows the most perfect concern for calling people to all that draws them close to their Creator and achieves their success both in this world and the Hereafter.

This research is thus an attempt to identify the methodology of the Noble Qur'ān in *da'wah*, its bounds, details, and the scope of the possibility of reaching - through it - transparent and practical milestones that can be beneficial at the individual, societal, and international levels especially those related to promoting the Islamic discourse in the West. Such attempt requires studying the linguistic and technical definitions of the words *manhaj*, methodology, and *da'wah*; and shedding light ■ the main Qur'ānic words related to the word *da'wah*. The research subsequently calls for a study of the virtue of *da'wah*, its importance, ruling on it and people's need for it. This asserts the demand to clarify the objectives of *da'wah* in line with the Noble Qur'ān, its features, definition of the methodologies of the Great Qur'ān in *da'wah*, their divisions and the distinction between methodologies of *da'wah*, its styles and means. Afterwards, an attempt is needed for exploring how the methodology of the Glorious Qur'ān in *da'wah* can enhance the Islamic discourse in the West.

Importance of the Study:

The current study is important for the following main reasons:

1- The methodology of the Noble Qur'ān in *da'wah* excels all other defective human methodologies. Allah ﷻ says: "Then do they not reflect upon the Qur'ān? If it had been from [any] other than Allah, they would have found within it much contradiction."¹ He ﷻ also says: "... With Allah is the far-reaching argument..."²

¹ Al-Nisā' 4:82.

² Al-An'ām 6:149.

2- The Muslim nation is in great need to give adequate attention to the issue of promoting the Islamic discourse in light of the Noble Qur'ān; the pure and accurate source of the religion of truth. Such need is particularly greater in the West, where misconceptions about Islam are widespread.

3- The study of "The Methodology of the Qur'ān in *Da'wah* and its Role in Promoting the Islamic Discourse in the West" is considered a solid basis for exploring the best method of presenting Islam in the West. This is to be achieved through the proper understanding of the objectives of *da'wah*, its features and styles along with the earnest endeavour to apply such understanding in practice.

4- Additionally, the study of the methodology of the Noble Qur'ān in *da'wah* and its role in promoting the Islamic discourse in the West helps the *du'āh* as well as Muslim concerned figures and foundations there to recognize the various passages to the heart, mind and sense. Furthermore, it brings to their awareness the efficient manners and styles of the Islamic discourse in the West.

Research Objectives:

The research aims at answering the following questions:

Firstly: What is the definition of the term "*manhaj*"?

Secondly: What is the meaning of the term "*da'wah*"? What are its usages in the Glorious Qur'ān? What are the Qur'ānic terms related to it?

Thirdly: What is the virtue of *da'wah* to Allah? What is the ruling on it? What is the need to it both in Muslim and non-Muslim countries? And what is the importance of studying the methodology of the Glorious Qur'ān in *da'wah*?

Fourthly: What are the Qur'ānic objectives of *da'wah*? What are the specific features of *da'wah* as portrayed by the Noble Qur'ān?

Fifthly: What is meant by the methodologies of the Glorious Qur'ān in *da'wah*? What is the difference between the methodologies, styles and means of *da'wah*?

Sixthly: What are the types of the methodologies of the Glorious Qur'ān in *da'wah*? What is the definition of each type? What are the milestones of it?

Seventhly: What is the role of the different methodologies of the Glorious Qur'ān in *da'wah* in correcting the widespread misunderstanding about Islam in the West, and promoting the Islamic discourse there?

Research Hypothesis:

The Qur'ān's way of *da'wah* is accurate and free from defects. It is a comprehensive path calling people to whatever benefits them in this world and the Hereafter. The various methodologies of the Noble Qur'ān in *da'wah* are very distinguished and their pillars, features, and styles are of unique effectiveness either generally or with regard to *da'wah* aiming non-Muslims. Benefiting from such methodologies and applying them do not only benefit the Muslim nation, rather; they also refine *da'wah* and the Islamic discourse in the West.

Research Methodology:

The methodology that the researcher will follow throughout the whole work can be represented in the following two points:

1- The Thematic Approach: By studying the objectives of *da'wah*, its features, methodologies, and styles as portrayed by the Great Qur'ān and the directives of some of its verses, their intents, values, and secrets that encompass the topic of research. Variety

in the selection of such verses will be taken into account in order to keep the comprehensiveness of the study; and to avoid repetition except when needed.

2- The Analytical Approach: This will be accomplished by checking the most important and popular books of exegesis of the meanings of the Qur'ān - both the old and the modern ones - for an analytical study of the meanings of the Qur'ānic verses related to the objectives of *da'wah*, its features, methodologies and styles. Diverse verses will be considered in order to maintain the comprehensiveness of the study and prevent repetition except when needed.

In the meantime, benefit will be generally sought from literature on the Islamic *da'wah* in general or that related to the West in particular; as well as written works on the Islamic discourse. In the light of all the foregoing, the study will focus on the methods through which a comprehensive conception aiming at promoting the Islamic discourse in the West can be effectively reached.

Literature Review:

There are many academic studies that have dealt with *da'wah* whether generally or in the West, its methodologies or the Islamic discourse. To the best of the researcher's knowledge, such studies fall under one of the following categories:

1- Studies that have been made ■ the methodologies of *da'wah* to Allah, its styles and its means. Examples of such works are:

a) A PhD dissertation made by Dr. 'Abdullah 'Abdelḥamīd 'Abdullah Darwīsh under the title: "*Manhaj al-Da'wah ilā Allah min Khilāl Sūrat Āli 'Imrān*" (The Methodology of Da'wah to Allah According to Sūrat Āli 'Imrān), al-Azhar University, faculty of Usul al-Din, department of al-Da'wah wa al-Thaqafah al-Islamiyyah, Cairo, 1427 AH, 2006 CE. This study consists of five chapters. The first chapter deals with aspects of *da'wah* on the basis of *sūrat* Āli 'Imrān. This includes topics relating to faith, namely;

belief in Allah, the angels, the Prophets, the Books, the hereafter and the predestination. It also covers some issues connected with Islamic law such as Hajj and the prohibition of usury as well as ethics highlighted by *sūrat Āli ‘Imrān* such as piety, patience, truthfulness, spending in the cause of Allah, asking for Allah’s forgiveness, forbearance, suppressing anger, pardoning people and being kind to them. The second chapter discusses *dā‘iyah* (caller to Allah) as portrayed by *sūrat Āli ‘Imrān*, his mission and his characteristics. The third chapter examines the *mad‘uwwīn* (people who are called to Allah) according to the same *sūrah* and their position on the Islamic *da‘wah*. This includes the People of the Scripture and their position on the Islamic *da‘wah* and the hypocrites and their position on the Islamic *da‘wah*.

The fourth chapter explores means of *da‘wah* as implied by *sūrat Āli ‘Imrān*; being, *jihād* (strive in the cause of Allah) only for defensive purposes to remove injustice, and ensure security and religious freedom, telling stories and giving examples. Finally, the fifth chapter examines the styles of *da‘wah* which are displayed by *sūrat Āli ‘Imrān* i.e. winsome, good admonition and arguing in the best manner.

I would like here, however, to remark that what have been regarded by Dr. Darwīsh in chapter four as being the means of *da‘wah* indicated by *sūrat Āli ‘Imrān* are in fact some of the subsidiary styles of *da‘wah*. This is because means of *da‘wah*, as will be argued in detail subsequently, are tools that convey *da‘wah* from its source to the *mad‘uwwīn* such as the written means of *da‘wah*, natural and material means of *da‘wah* based on movement, and the media communication means of *da‘wah* like radio and television etc.

b) A master’s thesis done by Ramaḍān ‘Abelsamī’ Ibrāhīm Khidr Ballah entitled: "*Al-Manhaj al-Hissi fi Daw’ al-Qur’ān wa al-Sunnah wa Atharuhu fi al-Da‘wah ilā Allah*" (The Sensible Methodology in Light of Qur’ān and *Sunnah* and Its Impact on Da‘wah to Allah), al-Azhar University, faculty of Usul al-Din, department of al-Da‘wah wa al-Thaqafah al-Islamiyyah, Calro, 1426 AH, 2005 CE. Such study Includes a prelude, an introductory chapter, and three main chapters. The first chapter discusses features

of the sensible methodology in light of the Glorious Qur'ān and the purified *Sunnah* such as its strong effect ■ the human soul, its suitability for calling all people whatever their beliefs may be, its validity for addressing all human intellects, diversity of its proofs, its compatibility with the human nature, and its efficiency in confuting the *mad'uwwyīn*. The second chapter deals with fields of the sensible methodology in light of Qur'ān and *Sunnah*; being, establishing the true faith as well as enjoining good and forbidding evil. The third chapter covers means of the sensible methodology in light of Qur'ān and *Sunnah* of which the most important are telling stories, miracles with which Allah supported His Prophets to prove their truthfulness, arousal of interest in the reward and threatening from the punishment as proven by verses on *da'wah* of the Prophets to their peoples, giving examples ■ well as leading by example. Again, the writer of the present dissertation opines that these are not means of the sensible methodology of *da'wah*, but rather they are some of its styles as will be discussed later.

Finally, mention of the main results of the thesis in hand is made. It is thus stated that the sensible methodology is of special importance to the spread of *da'wah* and the clarification of its objectives to the *mad'uwwyīn*, and that such methodology was used by all the Prophets of Allah. Recommendations comprised connecting *da'wah* with Qur'ān and *Sunnah* as these two sources are the foundation of *da'wah* and the best ways to persuasion and guidance. Besides, *du'āh* (callers to Allah) and Muslim foundations were advised to take an interest in unveiling indications of the scientific miraculous nature of the Noble Qur'ān, and to concern themselves with studying the conditions, languages and habits of their addressees.

c) A master's thesis written by Nāṣir Muḥammad Missallam Sālim entitled: "*Manhaj al- al-Qur'ān fī Da'wat Ghayr al-Muslimīn*" (The Methodology of Qur'ān In Calling non-Muslims to Allah), al-Azhar University, faculty of Usul al-Din, department of al-Da'wah wa al-Thaqafah al-Islmiyyah, Cairo, 2011. This study consists of three chapters. The first deals with categories of the non-Muslim *mad'uwwyīn* being the atheists, the Sabeans, the Magians, the polytheists, the Jews and the Christians. The second chapter discusses the methodology of the Glorious Qur'ān in calling non-

Muslims to Allah and shows that the Noble Book speaks to each one of the categories listed above in a special way suiting it. For example, the Qur'ān reminds the Jews of the characteristics of Prophet Muḥammad which are mentioned in the Torah and of the reality that Prophets Abraham and Jacob advised their children to follow the religion of Islam. Likely, as far as the Christians are concerned, the Great Qur'ān tells them about the invalidity of trinity, informs them that Jesus is Allah's servant and Prophet but not His son, reminds them of the good news that Jesus gave about the final Prophet of Allah i.e. Muḥammad ﷺ, and makes clear to them the high status of Prophet Jesus ﷺ in the sight of Islam.

The third chapter discusses features of the Qur'ānic methodology in calling non-Muslims to Allah. It thereby stresses acknowledging the true beliefs and valid practices of the People of the Book as a basis for a positive communication with them, calls to social interaction with them, and proves that admitting advantages lead to overcoming disadvantages.

The prime results of the thesis under discussion are then pointed out; being that, studying history of religions is of central importance, objectivity and comprehensiveness are necessary for fruitful discussion on the doctrines and worships of non-Muslims, that such discussion should adopt scholarly approach rather than sentimental one, and that common human feelings should be respected and high moral standard should be followed while calling non-Muslims to Allah.

2- Studies that have dealt with dialogue with Christians or non-Muslims, its etiquettes, history and reality. Examples of such studies are:

a) A published research that was done by Professor Dr. Muḥammad Muḥammad Ridwān Abū Laylah under the title "Interfaith Dialogue; A Muslim Approach," Journal of the Faculty of Languages and Translation, no. 27, 1418 AH, 1997 CE. In this in-depth research, which focused mainly upon the relationship between Islam and the West and used both Western and Arabic sources, Prof. Abū Laylah discussed grounds on which people of different religions can enter into dialogue, come together and

establish strong human ties, with (a) hope of building up a good life on earth. He explained that amongst the concerned grounds are showing respect to all people ■ they are all Allah's creatures and they are all subject to His laws and sustained by Him; and, safeguarding all humanity against aggression and removing all barriers that separate people by race and colour. The writer thus emphasized that religion is to be taught only by example and persuasion but not by compulsion, that arguing in the best manner should be followed as an efficient method of *da'wah* especially with People of the Scripture, that fighting in Islam is only permissible for defensive reasons and is by no means allowed when there is no dictatorial obstacle between the people and the message.

Prof. Abū Laylah explained that Prophet Muḥammad ﷺ made every effort to keep peace, did not advocate war except as a last resort, and concluded the first peace treaty in history to give equal rights to Jews and Muslims. He added that the Prophet ﷺ set the example for Muslims not only to tolerate others, but also to mix with them in daily life. He then proceeded that Islam is ready to establish strong and human relations with Christians (and Jews). To achieve this goal, Islam uses every possible means such as contact and social interaction in daily life. Hence, Islam allows Muslims to eat from the food of the People of the Book and permits their ■■ to marry from women of the People of the Book.

■ was then proven by both texts from the Glorious Qur'ān as well as practice of Prophet Muḥammad, his Companions and Muslims throughout history that Islam makes all people equal, shows tolerance to them all, and respects and protects all houses of worship including synagogues and churches. In contrast, Prof. Abū Laylah made some mention of the suffering of the Jews under the Catholic Church in Spain and elsewhere in Europe, and the enormous difficulty that Muslims had during the terrible years of Inquisition in Andalusia until they, like the Jews, in 1018 AH – 1609 CE were thrown out of Spain. However, he pinpointed that such mention was only made to warn against what could happen if the strict rules of Inquisition come back in today's world and to show that different parties have to understand the human

nature before they can remove the deep seated hostilities between the different religions. Such hostilities were, for centuries, fed by fanaticism and narrow-mindedness.

The writer proficiently answered the question why in Islam a non-Muslim can not be a head of state. On the other hand, he removed the misunderstanding relating to the duty of the non-Muslim minorities to pay *Jizyah*.

Prof. Abū Laylah then outlined points of agreement between Islam and Christianity. He mentioned that both Muslims and Christians entertain the same view of life and ethics. Their view of mankind and of creation is one and the same. Both religions believe that Allah created Adam and Eve, placed them in paradise and commanded them not to listen of Satan and that eating of the tree thereby caused them to be discharged. Both Muslims and Christians believe in the Prophets and the human need for their guidance. They all believe in the importance of the revelation and the sacred Books. Jesus ﷺ has a special place in the Muslim Sacred Book and tradition, and so does the mother of Jesus. Both Muslims and Christians believe in the Hereafter and the Resurrection. They believe in the angels and other unseen facts. Even if Muslims and Christians differ about Jesus as central to belief, we find that Islam holds him with respect and reverence. In no way was Jesus attacked or criticized in the Qur'ān. Allah ﷻ exalted him on earth and in the hereafter as is clearly stated in the Qur'ān. But the followers of Jesus, who exaggerated about his position, are criticized. The miraculous virgin birth of Jesus, his miracles, his ascension to Allah, are all acknowledged in the Qur'ān, but it should be said that when the Qur'ān tells of his immaculate birth it is always immediately preceded by a reference to Adam's creation, and followed by the context of a statement of Allah's power. The virgin birth of Jesus is one example of the power of Allah ﷻ, not a special achievement by the baby Jesus. Hence, it is not surprising that the Gospels frequently call Jesus Prophet, Messenger or Servant of Allah. The writer cited texts from the Gospels in support of his statement.

Finally, Prof. Abu Laylah concluded his pioneering research by stating that there is a broad basis for agreement between Muslims and Christians. He asserted that such common ground is closer to Allah than the areas in which the two parties dispute about details. He ended his research with a brief statement saying to Christians that the amount of information that the Muslims have in their Qur'ān and the Sunnah about Jesus is enough for them to follow him and love him. He expressed his wish that the Christians had an equal amount of knowledge and respect for Prophet Muḥammad ﷺ who, by any standard of judgement, was also a great Prophet and a great lover of humanity, and whose final religion is universal.

b) A master's thesis that was done by Dr. Kamal Boraig'a Abd Al-Salam under the title: *Muslim Christian Interfaith Dialogue (Hiwār) History and Nature*, al-Azhar University, faculty of Languages and Translation, section of Islamic Studies in English, Cairo, 2003. This study consists of four chapters. The first chapter deals with definition of interfaith dialogue, discusses the necessity of interfaith dialogue, and examines interfaith dialogue in Qur'ān, *Sunnah* and Muslim scholarship. The second chapter covers origin and developmental stages of interfaith dialogue, historical background, nature and scope of interfaith dialogue, a case study on John of Damascus and Interfaith dialogue, Christian living in Muslim countries and interfaith dialogue, Muslim-Christian interfaith dialogue in the 20th century, and interfaith dialogue between the Vatican and al-Azhar.

In the third chapter, the researcher explored common beliefs and values between Muslims and Christians as a basis for interfaith dialogue. In the fourth, he made analytical and critical study of the apology of the Nestorian Patriarch Timothy I with the Abbasid Caliph al-Mahdī. The researcher reached that the methodology and technique used in the apology are generally polemical and defensive though they bear a high spirit of tolerance and affection. He concluded that the concerned apology reflects the stability of the non-Muslim minority under the Muslim rule and the tolerance that the Muslim rulers showed them.

Finally, main results of the thesis in hand were mentioned. They included that Muslims throughout history would not force non-Muslims to embrace Islam. Instead, they would encourage dialogue as a means to carry out *da'wah* and achieve mutual understanding. Besides, Muslims' written works on comparative religion was polemic. They were not carried out to attack people of other religions but they were intended to defend Islam and fend off the unfounded allegations of non-Muslims. A proof for this, according to Dr. Kamal, is that many of the titles that were given to the works under discussion were indicative of the fact stated above. This applies to books such as *al-Rad* (The Confutation) by al-Jāhiz, *Al-Jawāb al-Ṣaḥiḥ li Man Baddal Dīn al-Masīḥ* (The Correct Reply to Those Who Altered the Christ's Religion) by Ibn Taymiyah, and *Hidāyat al-Ḥayārā fī Ajwibat al-Yahūd wa al-Naṣārā* (Guiding the Confused to the Replies to the Claims of the Jews and the Christians) by Ibn al-Qayyim. Dr. Kamal then recommended that dialogue with non-Muslims should not be restricted to points of diversion. Rather, it should - sincerely and objectively - comprise points of conversion.

3- Studies that have been carried out on the relationship between the East and the West and the ways to real mutual cooperation between them for the well being of the whole world. An example of such studies is a paper under the title "*Al-Sharq wa al-Gharb wa Isti'adat al-Thiqah al-Mafqūdah*" (The East and the West and the Recovery of the Missed Trust) that was prepared by Prof. Dr. Maḥmūd Ḥamdī Zaqqūq and that he delivered at the conference of *Al-Sharq wa al-Gharb Naḥw Ḥiwār Ḥaqāqī Insānī* (The Orient and the Occident. Towards a Civilizational and a Humane Dialogue) held by the Muslim Council of Elders, Florence, 1436 AH, 2015 CE.

Prof. Dr. Zaqqūq started his study by stating that certain conditions must be met for developing trust between any two human groups. Such conditions are to recognize the other, to deal with them on a foundation of equality and fellowship and that the two sides mutually respect one another, understand each other's positions, circumstances, culture, faith and civilizational peculiarities, remove the misconceptions they have regarding one another, perceive the common historical, cultural and religious values between them to be used for their universal well-being,

show tolerance to one another and cooperate for their general peace and stability. It was then asserted that the trust did actually exist in the past between the East and the West. The writer gave several proofs in support of his view such as the fact that Muslims are commanded by the Glorious Qur'ān to believe in all the Prophets and Books sent by Allah. He added, the Europeans came only to know about the Greek philosophy via Arabic compilations and would come in groups to Andalusia in the Medieval Period to learn in Muslim universities. Similarly, since the middle of the nineteenth century, many Muslim students have started to travel to Europe to study at its universities.

The writer then mentioned that trust between the East and the West shook for both ancient and modern factors such as the Arab conquest of Andalusia, the Crusades, the Ottoman conquest of Balkan and the siege of Vienna, the Western colonial invasion of the Muslim world in the modern period, the Balfour Declaration issued by the British government in 1917 announcing support for the establishment of a "national home for the Jewish people" in Palestine, the Western clear bias in favour of Israel in its policy against the Arabs especially Palestine since 1948 and up to the present moment, the war against Iraq in 2003, and the claim that has been widely circulating in the Western media since the 11th of September 2001 holding that Islam is the religion of terrorism despite of the numerous real incidents when terrorism was committed by non-Muslim Westerners.

Prof. Dr. Zaqqūq then opined that the obstacles to the recovery of the missed trust between the East and the West are: (1) the claim that a clash of the Eastern and the Western civilizations is inevitable which is disapproved by Islam which calls different peoples to maintain good relations with each other, and proven untrue by reality bearing in mind, for example, that parties of the world war I and II belonged to one and the same civilization, (2) the Western ignorance of Muslim sufferings (Bosnia and Palestine are typical cases), (3) and the Western try to impose globalization with all its advantages and disadvantages though it is the absolute right of the Muslim world to choose from globalization what suits it and to reject what goes against its values and traditions.

Finally, the writer mentioned that the Muslim world should understand that Western policies are not the same and that some Western countries have fairer attitudes towards peoples and countries of the East. He suggested that in order to recover the missed trust between the East and the West, specific conditions should be met. They are: (1) no side should believe in its superiority over the other or seek to dominate ■ by force, (2) the two sides should accept the civilizational distinction between them and acknowledge each other's contribution to the world's prosperity, (3) to resort to dialogue rather than the use of violence, (4) to recognize that the best way to get rid of terrorism is to understand its basic reasons and work for their removal putting into consideration the difference between rejected aggression and legal struggle to restore fundamental rights, (5) to focus on points of accord between the Muslim world and the West, (6) and to discuss all the economic, political and military aspects in an open manner that guards the interests of the two parties.

4- Studies that have been based on field researches related to some *da'wah* questions in the West or in some of its parts. Examples of such studies are:

a) A PhD dissertation made by Dr. Gharīb Muḥammed Abū Zayd Khalīl under the title *"The American Perception of Islam and Muslims after the Eleventh of September,"* al-Azhar University, faculty of Languages and Translation, section of Islamic Studies in English, Cairo, 2010. This study comprises five chapters and an appendix of interviews with American-non-Muslims. The first chapter discusses history and trajectory of Muslims in America. The second unveils the widespread allegations and misconceptions about Islam and Muslims in the American media. The third chapter of the dissertation under discussion deals with Islam and Muslims in American contemporaneous literature. It shows that most of the American writings whether in prose or verse depict the Muslim woman as being isolated from practical and social life, and claims that armed Muslim outsiders come to the West to terrorize its people, that the Muslim norms can never be in harmony with the Western values, and that Islam is a merciless religion.

The fourth chapter explores challenges facing Muslims in the United States and the fifth one finds out the American perception of Islam and Muslims after September the 11th and the role that the American Muslim organizations and presenters of Islam can play in correcting the wrong stereotypes about Islam, its teachings and its Prophet. The appendix to the end of the dissertation contains interviews with non-Muslim Americans that tried to investigate their personal impression on matters such as Islam in America, the status of woman in Islam, the connection between Islam and terrorism, the way in which the American media represent Islam and whether such way changed after September the 11th. Finally, Dr. Gharīb's stated that despite of the fact that Americans generally paid greater attention to Islam after September the 11th, and that some of them started to have a better understanding of it; yet, Muslims still need to do their best to combat the Islamophobia spread widely in the United States due to both the Americans' traditional misconceptions about Islam and their partial media.

b) A PhD dissertation made by Dr. Muṣṭafā 'Alī Amīn Khaṭṭab entitled "*Examining the Image of Islam and Muslims in the American Media with ■ Special Reference to Fox News (Post 9/11)*," al-Azhar University, faculty of Languages and Translation, section of Islamic Studies in English, Cairo, 2013. This study consists of five chapters. The first chapter presents an overview on the image of Islam and Muslims in the West. The second and the third chapters investigate the art of propaganda and manufacturing enemy image, and the image of Islam and Muslims on Fox Channel respectively.

The fourth chapter of the concerned dissertation finds out the impacts of demonizing Islam and Muslims in the Media; being, fueling negative views on Islam and Muslims, supporting and marketing the war on terrorism, lack of sympathy for Muslim suffering in different areas of the world, rise of anti-Americanism in the Muslim world, emergence and increase of Islamophobia in the West, the augmentation of hate crimes and the curtailing of Muslims' civil and religious liberties in the West such as opposing Islamic immigration, schools, banking, charities, religious foundations as well as, at some times, considering Muslims guilty by association.

The fifth chapter displays testimonials of Fox New's bias against Islam and Muslims and refutes briefly some of the most common misconceptions about Islam, Muslims in the Media, and offers some suggestions for challenging stereotypes in the media. For example, Muslims of America are advised to learn from and follow the example of the American Blacks and Catholics who fought discrimination until they could get back their legal rights. Besides, he recommended the American Muslims to unite and to play positive roles in politics and in the media.

Regarding the role of the *masjid*, Dr. Muṣṭafā outlined that only half of the *masājid* in the United States are served by professionally trained *imāms*. As for the other half, they are served by volunteers who have not received formal Islamic education. Besides, most of the *imāms* who come from Arab countries do not master the English language and do not understand the cultures, needs and challenges of their communities. They fail to connect with their congregation or reach out to other faith communities. He then asserted that *imāms* must be well-established in traditional Islamic knowledge, trained in public speaking with a good command of foreign languages, familiar with modern technology, and able to empower the youth, men, women and children through education. He added, the properly qualified *imāms* are even increasingly burdened with social services (such as counseling, divorces, funerals) and hindered by the narrow-minded policies of their employers. He consequently recommended Islamic centers to invest in hiring full-time or part-time counselors to help address the community's social problems and indicated that this will enable *imāms* to focus their attention on serving the religious needs of Muslims and building bridges with people of other faiths.

Finally, Dr. Muṣṭafā ended his dissertation with general recommendations. American Muslims were thus invited to differentiate between Islam and their own cultural\tribal practices. In addition, Muslim organizations in America were recommended to put together a department of speakers to represent Islam and Muslims in the media. They were also advised to stand up against violations of the rights of other minority groups, and to collaborate with non-Muslim organizations and work with them against the issue of discrimination.

5- Studies that have been dedicated for covering issues relating to Muslim minorities and the problems they face in the West. An example of such studies is a refereed published research that was done by Professor Dr. Ra'fat Ghunaymī Ḥifnī al-Shaykh and that he delivered at the *Al-Mu'tamar al-Dawlī Hawla al-Muslimīn fī 'Urubbā* (The International Conference on the Muslims' Conditions in Europe) under the title "*Al-Aqaliyyāt al-Islāmiyyah fī 'Urubbā*" (Muslim Minorities in Europe,) Islamic Universities League, Cairo, 2000. Dr. Ra'fat started his paper by indicating that though Muslims' existence in Spain started with the Arab conquest of Andalusia, most of the parts of Western Europe knew Islam through the Turkish, Asian and African immigrants and traders who kept their culture and identity and exemplified Islam. He then added that Muslims in Europe are still seeking to reinforce their stay, doing their best to establish and look after their Muslim foundations, and expecting help from the Arab and Muslim countries.

The writer then briefly propounded the conditions of Muslims in a number of the Western Europe countries. It was thus indicated that the first Muslims to live in England were merchants who came from India during the nineteenth century and established the oldest Muslim association in Western Europe in the year 1886. Afterwards, great numbers of Muslims came to England from Pakistan, Africa and Southern Arabia. They established their associations, mosques, cultural centres and graveyards in many English cities such as London, Manchester, Cardiff, etc. The writer then noticed that British Muslims represent the most stable Muslim community of Western Europe and that Islam in England is no longer regarded as ■ "foreign religion."

As far as France is concerned, the paper in hand explained that the majority of the Muslim population there has come from the former French colonies in North and West Africa. Nevertheless, the Muslim community in France is the biggest Muslim community in Europe exceeding the number of several millions and forming ■ sixth of the total number of the foreign workers of the European market countries.

On the other hand, Belgium recognized Islam in 1974 and its governmental authorities allowed Muslim education in private Islamic schools in 1975.

The writer also unveiled that most of the Muslims of Netherlands are workers who came originally from Turkey, Morocco, Egypt, India, Pakistan, Indonesia, Iraq, Iran, Jordan, Malaysia, Pakistan, Tunisia, Algeria, Uganda, Yugoslavia and Suriname of South America. He proceeded that the interaction of the Dutch Muslims with the large community there is indicative of their passing through all national, geographic and lingual distinctions and their unified efforts with native citizens for common welfare. He remarked that libraries of some countries of Western Europe contain much of the Muslim intellectual heritage and their museums have a lot of the ancient Islamic monuments that they held up during their colonization of some of the Muslim countries. However, all these treasures attract big numbers of Muslim students and others to visit Western Europe for educational and touring purposes.

Finally, Dr. Ra'fat explored some of the problems that Muslim minorities of Western Europe have. Some of these disadvantages relate to social issues such as the difficulty that some German Muslims face in securing safe affordable residence or appropriate education for their children. In addition, most of the Muslim minorities of France and Netherlands are of low social, cultural and economic positions. Other problems facing the Muslim minority of Western Europe relate to the issue of their peaceful stay there. Though it is not supported by the German government, an extreme movement in Germany opposes the existence of the Turkish Muslim community there. Likewise, Muslim minorities in other parts of Western Europe, who are generally safe, suffer sometimes from annoyances of the European extremists who express their hatred against the Asian and African foreigners. On the other hand, some of the concerned Muslim minorities, especially the new generations amongst them, are culturally influenced and morally misguided by their perverted European environment. Besides, Some European bodies try to defame Islam by encouraging and bringing out movements that falsely associate themselves with it despite of the fact that the true immortal religion is cleared of their way. There are also those in Western Europe who try to tempt godly Muslim students and

take them far away from their religion. All the aforementioned obstacles place heavy responsibility ■ the Muslim world to provide Muslim minorities of Western Europe with great help.

However, the writer of the present dissertation thinks that no one of the studies listed above is similar to his treatise. The reason for this is that the dissertation in hand discusses all the Qur'ānic methodologies of *da'wah* including both those which relate to *da'wah* themes i.e. the dogmatic, the legislative and the ethical ones; and those which relate to *da'wah* pillars i.e. the rational, sensible and sentimental methodologies; and attempts to find out their role in promoting the Islamic discourse in the West. There is no contemporary academic study, so far as this dissertation has been written, that was dedicated to the same domain of research. Yet, the researcher asserts that he has greatly benefited from most of the works enumerated above and acknowledges the enormous contribution they made to the field(s) of Qur'ānic, *da'wah* and Islamic discourse studies.

Difficulties of the Study:

In achieving this study, the researcher has come across some expected and unexpected difficulties and constraints. Among them was the scarcity of information on the key theme of the research. Another difficulty that has been encountered during the preparation of this study was the wide variety of its subjects which required quite different approaches of exploration and handling and increased in the length of the study. As the researcher has initially, for sake of clarity, displayed the different methodologies of Qur'ān in *da'wah* along with their manifold styles and fields, then he has started to find out the delicate ways through which the same can be used for promoting the Islamic discourse in the West; the difficulty of averting unneeded reiteration has also arisen.

Introductory Chapter

The introductory chapter will cover the following elements:

- Definition of the Term *Da'wah* and the Related Qur'ānic Words
- Virtue of *Da'wah* to Allah
- Ruling on *Da'wah* to Allah
- People's Need for *Da'wah* both in Muslim and Non-Muslim Countries
- Importance of Studying the Methodology of the Glorious Qur'ān in *Da'wah* to Allah

The researcher will now discuss each one of these points in detail.

Definition of the Term *Da'wah* and Related Qur'anic Words:

Linguists generally agree that the origin of the term *da'wah* is related to two words; *al-Talab* (demand) and *al-Munādāh* (call), and that it denotes the exhortation to do something. "It is said: [*da'ā bi al-shay'*] to signify (he demanded that something should be fetched), [*da'ā fulānan*] to imply (he invited and called so and so) and [*da'ā ilā al-shay'*] to ■■■ (he exhorted 'him or her' to do something) such ■■ saying [*da'āhu ilā al-ṣalāh*] (he called him to pray) and [*da'āhu ilā al-dīn*] (he called him to religion). It is (also) said: [*tadā'ā al-qawmu*] to import (they invited each other to meet), [*tadā'ā al-qawmu bi al-raḥīl*] to suggest (they called each other to leave) and [*tadā'ā al-nāsu bi al-aḥqāb*] to signify (they called each other by surnames). (Besides,) [*dā' al-laban*] is the amount of milk left in the udder to call the quantity that will come after. (Moreover,) [*al-da'iyah*] is that person who calls to ■ religion or a conception (the {ـا} [Hā'] letter at the end of the Arabic word is for stressing the meaning)."¹

In addition, al-Rāghib al-Aṣfahānī² said: [*al-du'ā' ilā al-shay'*] is the exhortation to do something. He then cited the following three Qur'anic verses: [*qāl rabbī al-sijn aḥabb ilayya mimma yad'ūnani ilayh*] "He said, 'My Lord, prison is more to my liking than that to which they call me' ..."³, [*wa Allāh yad'ū ilā dār al-salām...*] "And Allah calls to the Home of Peace..."⁴ and [*wa yā qawm malī ad'ūkum ilā al-naḥāh wa tad'ūnani ilā al-nār. Tad'ūnani li akfur billāh wa ushrik bih...*] "And O my people, how is it that I call you to salvation while you call ■■ to the Fire? You call me to disbelieve in Allah and associate with Him..."⁵

¹ See Muṣṭafā, Ibrāhīm et al. *Al-Mu'jam al-Wasīf* (The Intermediate Dictionary). Istanbul: Dār al-Da'wah, 1989, 1:286-87.

² Al-Rāghib al-Aṣfahānī or al-Aṣbahānī; Al-Husayn ibn Muḥammad ibn al-Muḥaddal Abū al-Qāsim (d. 502 AH, 1108 CE); he was originally from Aṣbahān but lived and gained scholarly and literary fame in Baghdad. His name was thus associated with *imām* al-Ghazzālī. Some of his widespread books are *Jāmi' al-Taḥfīs* which is a big book in the exegesis of the Glorious Qur'ān that *imām* al-Bayḍāwī cited from, and *al-Mufradāt fī Ḡharīb al-Qur'ān*. Al-Ziriklī, Khayr al-Dīn ibn Maḥmūd ibn Muḥammad. *Al-A'lām* (The Great Figures), 15th ed. Beirut: Dār al-'Ilm li al-Malāyīn, 2002, 2:255.

³ Yūsuf 12:33. For conveying the precise meaning of the verse, the translated word "invite" has been changed into "call".

⁴ Yūnus 10:25. For conveying the precise meaning of the verse, the translated word "invite" has been changed into "call".

⁵ Ḡhāfir 40:41-42. For conveying the precise meaning of the verse, the translated word "invite" has been changed into "call" in three occurrences in these verses. See al-Rāghib al-Aṣfahānī, Abū al-Qāsim al-Husayn ibn Muḥammad. *Al-Mufradāt fī Ḡharīb al-Qur'ān* (The Explanatory Terms on the Uncommon Words of the Qur'ān), verified by Ṣafwān 'Adnān al-Dāwūdī. Damascus: Dār al-Qalam, 1412 AH, p. 315.

According to the book of *Lisān al-ʿArab* (The Language of the Arab): *daʿā al-rajul* *daʿwan wa duʿāʾan* means (he called the man) and the noun is *al-daʿwah* (the call), *daʿawtu fulānan* signifies (I called and summoned so and so), *tadāʿā al-qawmu* denotes (the people called each other to meet), and *daʿāhu ilā al-amīr* imports (he took him to the prince), and Allah's saying: **■** *dāʿiyan ilā Allāhi bi idhnihi wa sirājan munīrā* 'And one who calls to Allah, by His permission, and an illuminating lamp'¹ implies (the one who calls to Allah's Oneness and all that draws people closer to Him). (As for) *al-duʿāh*, they are people calling to ■ pledge of guidance or deviation and the singular form is *dāʿ* (caller). (Moreover,) *rajulun dāʿiyah* is he who calls people to an innovation or to a religion and the *hāʾ* letter is for emphasizing the meaning. Furthermore, the Prophet ﷺ is *dāʿīa Allāhi Taʿālā* (the one who calls to Allah, the Exalted) i.e. to His Oneness and obedience. Allah ﷻ (thus) says while telling about the jinn who listened to the Qurʾān then went back to their people as warners: *yā qawmanā ajībū dāʿīa Allāhi...* 'O our people, respond to the caller to Allah...'² Allah ﷻ also says: *wa Allāhu yadʿū ilā dārissalāmi wa yahdī man yashāʾu ilā širāṭin mustaqīm* 'And Allah calls to the Home of Peace and guides whom He wills to ■ straight path'³ Allah invites his servants to it (Paradise) as a man [and for Allah is the highest attribute] invites people to a banquet.⁴

As stated in *Mukhtār al-Šiḥāh*, '*dāʿiyatu al-laban*' is the amount of milk left in the udder to call (i.e. get out) the quantity that will come after as in the Ḥadīth *daʿ dāʿiya al-laban* 'leave the amount of milk in the udder that calls (i.e. gets out) the quantity that will come after.'^{5,6} (It maintains that *al-diʿāyah* is: Calling (people) to ■ doctrine or

¹ Al-Aḥzāb 33:46. For conveying the precise meaning of the verse, the translated word "invites" has been changed into "calls".

² Al-Aḥqāf 46:31. For conveying the precise meaning of the verse, the translated phrase "Messenger of" has been changed into "caller to".

³ Yūnus 10:25. For conveying the precise meaning of the verse, the translated word "invites" has been changed into "calls".

⁴ Ibn Manẓūr, Muḥammad ibn Makrām ibn ʿAlī Abū al-Faḍl Jamāl ■-Dīn. *Lisān al-ʿArab* (The Language of the Arabs), 3rd ed. Beirut: Dār Šādir, 1414 AH, 14:257-63.

⁵ Narrated by imām Aḥmad in his *Musnad*, vol. 27, p. 254, ḥadīth no. 16702. Shaykh Shuʿayb al-Arnaʿūt declared that this ḥadīth ■ *Daʿīf* (Weak i.e. ■ ḥadīth that fails to reach the status of *Ḥasan* 'good', due to a weakness in the chain of narration or one of the narrators).

⁶ See Ibn ʿAbdelqādir al-Rāzī, Zayn al-Dīn Abū ʿAbdullah Muḥammad ibn Abī Bakr ibn al-Ḥanafī. *Mukhtār al-Šiḥāh* (An Abridgment of the Book of *al-Šiḥāh* 'The Authentic Classical Arabic'), scrutinized by Yūsuf al-Shaykh Muḥammad, 5th ed. Beirut: al-Maktabah al-ʿAṣriyyah, 1420 AH, 1999 CE, p. 105.

an opinion by means of writing, oratory, etc. While *al-da'wah*: It is (as) said: *li banī fulānin al-da'watu 'alā ghayrihim* to signify that the people of so and so were the first to be called to receive their grant. Whereas, it is mentioned – in the context of the food and drink offered to others: *naḥnu fī da'wati fulān* (we are in the invitation of so and so). Also, it is said: *Kunnā fī da'wati fulān* to denote (we were the guests of so and so)¹. And in *Asās al-Balāghah*: *da'awtu fulānan* *bi fulān* (I called and shouted to so and so), *al-nabī dā'ī Allah* (the Prophet is the caller to Allah), *hum du'āt al-ḥaq* (they are callers to the truth), and *du'ātu al-bāṭili wa al-ḍalālāh* (callers to falsehood and deviation).²

On the other hand, there are various technical definitions for the term *da'wah* amongst which:

a) "Urging 'people' to do good and to follow the true guidance, enjoining them what is right, and forbidding them what is wrong so that they win happiness in both this world and the Hereafter."³ Professor Muḥammad 'Abdel'azīz Ibrāhīm Dāwūd denotes this definition as "A comprehensive definition for *da'wah* that covers its two sides of the arousal of interests and the frightening and that clarifies the effects of *da'wah* both in this world and the Hereafter."⁴

b) "Conveying Allah's guidance to His servants in the light of the teachings of the Glorious Qur'ān, the noble Prophetic ḥadīth, the fragrant biography of the Prophet and what has been narrated from the Messenger of Allah ﷺ and his rightly guided Caliphs. In a nutshell, it is to convey the message of the Messenger of Allah ﷺ".⁵

¹ See Muṣṭafā al-ḥafṣ, *al-Mu'jam al-Wasīṭ*, 1:287.

² Al-Zamakhsharī, Abū al-Qāsim Maḥmūd ibn 'Amr ibn Aḥmad, *Asās al-Balāghah* (The Foundation of Eloquence), scrutinized by Muḥammad Bāsil 'Uyūn al-Sūd. Beirut: Dār al-Kutub al-'Ilmiyyah, 1418 AH, 1998 CE, 1:288.

³ Maḥfūz, 'Alī. *Ḥidāyat al-Murshidīn* (Guidance for the Guides), 9th ed. Cairo: Dār al-Itisām, 1399 AH, 1979 CE, p. 17.

⁴ Dawūd, Muḥammad 'Abdel'azīz Ibrāhīm. *Al-Tabsīrah fī Fiqh al-Da'wah wa al-Dā'iyyah* (The Enlightenment in the Jurisprudence of the Call [by] the Caller to Islam). Zagazig: al-Azhar University. Faculty of 'Usūl al-Dīn wa al-Da'wah, n.d., p. 8.

⁵ Hāshim, Aḥmad 'Umar. *Al-Da'wah al-Islāmiyyah Manhajuhā wa Ma'ālimuhā* (The Islamic Call. Its Methodology and Milestones). Cairo: Dār Gharīb lī al-Ṭibā'ah, 1990., p. 6.

The researcher hints here that Allah's guidance comprises all His commands and prohibitions, all that makes right the affairs of people's life in this world as well as their return to Allah in the Hereafter and the clarification of the rewards that He ﷻ has prepared for the obedient and the punishment that He has set up for the disobedient. This definition is thus comprehensive like the previous one but it transcends it because it explicitly signals that *da'wah* is based ■ the Glorious Qur'ān, the purified Prophetic *Sunnah* and the biography of the rightly guided Caliphs. Besides, the word "conveying" implies that the *du'āh* to Allah have to exert every effort to call people to respond to Allah and His Messenger and to enlighten them on the matters of their religion. If they do so in the right manner, they will not be harmed by those who disagree with them for Allah ﷻ says: "... And there is not upon the Messenger except the [responsibility for] clear notification."¹ He ﷻ also addressed His Prophet ﷺ saying: "But if they turn away - then We have not sent you, [O Muhammad], over them ■ a guardian; upon you is only [the duty of] notification..."²

In the course of his explanation to Allah's saying: "Call to the way of your Lord with wisdom and good instruction, and argue with them in ■ way that is best. Indeed, your Lord is most knowing of who has strayed from His way, and He is most knowing of who is [rightly] guided."³ *Imām al-Rāzī* (d. 606 AH - 1210 CE) defines: "This means that you 'the Prophet' is instructed to call to Allah by these three ways. As for the acquisition of guidance, it does not depend on you for Allah ﷻ knows best who has gone astray from His Path and who are guided."⁴

c) "The religious call is the meaningful and divine descended teachings that need someone to take an action and convey them to people through a sound plan, via means capable of reaching the persons called and by demonstrating, diligent, effective

¹ Al-Nūr 24:54 and al-'Ankabūt 29:18.

² Al-Shūrā 42:48.

³ Al-Nahl 16:125. For conveying the precise meaning of the verse, the translated word "invite" has been changed into "call".

⁴ Al-Rāzī, Abū 'Abdullah Muḥammad ibn 'Umar ibn al-Ḥasan ibn al-Ḥusayn al-Taymī. *Mafātīḥ al-Ghayb* (The Keys of the Unseen). Beirut: Dār al-Fikr li al-Ṭibā'ah wa al-Naṣhr ■ al-Tawzī', 1401 AH, 1981 CE, 20:111-12.

and persuasive methods. Afterwards, people have the free choice either to believe or not."¹

From the aforesaid definition, we realize that *da'wah* is composed of four constituents:

- The content of *da'wah* which is the divine teachings descended by revelation to the noble Messenger of Allah Muhammad ﷺ. Such teachings are presented in the Glorious Qur'ān which is the words of Allah ﷻ and the purified Prophetic *Sunnah* which is the practical elucidation to the Noble Qur'ān. Both stand to reason without any ambiguity or obscurity.
- *Al-Du'āh*
- *Al-Mad'uwwīn* (the people who are called to Allah)
- The best convincing method.

This definition unquestionably asserts that compulsion has no place in *da'wah* and people have free will to make decisions after listening to the truth. This is consistent with the Glorious Qur'ān's confirmation that human beings shall adopt various beliefs and that every mankind is free to choose and follow the religion he prefers.²

d) "*Da'wah* is exhorting people to respond to the Qur'ānic main message to worship Allah alone and follow the right religion. *Da'wah* takes place via the work of the Prophets with their people."³

This is a constructive definition and it has the advantage of bringing into view the most important element of *da'wah* which is urging people to believe in the Oneness of Allah ﷻ. As for the belief that *da'wah* takes place via the work of the Prophets with their peoples, this is true so long as it means that the Prophets are regarded as the head of

¹ Ghaliwash, Ahmad Ahmad. *Al-Silsilah al-kāmilah fī Tārīkh al-Da'wah ilā Allah. Al-Kitāb al-Awwal, Da'wat al-Rusul 'Alayhim al-Salām* (The Complete Series of the History of Da'wah to Allah. The First Book. Da'wah of the Messengers Peace be upon Them). Cairo: Mu'assasat al-Risālah li al-Ṭibā'ah al-Nashr al-Tawzī', 1423 AH, 2002 CE, p. 69.

² Abdel Haleem, M. A. S. *Understanding the Qur'ān Themes and Styles*. London: I.B.Tauris Publishers, 1999, p. 75.

³ Zahniser, A.H. Mathias. "Invitation," in *Encyclopaedia of the Qur'ān*, vol. 2. Leiden: Brill, 2002, p. 557.

the callers to Allah as being chosen by Allah for receiving the divine revelation and being good examples for people to follow. However, the work of *da'wah* must not be restricted to the Prophets.

The researcher views that *da'wah* can also be referred to as: Guiding people to worship Allah alone without associating any partner to Him in order to tread the path of His obedience and seek contentment both in this world and the Hereafter. Alternatively, it may also be identified as: Displaying the way of Allah i.e. Islam and directing people to follow it in order to achieve happiness both in this world and the Hereafter. Some of the words related to *da'wah* are:

Al-Wa'z: It is derived from the words *'izah* or *maw'izah* (preachment). 'It is said' [*wa'aẓtu al-rajula a'izuhu 'izatan wa maw'izah*] (I preached the man 'or in the present tense,' I give him a preachment]. *Itta'aza* thus signifies (he responded to the preachment). It is to remind someone of something e.g. good so that his heart is softened.¹ Ibn Sīdah² said: *al-Wa'z, al-'izah and al-Maw'izah*: is to remind someone of ■■■ punishment or reward ■■ that his heart softens.³ On that account, dispraising the sin and unveiling its dangers so that people abandon it also falls under *al-Wa'z*. This is supported in Prophet Hud's story, when Prophet Hud ﷺ criticized his people for their transgression and violence and warned them of the torment of the Day of Resurrection, they called it ■ sort of preachment. The Qur'ān thus tells: "They said, 'It is all the same to us whether you preach or do not preach'."⁴

¹ Al-Farāhīdī, Abū 'Abdelrahmān al-Khalīl ibn Aḥmad ibn 'Amr ibn Tamīm al-Baṣrī. *Kitāb al-'Ayn* (The Book of 'the Arabic letter' al-'Ayn), verified by Maḥdī al-Makhzūmī and Ibrāhīm al-Sāmīrā'ī. Beirut: Dār wa Maktabat al-Hilāl, n.d., 2:228.

² Ibn Sīdah: 'Alī ibn Ismā'īl Abū al-Ḥasan (d. 458 AH, 1066 CE); he was born in Murcia (to the east of Andalusia) but moved to Denia and died there. He was blind (just like his father), engaged with composing poetry for ■ while, but he excelled in Arabic language, literature and vocabulary. Ibn Sīdah thus wrote his book *al-Mukhaṣṣaṣ* (in 17 volumes) which is considered one of the most precious treasures of Arabic language. Al-Ziriklī, *al-A'lām*, 4:263-64.

³ ■■ Ibn Sīdah, Abū al-Ḥasan 'Alī ibn Ismā'īl al-Mursī, *al-Mukhaṣṣaṣ* (The Dedicated), scrutinized by Khalīl Ibrāhīm Jafāl. Beirut: Dār Iḥyā' al-Turāth al-'Arabī, 1417 AH, 1996 CE, 4:62.

⁴ Al-Shu'arā' 26:136. For conveying the precise meaning of the verse, the translated phrase "whether you advise or are not of the advisors" has been changed into "whether you preach or do not preach."

Al-Irshād: It is to guide people to what benefits them by taking them away from error and showing them what is beneficial to them.¹

Al-Bishārah: It is "Telling about something that pleases the person who is told."² Al-Zajjāj (d. 311 AH - 923 CE) said: "The origin of all of this is that man's *bashrah* (epidermis) stretches when he is delighted. It is thus said: [*fulānun yalqānī bi al-bishr*] (i.e. so and so meets me with a spread out face) when he is happy."³ Some said: "The absolute bishārah refers to good and does not refer to evil unless there is an obvious indication of that."⁴

Al-Nidhārah: It is notifying 'people' of what they should beware of.⁵ It also denotes: "Notification of the object of fear to ensure safety."⁶

Al-Balāgh: This is the noun from the infinitives *al-Iblāgh* and *al-Tablīgh* which both signify conveyance (of the message). It is said [*ablaghahu al-khabara iblāghan*] or [*ballaghahu tablighan*] (he clearly passed along to him the news) and the second form is more common. On the other hand, Allah says: "This [Qur'an] is proclamation for the people ..."⁷, i.e. this Qur'an is of exposition or sufficient presentation. He ﷻ also says:

¹ Abū al-Sa'ādāt ibn al-Athīr, al-Mubārak ibn Muḥammad ibn Muḥammad ibn Muḥammad ibn 'Abdelkarīm al-Shaybānī al-Jazrī Majd al-Dīn. *Al-Nihāyah fī Gharīb al-Hadīth wa al-Athar* (The Utmost Degree in Clarifying the Peculiar Terms of the Prophetic Traditions and the Narrations from the Companions), verified by Tāhir Ahmad al-Zāwī and Maḥmūd Muḥammad al-Taṇāḥī. Beirut: al-Maktabah al-'Ilmiyyah, 1399 AH, 1979 CE, 2:225.

² Al-Tahānawī, Muḥammad ibn 'Alī ibn al-Qāḍī Muḥammad Ḥamid ibn Muḥammad Šābir al-Fārūqī al-Ḥanafī. *Mawsū'at Kash-shāf Istīlāḥāt al-Funūn wa al-'Ulūm* (Encyclopaedia of Index of Technical and Scholarly Terms), verified by 'Alī Dahrūj, translated from Persian into Arabic by 'Abdullah al-Khālidi. Beirut: Maktabat Libnān Nashirūn, 1996, 1:159.

³ Abū Maṣṣūr al-Harawī, Muḥammad ibn Aḥmad ibn al-Azharī. *Tahdhīb al-Lughah* (Rectification of the Language), verified by Muḥammad 'Awaḍ Mur'ib. Beirut: Dār Iḥyā' al-Turāth al-'Arabī, 2001, 11:246.

⁴ Abū al-Bāqā' al-Ḥanafī, Ayūb ibn Mūsā al-Ḥusaynī al-Quraymī al-Kafawī. *Al-Kuliyāt. Mu'jam fī al-Mustalahāt wa al-Furūq al-Lughawiyyah* (The Totalities. A Dictionary of Linguistic Terms and Differences), verified by 'Adnān Darwish and Muḥammad al-Miṣrī, 2nd ed. Beirut: Mu'assasat al-Risālah, 1419 AH, 1998 CE, p. 239.

⁵ Al-Qāḍī 'Iyāḍ, Abū al-Faḍl ibn ■■■■ sā ibn 'Iyāḍ ibn 'Amrūn al-Yaḥṣabī al-Sabtī. *Mashāriq al-Anwār 'alā Shihāh al-Āthār* (Beams of Lights on Authentic Narrations). Tunisia: al-Maktabah al-'Atīqah, n.d., 2:8.

⁶ Al-Manāwī, Zayn al-Dīn Muḥammad 'Abdelra'ūf ibn Tāj al-'Ārifin ibn 'Alī ibn Zayn al-'Ābidīn al-Ḥaddādī al-Qāhirī. *Al-Tawqīf 'alā Muḥimmāt al-Ta'arīf* (Informing of Functions of Definitions). Cairo: 'Ālam al-Kutub, 1410 AH, 1990 CE, p. 323.

⁷ Ibrāhīm 14:52. For conveying the precise meaning of the verse, the translated word "notification" has been changed into "proclamation".

"... So is there upon the messengers except [the duty of] clear proclamation?"¹ i.e. communicating 'the message'.²

Al-Tadhkîr: It is to motivate the others to remember something present in the mind³ that can deter from evil whether it is a promise of reward or a threat of punishment.⁴ However, the researcher thinks that *al-Tadhkîr* is not only all about deterring from evil; rather, it implies a call to do good deeds. When man is reminded of the reward or virtue of a certain action or statement, he has to hasten to cling to it.

¹ Al-Nahl 16:35. For conveying the precise meaning of the verse, the translated word "notification" has been changed into "proclamation".

² Murtaḍā al-Zabīdī, Muḥammad ibn Muḥammad ibn 'Abdelrazzāq al-Ḥusaynī Abū al-Fayḍ. *Tāj al-'Arūs* ■■■ *Jawāhir al-Qāmūs* (The Crown of the Bride from the Jewels of the Lexicon), verified by Mustafā ■■■ ijāzī. Kuwait: Maṭba'at Hukūmat al-Kuwait, 1405 AH, 1985 CE, 22:448.

³ Al-Ṭawīl, al-Sayyid Rizq. "Al-Nisyān wa al-Dhikr fī al-Qur'ān al-Karīm" (Forgetfulness and Remembrance in the Glorious Qur'ān), *Majallat al-Buḥūth al-Islāmiyyah*, Rajab-Shawwāl 1405 AH, 149.

⁴ Qal'ajī, Muḥammad Rawās and Ḥamid Qanībī. *Mu'jam Luḡhat al-Fuqahā'* (The Lexicon of the Jurists' Parlance), 2nd ed. Amman: Dār al-Nafā'is li al-Ṭibā'ah wa al-Nashr ■■■ al-Tawzī', 1408 AH, 1988 CE, p. 506.

Virtue of *Da'wah* to Allah:

Honouring the *da'wah* is part of honouring its content, as well as those who are in charge of it, its methodology, and its objectives too. "As for the content of *da'wah*, ■ is Islam whose basis is the sincere belief in the Oneness of Allah; the Only One who has no partner."¹ Such is the most honourable content. Hence, *da'wah* informs people of their Creator ﷻ and shows them the way of His faithful worship and obedience without associating any partner with Him. Allah ﷻ says commanding His Prophet ﷺ: "... but call them to your Lord. Indeed, you are upon straight guidance."² And: "... And call [people] to your Lord. And never be of those who associate others with Allah".³ Moreover, He ﷻ says: "And why do you not believe in Allah while the Messenger calls you to believe in your Lord and He has taken your covenant, if you should [truly] be believers?"⁴ And He ﷻ instructed His Messenger ﷺ: "... Say, 'I have only been commanded to worship Allah and not associate [anything] with Him. To Him I call, and to Him is my return'".⁵

Consequently, *da'wah* is to display the way to Allah – which is Islam – advising people to follow it. This is manifested in Allah's saying: "... And indeed, [O Muḥammad], you guide to ■ straight path. The path of Allah, to whom belongs whatever is in the heavens and whatever is on the earth. Unquestionably, to Allah do [all] matters evolve."⁶ In his *tafsīr* (exegesis of the meanings of the Noble Qur'ān), *imām* Abū al-Su'ūd⁷ said: "It is 'i.e. the path referred to in the verse' Islam as well as all its laws and

¹ Hāshim, *al-Da'wah al-Islāmiyyah*, p. 14.

² Al-Ḥajj 22:67. For conveying the precise meaning of the verse, the translated word "invite" has been changed into "call".

³ Al-Qaṣaṣ 28:87. For conveying the precise meaning of the verse, the translated word "invite" has been changed into "call".

⁴ Al-Ḥadīd 57:8. For conveying the precise meaning of the verse, the translated word "invites" has been changed into "calls".

⁵ Al-Ra'd 13:36. For conveying the precise meaning of the verse, the translated word "invite" has been changed into "call".

⁶ Al-Shūrā 42:52-53.

⁷ Abū al-Su'ūd: Muḥammad ibn Muḥammad ibn Muṣṭafā al-'Imādī al-Mawlā (d. 982 AH - 1574 CE); he was ■ Turkish Arabist scholar, an exegete of the Noble Qur'ān and a poet that was born in Constantinople and studied in ■ countries. ■ had taken command of the judiciary in Bursa and Rumelia before the office of mufti ■ added to his duties in 952 AH. He had a quick-witted mind and wrote his exegesis of the meanings of the Great Qur'ān "*Irshād al-'Aql al-Salīm ilā Mazāyā al-Kitāb al-Karīm*." Al-Ziriklī, *al-A'lām*, 7:59.

rules."¹ Indeed, it is the plain truth that no falsehood can mingle with and no argument can cover up. Allah ﷻ says: "And indeed, you call them to a straight path."² *Imām al-Ālūsī* (d. 1270 AH - 1854 CE) said: "Sound minds bear witness to its straightness. It does not have the least deviance to prove any accusation 'against it'."³ Hence, virtue and excellence of *da'wah* is to be acknowledged through the acknowledgement of virtue of Islam itself; the perfect grace and the complete religion that Allah approves for His servants. He ﷻ says: "... This day I have perfected for you your religion and completed My favor upon you and have approved for you Islam ■ religion ..."4

In other words, the status of any call is defined according to the status of what it calls to and *da'wah* as being the call to Allah ﷻ is thus the most honourable of all calls. It is even the best of all deeds; when it is done properly and sincerely for the sake of Allah. This is clear in Allah's saying: "And who is better in speech than one who calls to Allah ..."5 *Imām al-Rāzī* commented ■ this verse: "You have to continue passing on 'the message' and making *da'wah* for *da'wah* to the true religion is the most perfect obedience and the most important act of worship."⁶ He then pointed out that - according to the correct view - whoever calls to Allah has such virtue of *da'wah* whether he is a Prophet or not. *Al-Rāzī* thus said: "Some people 'of knowledge' are of the opinion that Allah's saying 'And who is better in speech than one who calls to Allah ...' refers to the Messenger ﷺ. Some hold the view that it refers to the *mu'adhinīn* or callers to Prayer, but the definite correct view is that whosoever calls to Allah in ■ way or another is meant by the verse."⁷

¹ Abū al-Su'ūd, Muhammad ibn Muḥammad ibn Muṣṭafā al-'Imādī. *Irshād al-'Aql al-Salīm ilā Mazāyā al-Kitāb al-Karīm* (Guiding the Sound Mind to the Merits of the Noble Book). Beirut: Dār Ihyā' al-Turāth al-'Arabī, n.d., 8:38.

² Al-Mu'minūn 23:73. For conveying the precise meaning of the verse, the translated word "invite" has been changed into "call".

³ Al-Ālūsī, Shihāb al-Dīn Maḥmūd ibn 'Abdullah al-Ḥusaynī. *Rūḥ al-Ma'ānī fī Tafsīr al-Qur'ān wa al-Sab' al-Mathānī* (The Essence of the Meanings in the Exegesis of the Mighty Qur'ān and the Often Repeated Seven Verses), verified by 'Alī 'Abdelbārī 'Aṭīyyah. Beirut: Dār al-Kutub al-'Ilmiyyah, 1415 AH, 18:54.

⁴ Al-Mā'idah 5:3.

⁵ Fuṣṣilat 41:33. For conveying the precise meaning of the verse, the translated word "invites" has been changed into "calls".

⁶ Al-Rāzī, *Mafātīḥ al-Ghayb*, 27:107.

⁷ Ibid., p. 108.

Besides, virtue of *da'wah* to Allah is implied through the identification of those who ■■■ in charge of it; and they ■■■ the Prophets and the righteous. Undoubtedly, the best and the leader of all *du'āh* is Prophet Muḥammad ﷺ. Allah ﷻ defines his role and the purpose of his mission saying: "O Prophet, indeed We have sent you as a witness and a bringer of good tidings and a warner. And one who calls to Allah, by His permission, and an illuminating lamp."¹ So, the Prophet ﷺ broke up the darkness of polytheism just as the shining star drives away the darkness of the night. The deviators were guided by him ﷺ for Allah helped the light of the insights with the light of his prophethood just as the light of visions is helped with the light of the stars.² It is evident that the mission of all of the other Prophets of Allah was not but calling their peoples to Allah. He ﷻ says: "And We send not the messengers except as bringers of good tidings and warners. So whoever believes and reforms - there will be no fear concerning them, nor will they grieve"³ And: "And for every nation is a messenger. So when their messenger comes, it will be judged between them in justice, and they will not be wronged."⁴

Similarly, *da'wah* to Allah is the custom and practice of the righteous and the sincere believers in every era. The Great Qur'ān thus remarks regarding the righteous amongst the People of the Scriptures: "They are not [all] the same; among the People of the Scripture is a community standing [in obedience], reciting the verses of Allah during periods of the night and prostrating [in prayer]. They believe in Allah and the Last Day, and they enjoin what is right and forbid what is wrong and hasten to good deeds. And those are among the righteous. And whatever good they do - never will it be removed from them. And Allah is Knowing of the righteous."⁵ The Gracious Qur'ān reads also regarding the righteous amongst the Muslim nation until the Day of Resurrection: "The believing men and believing women ■■■ allies of one another. They enjoin what is right

¹ Al-Aḥzāb 33:46. For conveying the precise meaning of the verse, the translated word "invites" has been changed into "calls".

² Abū Ḥayyān al-Andalusī, Muḥammad ibn Yūsuf ibn 'Alī ibn Ḥayyān Athīr al-Dīn. *Al-Baḥr al-Muḥīṭ fī al-Tafsīr* (The Encircling Sea in the Exegesis of the Qur'ān), verified by Ṣidqī Muḥammad Jamīl. Beirut: Dār al-Fikr, 1420 AH, 6:205.

³ Al-An'ām 6:48.

⁴ Yūnus 10:47.

⁵ Āli 'Imrān 3:113-15.

and forbid what is wrong and establish prayer and give zakah and obey Allah and His Messenger. Those - Allah will have mercy upon them. Indeed, Allah is Exalted in Might and Wise."¹ In another verse, Allah ﷻ describes the believers saying: "[Such believers are] the repentant, the worshippers, the praisers [of Allah], those who fast, those who bow and prostrate [in prayer], those who enjoin what is right and forbid what is wrong, and those who observe the limits [set by] Allah . And give good tidings to the believers."²

■ is worth mentioning that Allah ﷻ annexes the *du'āh* to Himself: "And who is better in speech than one who calls to Allah and does righteousness and says, 'Indeed, I am of the Muslims'."³ This annexation denotes exclusiveness i.e. *du'āh* who call people to the religion of Allah, His worship, knowing and love are the elite among all the creatures of Allah and the ones of the best rank and the highest position in the sight of Allah. *Imām* al-Ḥasan al-Baṣrī⁴ praised the *da'iyah* (caller to Allah) referred to in this verse telling that it is the believer who has responded positively to the call of Allah, called people to what he has responded to and acted rightly. Such is the beloved to Allah; such is the close servant of Allah. Indeed, the condition of *da'wah* to Allah is the best condition that a servant of Allah can have. Allah ﷻ says: "And that when the Servant of Allah stood up supplicating Him, they almost became about him ■ compacted mass."⁵

¹ Al-Tawbah 9:71.

² Al-Tawbah 9:112. For conveying the precise meaning of the verse, the translated phrase "the travelers [for His cause]" has been changed into "those who fast."

³ Fuṣṣilat 41:33. For conveying the precise meaning of the verse, the translated word "invites" has been changed into "calls".

⁴ Al-Ḥasan al-Baṣrī: Al-Ḥasan ibn Yasār al-Baṣrī Abū Sa'īd (d. 110 ■ – 728 CE); he belonged to the generation after the Companions of the Prophet ﷺ, was born in Medina, raised under the care of 'Alī ibn Abī Ṭālib and then he moved to Basra. Al-Ḥasan was a leading ascetic and eloquent scholar, the *imām* of Basra and the chief religious authority of the Muslim nation of his time. He died in Basra leaving ■ treasure of abundant wise words and ■ famous book under the title of "Faḍā'il Makkah." Al-Ziriklī, *al-A'lām*, 2:226.

⁵ Al-Jin 72:19. See Ibn al-Qayyim al-Jawziyyah, Muḥammad ibn Abī Bakr ibn Ayyūb ibn Sa'd Shams al-Dīn. *Miftāḥ Dār al-Sa'ādah wa Manshūr Wilāyat al-'Ilm wa al-Irādah* (The Key to the Abode of Happiness and the Statement on the Guardianship of Knowledge and Will). Beirut: Dār al-Kutub al-'Ilmiyyah, n.d., 1:153.

Furthermore, the great dignity and superior status of *da'wah* are also identified through the realization of its methodology which is based on the Glorious Qur'ān and the *Sunnah* of Prophet Muhammad ﷺ. Allah ﷻ recounts: "Certainly did Allah confer [great] favor upon the believers when He sent among them a Messenger from themselves, reciting to them His verses and purifying them and teaching them the Book and wisdom, although they had been before in manifest error."¹ Truly, the greatest blessing that Allah has bestowed upon the believers is that He sent to them His chosen Prophet Muḥammad ﷺ to "recite to them His verses" i.e. the Qur'ān after they had been ignorant people that did not know the revelation, "purify them" i.e. cleanse them from the evils of their characters, bad beliefs and deeds and to "teach them the Book and wisdom" i.e. the Qur'ān and the *Sunnah* "although they had been before in manifest error"².

In another verse, Allah ﷻ commands His Prophet Muḥammad ﷺ to call people to Him ﷻ by reciting His Glorious Book on them. He ﷻ says: "[Say, O Muḥammad], 'I have only been commanded to worship the Lord of this city, who made it sacred and to whom [belongs] all things. And I am commanded to be of the Muslims [those who submit to Allah]. And to recite the Qur'ān.' And whoever is guided is only guided for [the benefit of] himself; and whoever strays - say, 'I am only [one] of the warners'."³ As per the book of *Tafsīr al-Jalālayn*, the recitation referred to in this situation is the one done for calling people to the true faith.⁴ This point was elaborated further by *imām* al-Ālūsī (1217 AH – 1270 AH) who said: "The meaning is: 'I was commanded to' keep on reciting it 'the Qur'ān' ■ people in the way of the repetition of the *da'wah* and the duplication of the direction bearing in mind that the Qur'ān is sufficient for guiding people to the true path."⁵ Just as the verse in hand does, several Qur'ānic verses carry the connotation that the Glorious Qur'ān is the foundation of *da'wah* to Allah and its

¹ Āli 'Imrān 3:164.

² See Al-Bayḍāwī, Nāṣir al-Dīn Abū Sa'īd 'Abdullah ibn 'Umar ibn Muḥammad al-Shīrāzī. *Anwār al-Tanzīl wa Asrār al-Ta'wīl* (The Lights of the Revelation and the Secrets of the Interpretation), verified by Muḥammad 'Abdelrahmān al-Mar'ashlī, Beirut: Dār Iḥyā' al-Turāth al-'Arabī, 1418 AH, 2:46.

³ Al-Naml 27:91-92.

⁴ Jalāl al-Dīn al-Mahallī, Muḥammad ibn Aḥmad, and Jalāl al-Dīn 'Abdelrahmān ibn Abī Bakr al-Suyūṭī. *Tafsīr al-Jalālayn* (The Exegesis of the Two Jalāls). Cairo: Dār al-Ḥadīth, n.d., p. 505.

⁵ Al-Ālūsī, *Rūḥ al-Ma'ānī*, 10:248.

methodology. Among such verses is Allah's saying: "And thus We have revealed to you ■ Arabic Qur'an that you may warn the Mother of Cities [Makkah] and those around it and warn of the Day of Assembly, about which there is no doubt. A party will be in Paradise and a party in the Blaze."¹ The position of *da'wah* to Allah is thus privileged due to the unique rank of the Glorious Qur'an itself; the Word of Allah the Lord of the worlds: "... about which there is no doubt, a guidance for those conscious of Allah."² The Qur'an, regarded as the book of wisdom and light addressing all people, delivers a straightforward guidance to mankind. It is a mercy for believers and proof against non-believers.

Evidently, the purified *Sunnah* of the Prophet explains the Qur'an as the Prophet ﷺ said: "Verily, I have been given the Book and its like with it."³ "This signifies that the Prophet was given the Book as ■ recited revelation and ■ clarification equal to it. That is to say, he was given the permission to explain what is in the Book by telling about its general and specific rulings and by legislating extra laws which are not included in the Book. Such extra regulations assume the same obligation that must be met just as the explicit recited text of the Qur'an."⁴ Accordingly, the high rank of *da'wah* originates also from the superior status of its methodology as represented in both of the divine revelation and its prophetic explanation.

Together with this, the position of *da'wah* is defined by its objective. Since *da'wah* to Allah stands for guiding people to worship Allah alone without associating any partner to Him and taking the way of His obedience and love, it aims at accomplishing well-being in this world by abandoning imperfection and achieving moral excellence then winning the permanent happiness 'in the Hereafter'⁵ Allah ﷻ affirms: "Alif, Lam, Ra.

¹ Al-Shūrā 42:7.

² Al-Baqarah 2:2.

³ Narrated by Abū Dāwūd in his book of Sunan (Hadīth compilations classified by jurisprudential themes), vol. 4, p. 200, ḥadīth no. 4604 and Musnad Aḥmad, vol. 28, p. 410, ḥadīth no. 17174. Shaykh Shu'ayb al-Arna'ūt declared that this ḥadīth is Ṣaḥīḥ (authentic).

⁴ Abū al-Ṭayyib Ābādī, Muḥammad Shams al-Ḥaqq al-'Azīm. *'Awn al-Ma'būd Sharḥ Sunan Abī Dāwūd* (The Aid of Allah in the Explanation of the Book of Hadīth Compilation of Abū Dāwūd), scrutinized by 'Abdelrahmān Muḥammad 'Uthmān, 2nd ed. Medina: al-Maktabah al-Salafiyyah, 1388 AH, 1968 CE, 12:355.

⁵ Maḥfūz, *Hidāyat al-Murshidīn*, pp. 72-73.

[This is] ■ Book whose verses are perfected and then presented in detail from [one who is] Wise and Acquainted. [Through a messenger, saying], 'Do not worship except Allah. Indeed, I am to you from Him a warner and ■ bringer of good tidings'. And [saying], 'Seek forgiveness of your Lord and repent to Him, [and] He will let you enjoy a good provision for a specified term and give every doer of favor his favor. But if you turn away, then indeed, I fear for you the punishment of a great Day.'"¹

Da'wah is therefore the key to success both in this world and the Hereafter. *Imām* Ibn Kathīr (d. 774 AH - 1373 CE) commented: "[He will let you enjoy a good provision] namely in this world, [for a specified term and give every doer of favor his favor] that is to say in the Hereafter."² In consequence of that, Allah ﷻ mends the affairs of whoever responds to His *da'wah* both in this world and the Hereafter. He ﷻ says: "And is one who was dead and We gave him life and made for him light by which to walk among the people like one who is in darkness, never to emerge therefrom? Thus it has been made pleasing to the disbelievers that which they were doing."³ In his own words, al-Rāzī commented on this verse: "In that way, Allah ﷻ elucidates that the guided believer is similar to a person whom Allah made alive after he had been dead and gave him light to direct him to his interests and that the disbeliever resembles that person who is plunged into darkness, cannot rescue from it and is consequently in permanent confusion."⁴

Worthy to mention is that the *da'wah* to Allah is a *da'wah* to His Paradise and forgiveness. He ﷻ says: "... but Allah calls to Paradise and to forgiveness, by His permission. And He makes clear His verses to the people that perhaps they may remember."⁵ In his book of exegesis of the Noble Qur'ān, *imām* al-Ṭabarī (d. 310 AH - 923 CE) reflected on this verse saying: "Obey Allah's commands and carry out them

¹ Hūd 11:1-3.

² Ibn Kathīr, Abū al-Fidā' Ismā'īl ibn 'Umar al-Qurashī al-Baṣrī al-Dimashqī. *Tafsīr al-Qur'ān al-'Azīm* (The Exegesis of the Mighty Qur'ān), scrutinized by Muḥammad Husayn Shams al-Dīn. Beirut: Dār al-Kutub al-'Ilmiyyah, 1419 AH, 1998 CE, 4:263.

³ Al-An'ām 6:122.

⁴ Al-Rāzī, *Mafātīḥ al-Ghayb*, 13:180.

⁵ Al-Baqarah 2:221. For conveying the precise meaning of the verse, the translated word "invites" has been changed into "calls".

and refrain from what He has forbidden for He calls you to Paradise. In other words, He calls you to do what will cause you to be admitted to Paradise and rescue you - if you yield - from Hellfire. He calls you 'also' to what erases your misdeeds and sins so that He forgives and covers you."¹ Allah ﷻ says as well: "And Allah calls to the Home of Peace and guides whom He wills to a straight path."²

Consequently, Allah enjoined His Servant and Messenger Muhammad ﷺ to make people aware of the impact of responding to or rejecting the caller to Islam. He ﷺ thus affirms: "Say, 'O people, I am only to you a clear warner. So those who have believed and done righteous deeds - for them is forgiveness and noble provision.³ But the ones who have striven against Our verses, [seeking] to cause failure - those are the inmates of Hellfire."⁴

Similar to this, was the *da'wah* of all the noble Prophets who came before Prophet Muḥammad; peace and blessings of Allah be upon all His Prophets. Hence, Allah ﷻ says: "And We send not the messengers except as bringers of good tidings and warners. So whoever believes and reforms - there will be no fear concerning them, nor will they grieve. But those who deny Our verses - the punishment will touch them for their defiant disobedience."⁵ The purpose for which all the Messengers gave glad tidings to people and warned them was to take away fear and grief from them and save them from the punishment on the Day of Resurrection. This primary purpose was known and declared by all callers to Allah, other than the Prophets, throughout the ages. Allah ﷻ thus tells that the believer from among the people of Pharaoh addressed them saying: "And O my people, how is it that I call you to salvation while

¹ Al-Ṭabarī, Muḥammad ibn Jarīr ibn Yazīd ibn Kathīr ibn Ghālib al-Āmilī Abū Ja'far. *Jāmi' al-Bayān fī Ta'wīl al-Qur'ān* (The Eloquent Sententious in the Interpretation of the Qur'ān), scrutinized by Aḥmad Muḥammad Shākir. Cairo: Mu'assasat al-Risālah, 1420 AH, 2000 CE, 4:371.

² Yūnus 10:25. For conveying the precise meaning of the verse, the translated word "invites" has been changed into "calls".

³ For conveying the precise meaning of the verse, the translated word "And" has been changed into "So".

⁴ Al-Ḥajj 22:49-51. For conveying the precise meaning of the verse, the translated word "strove" has been changed into "has striven," and the translated word "companions" has been changed into "inmates."

⁵ Al-An'ām 6:48-49.

you call me to the Fire? You call me to disbelieve in Allah and associate with Him that of which I have no knowledge, and I call you to the Exalted in Might, the Perpetual Forgiver. Assuredly, that to which you call me has no [response to a] supplication in this world or in the Hereafter; and indeed, our return is to Allah, and indeed, the transgressors will be inmates of the Fire."¹

One objective of *da'wah* at the individual level is to win the great rewards that Allah ﷻ has prepared for the *du'āh*. The best of all such rewards is that *du'āh* are granted the Pleasure of Allah ﷻ. The words of the Qur'ān state: "The believing men and believing women are allies of one another. They enjoin what is right and forbid what is wrong and establish prayer and give zakah and obey Allah and His Messenger. Those - Allah will have mercy upon them. Indeed, Allah is Exalted in Might and Wise. Allah has promised the believing men and believing women gardens beneath which rivers flow, wherein they abide eternally, and pleasant dwellings in gardens of perpetual residence; but approval from Allah is greater. It is that which is the great attainment."²

While commenting on the foregoing verses, al-Ṭabarī expounds: "It means that the Good Pleasure of Allah they are granted is greater than all the other rewards they are given. Such was reported from the Messenger of Allah ﷺ."³ He then mentioned the *ḥadīth* narrated by Abū Sa'īd al-Khudrī in which it is reported that Allah would say to the inmates of Paradise: "O, dwellers of Paradise, and they would say in response: At your service and pleasure, our Lord, the good is in Your Hand. He (the Lord) would say: Are you well pleased now? They would say: Why should we not be pleased, O Lord, when You have given ■ what You have not given to any of Your creatures? He would, however, say: May I not give you (something) even more excellent than that? And they would say: O Lord, what thing can be more excellent than this? And He would say: I

¹ Ghāfir 40:41-43. For conveying the precise meaning of the verse, the translated word "invite" has been changed into "call" in five occurrences ■ these three verses. Likely, the translated word "companions" has been changed into "inmates."

² Al-Tawbah 9:71-72.

³ Al-Ṭabarī, *Jāmi' al-Bayān*, 14:355-57.

shall cause My pleasure to alight upon you and I shall never be afterwards displeased with you".¹

As such, the Great Qur'ān makes it clear that those who enjoin good will have abundant reward: "No good is there in much of their private conversation, except for those who enjoin charity or that which is right or conciliation between people. And whoever does that seeking means to the approval of Allah - then We are going to give him a great reward."² It proceeds in mentioning that they are the true believers who are given the glad tidings: "[Such believers are] the repentant, the worshippers, the praisers [of Allah], those who fast, those who bow and prostrate [in prayer], those who enjoin what is right and forbid what is wrong, and those who observe the limits [set by] Allah . And give good tidings to the believers."³

In the same manner, those who call people to all that is good are considered righteous and successful: "And let there be [arising] from you a nation calling to [all that is] good, enjoining what is right and forbidding what is wrong, and those will be the successful."⁴ From this standpoint, Prophet Muḥammad ﷺ invoked upon Allah ﷻ to bless those who call to Him and make them happy. In a narration from Zayd ibn Thābit رضي الله عنه, the Prophet ﷺ said: "May Allah cause his face to shine, the man who hears what I say and conveys it (to others). There may be those who have knowledge but no understanding, and there may be those who convey knowledge to those who have more understanding of it than they do."⁵

¹ Narrated by Muslim in his Ṣaḥīḥ (authentic Book of ḥadīth), vol. 4, p. 2176, book of Paradise, ■ Description, its Bounties and its Inhabitants, chapter ■ Bestowal of Divine Pleasure on The People of Paradise, and that Allah Will Never Be Angry with Them, ḥadīth no. 2829.

² Al-Nisā' 4:114.

³ Al-Tawbah 9:112. For conveying the precise meaning of the verse, the translated phrase "the travelers [for His cause]" has been changed into "those who fast."

⁴ Āli 'Imrān 3:104. For conveying the precise meaning of the verse, the translated word "inviting" has been changed into "calling".

⁵ Narrated by Ibn Mājah in his book of Sunan, vol. 1, p. 157, ḥadīth no. 231. Shaykh Shu'ayb al-Arna'ūṭ declared that this ḥadīth is Ṣaḥīḥ Lighayriḥ (i.e. ■ Ḥasan 'good' ḥadīth whose chain of narration is fortified by another one of similar or higher degree of authenticity).

Together with this, *da'wah* to Allah as well as enjoining good and forbidding evil are ■ route to salvation from punishment in this world and the Hereafter. Allah ﷻ says: "And when they forgot that by which they had been reminded, We saved those who had forbidden evil and seized those who wronged, with a wretched punishment, because they were defiantly disobeying." Additionally He ﷻ states: "So why were there not among the generations before you persons having wisdom forbidding corruption on earth - except a few of those We saved from among them? But those who wronged pursued what luxury they were given therein, and they were criminals. And your Lord would not have destroyed the cities unjustly while their people were reformers."¹

¹ Hūd 11:116-17. For conveying the precise meaning of the verse, the translated phrase "those of enduring discrimination" has been changed into "persons having wisdom".

Ruling on *Da'wah* to Allah:

Despite of the fact that several proofs from Qur'ān and *Sunnah* come together to confirm the obligation of *da'wah* and warn against its abandonment, scholars have differed as to whether the obligation of *da'wah* is collective, individual or both. Such disagreement originated from the different meanings the scholars gave to the preposition "*min* 'or from'" in Allah's saying: "And let there be [arising] from you ■ nation calling to [all that is] good, enjoining what is right and forbidding what is wrong, and those will be the successful!"¹ Some of them held that such preposition is divisional so that the meaning of the verse conforms to Allah's saying: "And it is not for the believers to go forth [to battle] all at once. For there should separate from every division of them a group [remaining] to obtain understanding in the religion and warn their people when they return to them that they might be cautious."² Conversely, some other scholars stated that "*min*" is illustrative ■ that the meaning of (Āli 'Imrān 3:104) cited above harmonizes with Allah's confirmation: "You are the best nation produced [as ■ example] for mankind. You enjoin what is right and forbid what is wrong and believe in Allah. If only the People of the Scripture had believed, it would have been better for them. Among them are believers, but most of them are defiantly disobedient."³

On account of that, scholars who explained "*min*" in the verse as being divisional gave the opinion that *da'wah* to Allah is a collective obligation. As for scholars who indicated that "*min*" is illustrative, they considered *da'wah* of an individual obligation. Among the first group of scholars is al-Qurṭubī who said while commenting on (Āli 'Imrān 3:104): "'*Min*' in Allah's saying '*minkum* (of you)' is divisional. The meaning is that those who command beneficence must be knowledgeable 'of religion' and they are few in number. But some stated that '*min*' is for showing the species which is here the fundamental category of all Muslims. However, (al-Qurṭubī continues) my opinion

¹ Āli 'Imrān 3:104. For conveying the precise meaning of the verse, the translated word "Inviting" has been changed into "calling".

² Al-Tawbah 9:122.

³ Āli 'Imrān 3:110.

is that the first view is more proper and it signifies that enjoining good and forbidding evil is a collective obligation."¹

On the other hand, al-Baghawī (d. 510 AH - 1117 CE) - who belongs to the second group of scholars - commented on the same verse saying: "This means: Be a nation. 'Min' is ■ conjunction and it is not divisional just ■ in Allah's saying: '... So avoid the abomination of graven images...';² the intended command is not to avoid some idols but it is to avoid them all. The *Lām* letter in His saying *wal-takun* (and let there be) is for importing a command and *yad'ūna ilā al-khayr* (calling to [all that is] good) means call to Islam. *Imām* al-Baghawī then mentioned the Prophet's saying: "Whosoever of you sees an evil, let him change it with his hand; and if he is not able to do so, then [let him change it] with his tongue; and if he is not able to do so, then with his heart - and that is the weakest of faith".³ He also referred to the *ḥadīth* narrated from Ḥudhayfah from the Prophet ﷺ that he said: "By Him in Whose Hand my life is, you either enjoin good and forbid evil, or Allah will certainly soon send His punishment to you. Then you will make supplication and it will not be accepted"⁴ as well as some other *Aḥādīth* which demonstrate that *da'wah* to Allah is obligatory on every Muslim.⁵

A third group of scholars elaborated upon this matter and declared that *da'wah* can either be a collective obligation or an individual one. Among these scholars is *imām* Ibn Kathīr who wrote in his commentary on (Āli 'Imrān 3:104): "This verse means that ■ group from among the 'Muslim' nation should occupy themselves with such matter though *da'wah* ■ obligatory on each individual of the nation according to his capacity. Such is confirmed by the *ḥadīth* related in *Ṣaḥīḥ* Muslim on the authority of Abū Hurayrah who said that the Messenger of Allah ﷺ said: 'Whosoever of you sees an evil, let him change it with his hand; and if he is not able to do so, then [let him change

¹ Al-Qurṭubī, *al-Jāmi' li Ahkām al-Qur'ān*, 4:165.

² Al-Ḥajj 22:30.

³ Muslim, vol. 1, ■, 69, *ḥadīth* no. 49.

⁴ Narrated by al-Tirmidhī in his book of Sunan, vol. 4, p. 38, *ḥadīth* no. 2169. *Imām* al-Tirmidhī declared that this *ḥadīth* is Ḥasan.

⁵ Al-Baghawī, Abū Muḥammad al-Ḥusayn ibn Mas'ūd ibn Muḥammad ibn al-Farrā' al-Shāfi'ī Muḥyī al-Sunnah. *Ma'ālim al-Tanzīl* (The Landmarks of the Revelation), scrutinized by Muḥammad ibn 'Abdullah al-Nimr and others. Riyadh: Dār Taybah li al-Nashr wa al-Tawzī', 1409 AH, 1989 CE, 2:84-86.

it] with his tongue; and if he is not able to do so, then with his heart - and that is the weakest of faith.¹ And according to another narration: '... but if he does not do any of this there is no ■ mustard seed's weight of faith 'in his heart'².

Imām Ibn Taymiyah (d. 728 AH - 1328 CE) upheld the same view as *imām* Ibn Kathīr, stating: "The command with which Allah has sent His Messenger is to enjoin good and the forbiddance with which Allah has sent him is to forbid evil. Such is the description of the Prophet and the believers as Allah ﷻ says: "The believing men and believing women are allies of one another. They enjoin what is right and forbid what is wrong..."³ This is obligatory on every capable Muslim. It is a collective obligation but it is considered an individual obligation on capable people when no one other than them can fulfill it. As capability is power and guardianship, people of authority are more able to carry on *da'wah* and assume more obligation than others. In that way, the obligation (of *da'wah*) is conditional on capability and *da'wah* is compulsory on every Muslim pursuant to his ability 'to undertake it' for Allah ﷻ says: "So keep your duty to Allah as much ■ you are able ..." ⁴

The version of Ibn Taymiyah in respect of capability as being power and guardianship suggests that *da'wah* is obligatory on every single Muslim, for every Muslim has some sort of guardianship over their spouse, children, relatives, subordinates, servants, etc. Allah ﷻ says: "O you who have believed, protect yourselves and your families from a Fire whose fuel is people and stones, over which are [appointed] angels, harsh and severe; they do not disobey Allah in what He commands them but do what they ■ commanded."⁵ It is narrated from 'Abdullah ibn 'Umar that he heard the Messenger of Allah ﷺ assuring: "All of you are guardians and responsible for your charges: the

¹ Muslim, vol. 1, ■, 69, ḥadīth no. 49

² Ibid., 50. See Ibn Kathīr, *Tafsīr al-Qur'ān al-'Azīm*, 2:78.

³ Al-Tawbah 9:71.

⁴ Al-Taghābun 64:16. For conveying the precise meaning of the verse, the translated word "fear" has been changed into "keep your duty to". See Ibn Taymiyah, Abū al-'Abbās Aḥmad ibn 'Abdelḥalīm ibn 'Abdelsalām ibn 'Abdullah ibn Abī al-Qāsim ibn Muḥammad al-Harrānī al-Ḥanbalī al-Dimashqī Taqī al-Dīn. *Al-Ḥisbah fī al-Islām aw Waḥīfat al-Hukūmah al-Islāmiyyah* (Regulation of Economic, Commercial, and Public Matters in Islam or the Function of the Islamic Government). Beirut: Dār al-Kutub al-'Ilmiyyah, n.d., p. 11.

⁵ Al-Tahrīm 66:6.

Ruler is a guardian and responsible for his subjects; and ■ man is a guardian of his family and is responsible for his charges; and a lady is a guardian in the house of her husband and is responsible for her charges; and a servant is ■ guardian of the property of his master and is responsible for his charges." I think he also said, "And a man is ■ guardian of the property of his father and responsible for his charges and all of you are guardians and responsible for your charges."¹

Moreover, the majority of the late scholars are of the opinion that *da'wah* embraces both a collective and an individual obligation. In his book *al-Da'wah ilā al-Islām*, shaykh Abū Zahrah stated that (Āli 'Imrān 3:104): "Gestures that (*da'wah*) is obligatory on all Muslims and that a group of Muslims must be dedicated to study all the Islamic laws in detail. No one is considered a (perfect) Muslim unless he fulfills all the duties of Islam. Some of these duties can be defined by every Muslim while the rest of them are to be clarified by scholars of Islamic studies."² *Da'wah* is both a collective and an individual obligation. Each single Muslim has to take part in *da'wah* and guide people (within his scope of knowledge and capacity) to that which is good. At the same time, the Muslim nation has to dedicate people who are ■■■■ knowledgeable of the Book of Allah to undertake the (professional) responsibilities of *da'wah*. There is clear evidence for this in the biography of the Prophet ﷺ. He chose Muṣ'ab ibn 'Umayr to teach people the Noble Qur'ān and chose - after the conquest of Mecca - some of his Companions to teach the people of Quraysh the laws of Islam. Accordingly, every Muslim has firstly to participate in *da'wah* to the best of his knowledge and ability and has secondly to co-operate, with other Muslims, to allocate a group of Muslims who are more eloquent and knowledgeable of the Islamic laws to assume (the complex tasks of) *da'wah*.³

¹ Narrated by al-Bukhārī in his *Ṣaḥīḥ*, book of Friday Prayer, chapter on Offering Jumu'ah Prayer and Khutbah in Villages and Towns, vol. 2, p. 5, ḥadīth no. 893.

² Abū Zahrah, Muḥammad. *Al-Da'wah ilā al-Islām. Tarīkhuhā fī 'Ahd al-Nabī wa al-Ṣaḥābah ■ al-Tabi'īn wa mā Yajib al-Ān* (The Call ■ Islam. Its History in the Eras of the Prophet, His Companions and Their Followers and What Should Be Done Today). Cairo: Dār al-Fikr al-'Arabī, 1992, p. 29.

³ Ibid., pp. 29-31.

In his book *Hidāyat al-Murshidīn*, shaykh ‘Alī Maḥfūz¹ cited (Āli ‘Imrān 3:104) and commented: "They ■ two obligatory acts; one to be fulfilled by all Muslims and the other to be met by the group they choose for dedication to *da‘wah*."² Similarly, shaykh Al-Ghazālī stated: "Every Muslim is required to cling to faith, guard it and to arouse the interest of people in it both by deeds and words. As to the precise details, they are left to be explained by the people of knowledge."³ He clarified: "The righteous predecessors who received the Qur’ān from the Prophet ﷺ and had the blessing of his companionship understood that *da‘wah* was their task. They realized that carrying on *da‘wah* is obligatory ■ them, that conveying Allah’s Message is their duty and that restricting the light of Islam to a spot on earth is a crime."⁴

Such was the common practice of the early Muslim generations for "if we check the history of the Companions and their followers, we will find that whoever had 'little' knowledge of Islam and aspects of faith would teach 'some of the' polytheists, his relatives, neighbours and those whom he would meet. Knowing that Islam is guidance to the truth, all Muslims would then participate in *da‘wah* as they admitted their responsibility to teach the ignorant and called to Islam the people who were going astray. The story of the Companions, who migrated to Ethiopia, with the Negus, illustrates how the Companions presented Islam and clarified the *da‘wah* of Prophet Muḥammad ﷺ. It is thus obligatory on every individual Muslim to manifest Islam to whomever will listen to the speech and follow the best of it and those he has close relations with, just as the early believers used to do. To give another example from the practice of the Companions, ‘Uthmān embraced Islam by the *da‘wah* of Abū Bakr and they were both good friends. Worthy mentioning is that individual *da‘wah* played the most important role (in safeguarding Islam), when Muslim rulers who came after the

¹ ‘Alī Maḥfūz al-Miṣrī (d. 1361 AH - 1942 CE): He was ■ Shāfi‘ī preacher who had been graduated from al-Azhar university. He then became a Professor of preaching and guidance in the faculty of ‘Uṣūl al-Ḍīn and ■ member of Al-Azhar’s Council of Senior Scholars (ACSS). He wrote a number of books amongst which the most popular are *Sabīl al-Ḥikmah*, *Hidāyat al-Murshidīn ilā Turuq al-Wa‘z wa al-Khaṭābah*, *al-Ibdā’ fī Maḍār al-Ibtidā’*, and *al-Durrah al-Bahiyyah*. *Al-Ziriklī, al-A‘lām*, 4:323.

² Maḥfūz, *Hidāyat al-Murshidīn*, p. 20.

³ Al-Ghazālī, Muḥammad. *Ma’ Allāh. Dirāsāt fī al-Da‘wah wa al-Du‘āh* (With Allah. Studies in the Call and the Callers to Islam), 6th ed. Cairo: Nahḍat Miṣr li al-Ṭibā‘ah wa al-Nashr wa al-Tawzī’, 2005, p. 44.

⁴ *Ibid.*, p. 29.

rightly guided Caliphs neglected *da'wah* and were occupied with disputes that undermined their rule. However, the Muslim state has to undertake *da'wah* via the expert punctilious scholars who can dispel misconceptions and clarify the detailed Islamic laws related to, for example, marriage, divorce and inheritance."¹ In other words, the Muslim nation is "legally commanded to choose people that can lead such work 'of *da'wah*', organize and supervise it and take on the responsibility of its delicate matters such as issuing *fatwās* and correcting misconceptions."²

Professor Aḥmad 'Umar Hāshim is in agreement with the same principle: "*Da'wah* to the truth, enjoining good and forbidding evil is obligatory on both the individual Muslim and on the Muslim nation as a whole."³ In his own words, Prof. 'Abdelkarīm Zidān concludes: "Every sane adult Muslim, whether male or female, is legally commanded to carry out the *da'wah* to Allah in as much that *da'wah* is obligatory on the Muslim nation which is composed of both male and female individuals, the duty of *da'wah* is not restricted to Muslim scholars or, as some so call, the ministers of religion. Rather, *da'wah* is obligatory on all Muslims. However, it is the exclusive duty of scholars to convey the details of the Islamic laws and conceptions due to their vast knowledge of Islam and its constituents."⁴ The claim that not all Muslims are qualified for *da'wah* is refuted by the fact that "Those who did not admit the generality of the duty of enjoining good and forbidding evil permit Muslims, consequently, to be ignorant of the distinction between good and evil which is religiously illegal."⁵

This is the opinion that the researcher upholds and agrees with. *Da'wah* is indeed a collective obligation on the Muslim nation as a whole as well as an individual obligation on every person as per his ability. A proof for this is that Allah ﷻ commanded His Prophet Muhammad ﷺ to demonstrate that *da'wah* to Allah is his

¹ Abū Zahrah, *al-Da'wah ilā al-Islām*, pp. 25-29.

² Dawūd, *Fiqh al-Da'wah wa al-Dā'iyyah*, pp. 11-12.

³ Hāshim, *al-Da'wah al-Islāmiyyah*, §. 15.

⁴ Zidān, 'Abdelkarīm. *'Uṣūl al-Da'wah* (Principles of Da'wah). 9th ed. Cairo: Mu'assasat al-Risālah, 1421 AH, 2001 CE, p. 309.

⁵ Ridā, Muḥammad Rashīd. *Tafsīr al-Qur'ān al-Ḥakīm al-Mushtahir bi Ism Tafsīr al-Manār* (The Exegesis of the Wise Qur'ān Known as the Exegesis of al-Manār). Cairo: al-Hay'ah al-Miṣriyyah al-'Āmmah li al-Kitāb, 1990, 4:27.

way and the path of those who follow him. He ﷺ says: "Say, 'This is my way; I call to Allah with insight, I and those who follow me. And exalted is Allah; and I am not of those who associate others with Him'."¹ *Imām al-Rāzī* said: "Exegetes of the Qur'ān said: Say O Muḥammad to them, this *da'wah* that I make and the way that I follow are my approach and course... I call to Allah with insight, sure knowledge and clear evidence. I do ■ as well as those who follow my way and the way of my followers."²

In addition, *imām Ibn Kathīr* said while commenting on this very same verse (i.e. Yūsuf 12:108): "This is his way, course and tradition. It is the call to the testimony that there is no god worthy of worship but Allah without having any partner. He (i.e. the Prophet) calls to it with insight, certainty and proof. Whoever follows the Messenger of Allah ﷺ calls to what the Messenger of Allah called to with insight, certainty and rational as well as religious evidence."³ This indicates that *da'wah* to Allah is one of the requisites of true belief. If any Muslim fails to fulfill such duty, his very submission to Allah and patterning after the Prophet ﷺ are defective and he has, accordingly, to correct himself by taking part in *da'wah*.⁴

As such, my conviction is that *da'wah* is obligatory on the individual basis. We understand this clearly from the Qur'ānic verses quoted above that consider enjoining good and forbidding evil a defining characteristic of the believers⁵ distinguishing them from the hypocrites,⁶ forbid the concealment of knowledge⁷ and threaten those who abandon *da'wah* to Allah of a severe punishment.⁸ In fact, *Sūrat al-Aṣr* alone is a clear and sufficient confirmation that *da'wah* is obligatory on every Muslim. It reads: "By time. Indeed, mankind is in loss. Except for those who have believed and done righteous deeds and advised each other to truth and advised each other to patience."⁹

¹ Yūsuf 12:108. For conveying the precise meaning of the verse, the translated word "invite" has been changed into "call".

² Al-Rāzī, *Mafātīḥ al-Ghayb*, 18:179.

³ Ibn Kathīr, *Tafsīr al-Qur'ān al-Aẓīm*, 4:362.

⁴ Zidān, *Uṣūl al-Da'wah*, pp. 309-10 and Abū Zahrah, *al-Da'wah ilā al-Islām*, p. 19.

⁵ Āli 'Imrān 3:110.

⁶ Al-Tawbah 9:71.

⁷ Al-Baqarah 2:159.

⁸ Al-A'rāf 7:165 and Hūd 11:116-17.

⁹ Al-Aṣr 103:1-3.

Obviously, this *Sūrah* clearly elucidates that all people are in ruin and decrement with the exception of those who believe, do righteous deeds and recommend one another to keep on obeying Allah, avoiding disobeying Him and to be patient in doing so.

Together with this, *Sunnah* - which is the practical explanation for the Glorious Qur'ān - is full of proofs, as cited earlier, implying that forbidding evil is obligatory on every Muslim according to his ability whether by his hand, his tongue or his heart and that is the weakest of faith. As reflected in the *Sunnah*, the Prophet commanded the Companions to convey from him even it were a single verse of the Qur'ān which signifies that all Muslims, both those who knew the details of the Islamic rulings and those who didn't, were directed to carry out the *da'wah*, each according to his ability and guardianship.

Apart from this, the Prophet ﷺ encouraged the attendees at his sessions to pass the information they heard from him onto those who were absent. He ﷺ did so ■ the Day of Sacrifice (The 10th of Dhū al-Hijjah) for 'Abdel-Rahmān ibn Abī Bakrah narrated from his father: Once the Prophet ﷺ was riding his camel and ■ man was holding its rein. The Prophet ﷺ asked, "What is the day today?" We kept quiet, thinking that he might give that day another name. He said, "Isn't it the day of *Nahr* (slaughtering of the animals of sacrifice)?" We replied, "Yes." He further asked, "Which month is this?" We again kept quiet, thinking that he might give it another name. Then he said, "Isn't it the month of Dhūl-Hijjah?" We replied, "Yes." He said, "Verily! Your blood, property and honour ■ sacred to ■ another (i.e. Muslims) like the sanctity of this day of yours, in this month of yours and in this city of yours. It is incumbent upon those who are present to inform those who are absent because those who are absent might comprehend (what I have said) better than the present audience."¹

One of the most convincing proofs that *da'wah* is obligatory on every Muslim is the covenant the Prophet ﷺ used to take from his Companions that they would enjoin

¹ Narrated by al-Bukhārī in his *Ṣaḥīḥ*, book of Knowledge, chapter ■ the Statement of the Prophet: "It is probable that a person who receives ■ piece of information indirectly may comprehend it better than he who has heard it directly from its source", vol. 1, p. 24, ḥadīth no. 67.

good and forbid evil. On this account, Jarīr ibn ‘Abdullah narrated: "I pledged to the Messenger of Allah to be well-wishing for and to give sincere advice to every Muslim."¹

I am also of the opinion that "*min*" in (Āli ‘Imrān 3:104) cited above is illustrative. This is because Allah’s saying "... and those will be the successful" at the very end of the ██████ notifies that success is decreed exclusively for the people the verse refers to. Apparently, such description fits the Muslim nation as a whole and is not particular to any single group of it. Holding such opinion does not, however, hinder the allocation of a Muslim body to study religion at length and explain to the rest of Muslims the religious issues they are not acquainted with. An in-depth analysis into the Islamic history reveals that in all Muslim generations, there were people who only knew the fundamentals of Islam, practiced and called to them alongside scholars who provided the commons with advice in delicate matters that they were ignorant of.²

¹ Narrated by Muslim in his *Ṣaḥīḥ*, book of Faith, chapter ██████ Clarifying That the Religion Is Sincerity, vol. 1, p. 75, ḥadīth no. 56.

² Abū Zahrah, *al-Da‘wah ilā al-Islām*, pp. 29-31.

People's Need for *Da'wah* Both in Muslim and Non-Muslim Countries:

People are in desperate need for *da'wah* at all times and places. Despite of man's well-established ability to distinguish between good and evil: "And [by] the soul and He who proportioned it. And inspired it [with discernment of] its wickedness and its righteousness"¹ and the covenant that he took on himself to believe in Allah alone and not to associate partners to Him: "And [mention] when your Lord took from the children of Adam - from their loins - their descendants and made them testify of themselves, [saying to them], 'Am I not your Lord?' They said, 'Yes, we have testified.' [This] - lest you should say on the day of Resurrection, 'Indeed, we were of this unaware',"² yet; man usually pays no heed to this all.

Additionally, human intellects cannot perceive - on their own - the worldly and the otherworldly interests.³ For if the mind can discern the good or evil of some deeds, how can it alone conceive Allah ﷻ, His Magnificent Names and Sublime Attributes, things that He loves, is pleased or displeased with? How can the intellect alone know the details of the reward and punishment of Allah, what He ﷻ has prepared for His pious worshippers and for His enemies, the extent of reward and punishment, their modes and levels?⁴ Whereupon, people are in great need of noble Messengers, guides and reformers for showing them the path of the truth, directing them to what benefits them and warning them against what harms them. For that reason, Allah (the Most Merciful) sent His Messengers with divine guidance to people for providing them with spiritual lights via which they could distinguish between right and wrong.⁵ Out of Allah's mercy, those noble Messengers accomplished their assigned task, conveyed the religion of Allah to His servants and informed them of Allah's instructions to them: "And We certainly sent into every nation a messenger, [saying], 'Worship Allah and avoid Taghut.' And among them were those whom Allah guided, and among them

¹ Al-Shams 91:7-8.

² Al-A'raf 7:172.

³ Maḥfūẓ, *Hidāyat al-Murshidīn*, p. 19.

⁴ Ibn al-Qayyim al-Jawziyyah, *Miftāḥ Dār al-Sa'ādah*, 2:118.

⁵ Fazlur Rahman, *Major Themes of the Qur'ān*, 2nd ed. Chicago: The University of Chicago Press, 2009, p. 9.

were those upon whom error was [deservedly] decreed. So proceed through the earth and observe how the end of the deniers was."¹

People's need for *da'wah* is further asserted because the legal accountability is dependent on it "as no one is legally accountable for his actions unless he is informed of the Islamic duties that he has to fulfill. People thus ■ in considerable need for *du'āh* to enlighten them on the matters of their religion and spread Islam in every place."² Indeed, no religion or principle persists and achieves its real good outcomes except through the work of *da'wah*. As such, "*da'wah* to Allah is the reason behind the survival of religions. No religion or school of jurisprudence flourished and spread and no principle remained except by virtue of *da'wah*. Conversely, no religion was obliterated after it had been established and no ideology was blotted out after it had been dominant except due to the withdrawal of *da'wah*. *Da'wah* is even the reason for the survival of every thing to which nations and peoples are called; whether true or false. Many times we see vain creeds prospering by virtue of *da'wah* while true ones diminishing due to its negligence".³ This implies that the bad condition which Muslims suffer from today is the result of their remissness and mutual reliance regarding *da'wah* as well as their carelessness to offer advice to one another.⁴

Nations advance depending on the extent of the influence of their *du'āh* on them bearing in mind that the exhortations of the *du'āh* remain deep-rooted in their souls.⁵ Hence, *da'wah* spreads moral excellence and creates ■ better atmosphere where both the individual and the society work together for pursuing moral and physical perfection based on their knowledge of Allah ﷻ.⁶ People are thus in the direst need to follow the divine guidance and revere the Words of Allah. This is because the mere intellectual progress that humanity reached is paving the way to its destruction unless

¹ Al-Naḥl 16:36. For conveying the precise meaning of the verse, the translated phrase "how was the end of the deniers" has been changed into "how the end of the deniers was." See Esposito, John Louis. *Islam. The Straight Path*, 3rd ed. New York: Oxford University Press, 2005., p. 19.

² Ḥāshim, *al-Da'wah al-Islāmiyyah*, p. 6.

³ Maḥfūz, *Hidāyat al-Murshidīn*, p. 14.

⁴ Ibid., p. 19.

⁵ Ibid., p. 74.

⁶ Al-Ghazālī, *ma' Allah*, p. 75.

it is accompanied by a spiritual perfection founded on revelation. Today man thinks that he owns the space. Materialistic logic masters over every thing and sharp intelligence is about to turn into a weapon of evil and an instrument of devastation. All this calls today-Muslims to return quickly to Allah, hold dear His religion and apply His laws.¹

Equally important, non-Muslim countries are also in a critical need for *da'wah* and their burden falls on Muslims who neglected its requirements.² In assertion of this, reference should be made to the fact that the Muslim nation is the only nation granted the honour of undertaking the responsibility of *da'wah* to Allah and leading humanity to the way of the truth.³ As people outside the Muslim lands are in great need for *da'wah*, Allah ﷻ commends migration for the cause of the truth and the calling to it: "And whoever emigrates for the cause of Allah will find on the earth many [alternative] locations and abundance. And whoever leaves his home as an emigrant to Allah and His Messenger and then death overtakes him - his reward has already become incumbent upon Allah. And Allah is ever Forgiving and Merciful."⁴

Verily, the world will never be a good place when it is diverted from the religion of Allah. As the Messenger of Allah ﷺ took the Muslim nation away - by the permission of Allah - from blindness to guidance, his followers have to spread the truth that they are honoured with and the Message that is sent to them. They have to be the bridge via which guidance can cross to the whole earth.⁵

Realizing the necessary need for *da'wah* beyond Muslim lands, Prophet ﷺ sent religious guides to faraway tribes. He thus sent Mu'ādh ibn Jabal, Abū Mūsā al-Ash'arī

¹ Ibid., p. 19.

² Ibid., p. 58.

³ Āli 'Imrān 3:110.

⁴ Al-Nisā' 4:100. See Abū Zahrah, *al-Da'wah ilā al-Islām*, p. 20.

⁵ Al-Ghazālī, *ma' Allah*, p. 29.

and ‘Alī ibn Abī Ṭālib to Yemen.¹ When the Prophet ﷺ was still in Mecca and after the two pledges of Al-‘Aqabah, he sent ‘Amr ibn Umm Maktūm and Mus‘ab ibn ‘Umayr to the people of Medina to explain to the Muslims there the fundamentals of Islam, teach them the Qur’ān, help them with its memorization, educate them ■ how to perform the Prayer and to establish it among them.² Moreover, the Prophet ﷺ would send groups of the knowledgeable ones among his Companions to different peoples outside the Muslim territories for guiding them and expounding to them matters of Islam. Not only that, inhabitants outside Muslim lands used to make requests for well-versed experts in Islamic jurisprudence to teach them Islam and the Prophet ﷺ would respond and send *du‘āh* to them (at their places).³

¹ Ibn al-Qayyim al-Jawziyyah, Muḥammad ibn Abī Bakr ibn Ayyūb ibn Sa’d Shams al-Dīn. *Zād al-Ma‘ād fī Hady Khayr al-‘Ibād* (Provisions for the Hereafter Taken from the Guidance of Allah’s Best Servant), scrutinized by Shu‘ayb al-Arnā’ūt and ‘Abdelqādir al-Arnā’ūt, 3rd ed. Beirut: Mu‘assasat al-Risālah, 1421 AH, 2000 CE, 1:119.

² Ibid., par. 3, p. 42.

³ See Ibn Hishām, ‘Abdelmalik. *Al-Sīrah al-Nabawiyyah li Ibn Hishām* (The Biography of the Prophet by Ibn Hishām), scrutinized by Muṣṭafā al-Saqqā, Ibrāhīm al-Abyārī and ‘Abdelḥafīz al-Shalabī, 2nd ed. (Egypt: Sharikat Maktabat wa Maṭba‘at Muṣṭafā al-Bābī al-Ḥalabī ■ Awlādh, 1375 AH, 1955 CE), 2:184.

Importance of Studying the Methodology of the Glorious Qur'ān in *Da'wah* to Allah:

Importance of the Methodology of the Glorious Qur'ān in *da'wah* is based on the Mighty Book itself. For "Indeed, the Glorious Qur'ān is ■ Book with which Allah completed all the Scriptures, sent down to a Prophet that He decreed to be the last of all the Prophets, and illustrated with which the comprehensive, eternal and seal of all religions. It is the constitution of the Creator for mending the 'affairs of' the creatures and the law of the heaven for the guidance of the earth. Allah has made it 'the Qur'ān' the most superior of all legislations, has placed in it every boom and has made all the welfare conditional on it. It is 'the Qur'ān' the highest recourse of religion. Islam thus resorts to it in its beliefs, worships, rulings, laws, etiquettes, morals, stories, exhortations and different sciences. Together with all of this, the Glorious Qur'ān is the transforming power that altered the world's image, moved its borders, changed the course of history and rescued the unfortunate humanity as if it had created the existence once more."¹ The condition of the humanity will never thus be good except by holding firmly to the last Book in view of the reality that "unlike all other legislations and religions, the Glorious Qur'ān has come with complete and perfect directions that fulfill people's needs at all times and places."² This is no wonder as the Glorious Qur'ān is the Word of Allah ﷻ. Its power is superior over all other powers and no one can weaken its impact.³

Imām al-Tirmidhī related that 'Alī, the Prophet's Companion and cousin, said: "I heard the Messenger of Allah ﷺ saying: "Indeed there comes a *fitnah* i.e. sedition" So I said: "What is the way out from it O Messenger of Allah?" He said: "Allah's Book. In it is news for what happened before you, and information about what comes after you, and judgement for what happens between you. It ■ the Criterion (between right and wrong) without jest. Whoever among the oppressive abandons it, Allah crushes

¹ Al-Zurqānī, Muḥammad 'Abdel'azīm. *Manāhil al-'Irḡān fī 'Ulūm al-Qur'ān* (Springs of Knowledge in the Sciences of the Qur'ān), 3rd ed. Cairo: Maṭba'at 'Isā al-Bābī al-Ḥalabī wa Shurakāh, 1362 AH, 1943 CE, 1:10.

² Ibid., 2:351.

³ McAuliffe, Jane Dammen. "The Persistent Power of the Qur'ān," *Proceedings of the American Philosophical Society* 147, no. 4 (Dec., 2003): 346.

him, and whoever seeks guidance from other than it, then Allah leaves him to stray. It is the firm rope of Allah, it is the wise remembrance, it is the straight path, and it is the one that the desires cannot distort, nor can the tongues twist it, nor can the scholars ever have enough of it, and it shall not become dull from reciting it much, and the amazement of it does not diminish. It is the one that when the Jinn heard it, they did not hesitate to say about it: 'Verily, we have heard a wonderful Recitation (this Qur'ān)! 'It guides to the Right Path...' Whoever speaks according to it then he has said the truth, and whoever acts according to it he is rewarded, and whoever judges by it he has judged justly, and whoever invites to it then he is guided to the straight path."¹

Therefore, the fundamentals of *da'wah* to Allah ﷻ are based on the Glorious Qur'ān. They rely on and conform to Allah's Will for Allah ﷻ did not leave *da'wah* to be originated by any special intellectual philosophy or even the Prophets' independent efforts. Parting with the methodology of Qur'ān in *da'wah* is thus leaning to personal desires and adopting deviations.² Hence, the Prophet's *da'wah* to the oneness of Allah, to His commands and to the abstention from His prohibitions, was mainly done by reciting the Qur'ān among the disbelievers and explaining its rulings to them.³ The Prophet ﷺ used to link the success of his *da'wah* and the increase of the number of the truthful Muslims to the Glorious Qur'ān; the great divine revelation that Allah revealed to him. Abū Hurayrah رضي الله عنه narrated that the Prophet ﷺ said: "Every Prophet was given miracles because of which people believed, but what I have been given, is Divine revelation which Allah has revealed to me. So I hope that my followers outnumber the followers of the other Prophets on the Day of Resurrection."⁴ Each miracle ended by the decease of the Prophet who was given it except the miracle of

¹ Narrated by al-Tirmidhī in his book of Sunan, vol. 5, p. 22, ḥadīth no. 2906. Imam al-Tirmidhī declared that this ḥadīth is Gharīb. ■ continued, I ■ not know this ḥadīth except through this chain of transmitters, its isnād (chain of narrators) is unknown and there are doubts about the authenticity of al-Hārith (one of the narrators of the ḥadīth).

² Al-Ghazālī, *ma' Allah*, p. 15.

³ Abū Zahrah, *al-Da'wah ilā al-Islām*, p. 16.

⁴ Narrated by al-Bukhārī in his Ṣaḥīḥ, book of Virtues of the Qur'an, chapter ■ How the Divine Revelation Used to Be Revealed and What Was the First Thing Revealed, vol. 6, p. 182, ḥadīth no. 4981 and Muslim in his Ṣaḥīḥ, book of Faith, chapter on the Obligation of Believing That the Message of Our Prophet Muhammad ﷺ is for All people, and the Abrogation of ■ Other Religions, vol. 1, p. 134, ḥadīth no. 152. See Hāshim, *al-Da'wah al-Islāmiyyah*, p. 40.

the Glorious Qur'ān which lasts forever. Such miracle continues to challenge whoever denies the Message of Prophet Muḥammad ﷺ. This is because the Message of Prophet Muḥammad is for the whole mankind while the messages of the previous Prophets were only limited to their specific nations."¹ Islam will prevail and its principles will spread so long as Muslims stick to the Great Qur'ān.

Indeed, the Noble Qur'ān is the perfect Book of Allah beyond every deficiency just like Allah Himself ﷻ. It is a heavenly revealed Book that no human endeavour contributed to its formation. It is the eternal Book that Allah has preserved from change, alteration and distortion. Yet, Allah ﷻ has intended for the Qur'ān to confirm the Scriptures that were revealed before it and correct alterations or changes that were intruded into them. No one can produce the like of the Qur'ān even if the mankind and the jinn were to gather together and help one another to do so.² Allah ﷻ says: "Say, 'If mankind and the jinn gathered in order to produce the like of this Qur'ān, they could not produce the like of it, even if they were to each other assistants'."³

Commenting on this verse, *imām* Ibn Kathīr said: "Allah ﷻ tells about the nobility of this glorious Qur'ān. He thus notifies that if the whole of mankind and jinn were to gather together and agree to produce the like of what Allah has sent down to His Messenger, they would not have the power to do so and they could not produce the like thereof, even if they cooperated, helped one another and backed up each other with support. Such doing 'i.e. bringing the like of the Qur'ān' is impossible for how can the words of the created be like the words of the Creator Who has no equivalent, parallel or peer"⁴ Allah ﷻ also says: "Indeed, it is We who sent down the Qur'ān and indeed, We will guard it (from corruption)."⁵ Allah thus "states that He 'Exalted is He' is the only One Who sent down the Remembrance which is the Qur'ān to him 'i.e.

¹ Ismā'īl, Muḥammad Bakr. *Dirāsāt fī 'Ulūm al-Qur'ān* (Studies in the Sciences of the Qur'ān), 2nd ed. Cairo: Dār al-Manār, 1419 AH, 1999 CE, p. 345.

² Esposito, *The Straight Path*, p. 19 and Stowasser, Barbara. "The Qur'ān and Its Meaning," *The Arab Studies Journal* 3, no. 1 (Spring 1995): 4.

³ Al-Isrā' 17:88.

⁴ Ibn Kathīr, *Tafsīr al-Qur'ān al-'Aẓīm*, 5:107.

⁵ Al-Hijr 15:9. For conveying the precise meaning of the verse, the translated phrase "be its guardian" has been changed into "guard it (from corruption)".

Prophet Muhammad' and that it is He alone Who guards it from change and alteration."¹

As "man" is the main subject matter of the Qur'ān and Allah ﷻ defines His purpose of sending down His Book by calling it "... a guidance for the people..."² the methodology of the Glorious Qur'ān in *da'wah* is undoubtedly of magnificent importance, bearing in mind that the Prophet ﷺ could challenge different systems of the whole world by the Glorious Qur'ān and its comprehensive reforming way. Not only that, but the Qur'ān was also able to set up a system of Islamic laws to shape ■■■■ social order.³ Since the time it has been revealed to Prophet Muhammad until today, it kept informing Muslims of Allah's commands and instructions.⁴

Recognizing the high status of the Qur'ān and its great role in people's lives, Muslims - regardless of their languages or nationalities and whether they understand Arabic or not - pay great attention to memorize and recite the Qur'ān.⁵ They study the Qur'ān so that they get intellectually enlightened and draw spiritually closer to Allah.⁶ When they listen to it in *tajwīd*⁷, they are deeply touched even if they do not get its meaning.⁸ In fact, no one can deny the impact of the Qur'ān. For that reason, many of the Christian Arabs testify to its linguistic and literary power. Remarkably, a lot of people embraced Islam only when they listened to the recitation of the Qur'ān.⁹

The importance of the methodology of the Glorious Qur'ān in the *da'wah* of both Muslims and non-Muslims is also affirmed by the fact that the style of the Noble Qur'ān is characterized by "its straight method that has no deviation, contradiction or conflict and that takes people to the ways of guidance without any theatricality or abuse. It takes their intellects to deep reflection upon the clear proofs produced by the

¹ Ibn Kathīr, *Tafsīr al-Qur'ān al-'Azīm*, 4:453.

² Al-Baqarah 2:185. Fazlur Rahman, *Major Themes*, p. 1.

³ See Esposito, *The Straight Path*, p. 29.

⁴ Ibid., p. 17.

⁵ Ibid., p. 19.

⁶ McAuliffe, "The Persistent Power of the Qur'ān," ■■■■.

⁷ Reciting the Qur'ān following the rules of recitation.

⁸ Fazlur Rahman, *Islam*. London: The University of Chicago Press, 1979, p. 41.

⁹ See Esposito, *The Straight Path*, p. 19.

seen reality that nobody can deny or dispute except the foolish who left idle their minds and abandoned their inner disposition upon which Allah has originated them."¹

¹ Ismā'īl, *Dirāsāt fī 'Ulūm al-Qur'ān*, p. 327.

Section One

Methodology of the Noble Qur'ān in *Da'wah*

Chapter One: Essentials of the Study of the Methodology of the Noble Qur'ān in *Da'wah*

Chapter Two: Methodologies of *Da'wah* in the Glorious Qur'ān According to Its Themes

Chapter Three: Methodologies of *Da'wah* in the Glorious Qur'an According to Its Pillars

Chapter One

Essentials of the Study of the Methodology of the Noble Qur'ān in *Da'wah*

The base is the essential root of a building on which it is established. It is rather the foundation of anything and its start such ■ the foundation of an idea or a research.¹ The researcher views that the study of the methodology of the Glorious Qur'ān in *da'wah* is based on a number of important essentials that should be discussed in the beginning of the research. This will help to remove obscurity, wipe out dubiousness and lay more emphasis on the general domain of the study. The important elements are:

Firstly: Definition of the Term *Manhaj* (i.e. Methodology)

Secondly: Identification of the Methodology of the Noble Qur'ān in *Da'wah*

Thirdly: The Difference between the Methodologies of *Da'wah*, its Styles and Means

Fourthly: Objectives of *Da'wah* as Portrayed by the Glorious Qur'ān

Fifthly: Features of the Qur'ānic *Da'wah*

The following pages will highlight these essentials in detail.

¹ Ibn 'Abdelqādir al-Rāzī, *Mukhtār al-Ṣiḥāḥ*, p. 18, Murtaḍā al-Zabīdī, *Tāj al-'Arūs*, 15:399 and Muṣṭafā et al., *al-Mu'jam al-Wasīṭ*, p. 17.

1.1 Definition of the Term *Manhaj* (i.e. Methodology):

The Arabic word *manhaj* denotes the clear way and the drawn up plan.¹ Al-Manāwī² mentioned that *al-Manhaj* is the pursued i.e. the followed way.³ The Arabic sentence *nahajtu al-ṭariq* means I cleared the way up and elucidated it. It is said: *I'mal 'alā nahajtuhu lak* (work as I have showed you).⁴ This content is supported by Allah's saying: "... To each of you We prescribed a law and a method..."⁵ *Imām* al-Qurṭubī commented on this verse stating: *al-Minhāj* is the constant way. It is both the *nahj* and the *manhaj* i.e. the manifest way. Al-Mubarrid⁶ clarified: *Sharī'ah* is the commencement of the way while the *minhāj* is the persistent way.⁷

Technically, *manhaj* and *minhāj* are defined as: the system and the plan drawn up for something such as *manhaj al-dirāsha* and *manhaj al-ta'lim* (the study plan or the education plan).⁸ It is also identified as being the comprehensive plan formulated for specifying the spheres of any system.⁹

¹ Muṣṭafā et al., *al-Mu'jam al-Wasīṭ*, p. 957.

² Al-Manāwī: Muḥammad 'Abdelra'ūf ibn Tāj al-'Ārifin ibn 'Alī ibn Zayn al-'Ābidīn al-Haddādī al-Qāhirī Zayn al-Dīn (d. 1031 AH - 1622 CE); being a great scholar of religion and other sciences, he busied himself with writing, would eat little and stay up at night. Some of his most popular works are "Kunūz al-Ḥaqqā'iq" on ḥadīth, "Sharḥ al-Shamā'il li al-Tirmidhī," "al-Kawākib al-Durrīyyah fi Trājim al-Sādah al-Ṣūfiyyah," and "al-Ṣafwah." He lived in Cairo and died there. Al-Ziriklī, *al-A'lām*, 6:204.

³ See al-Manāwī, *al-Tawqīf 'alā Muḥimmāt al-Ta'arīf*, p. 317.

⁴ Ibn Manẓūr, *Lisān al-'Arab*, 2:383.

⁵ Al-Mā'idah 5:48.

⁶ Al-Mubarrid: Muḥammad ibn Yazīd ibn 'Abdel'akbar al-Thumālī al-Azdī Abū al-'Abbās (d. 286 AH - CE); he was the chief scholar of Arabic language in Bagdad at his time and one of the great scholars of literature and narrative. His birth was in Basra but he died in Bagdad. Some of his most popular works are *al-Mudhakkār wa al-Mu'annath*, *Sharḥ Lāmiyat al-'Arab*, *al-Muqṭadab*, and *I'rāb al-Qur'ān*. Al-Ziriklī, *al-A'lām*, 7:144.

⁷ See Al-Qurṭubī, Abū 'Abdullah Muḥammad ibn Aḥmad ibn Abī Bakr ibn Farah al-Anṣārī al-Khazrajī Shams al-Dīn. *Al-Jāmi' li Ahkām al-Qur'ān* (A Compilation of the Rulings of the Qur'ān), scrutinized by Aḥmad al-Bardūnī and Ibrāhīm Aṭfīsh, 2nd ed. Cairo: Dār al-Kutub al-Miṣrīyyah, 1384 AH, 1964 CE, 6:211.

⁸ See Al-Bayānonī, Muḥammad Abū al-Faṭḥ. *Al-Madkhal ilā 'ilm al-Da'wah. Dirāsah Manhajīyyah Shāmilah li Tārīkh al-Da'wah wa Asālibihā wa Wasā'ilihā wa Mushkilātihā fi Qaw' al-'Aql wa al-Naql* (An Introduction to the Science of Da'wah. A Methodical Study Comprehending the History of Da'wah, Its Principles, Styles, Means and Problems in the Light of Primary Islamic Texts and Reason), 3rd ed. Beirut: al-Risālah Foundation, 1415 AH, 1995 CE, pp. 45-46.

⁹ See Ghaliwash, Aḥmad Aḥmad. *Al-Da'wah al-Islāmiyyah. 'Uṣūluhā. Wasā'iluhā. Asālibuhā fi al-Qur'ān al-Karīm* (The Islamic Call. Its Principles, Means and Styles in the Glorious Qur'ān), 3rd ed. Cairo: al-Risālah Foundation, 2011, p. 67.

■ is worth mentioning that some scholars regarded *al-manhaj* as being a number of mental activities enabling the researcher to analyze, understand and explain different phenomena. By this definition, they consider it separate from the styles and the means through which the *manhaj* guides the researcher to the knowledge that he seeks. In opposition to this, other scholars considered the means, the research styles and all the scientific procedures ■ part and parcel of *al-manhaj*. They based their opinion on the fact that researchers make use of all the foregoing for their thinking and endeavouring to reach the truth whether it is cosmic or cognitive.¹

1.2 Identification of the Methodology of the Noble Qur'ān in *Da'wah*:

Generally speaking, the *manhaj* (or methodology) of *da'wah* may refer to the system that includes all aspects of *da'wah* and their coordination; so that they become integrated allowing *da'wah* to fulfill its function. This encompasses Islam itself or the intellectual substance of *da'wah* i.e. worships, creeds, legislations and ethics along with the styles of *da'wah*, its means, the *du'āh* and the *mad'uwīn*. Professor Aḥmad Aḥmad Ghalwash (d. 1388 AH - 1968 CE) is one of the scholars who held such opinion and deemed it wrong to use the word *manhaj* for the style, the means, the subject etc. except in a figurative manner by way of giving the part the name of the whole; and as long as the context shows that real meaning of the word is not intended.²

However, another group of scholars confined the *manāhij* (methodologies) of *da'wah* to its ways and systems and thereby excluded the styles and means of *da'wah* from the definition of its *manhaj*. The renowned scholar Muḥammad Abū al-Faṭḥ al-Bayānōnī followed such trend when he defined *manāhij al-da'wah* ■ being: "the systems of *da'wah* and its developed plans," it is thus said: the dogmatic system in Islam, the devotional system in Islam, the economic system in Islam, the political system in Islam etc.³ In his book, *Manāhij al-Da'wah al-Islāmiyyah* ■ *asālibuhā* ■

¹ See Al-'Alwānī, Ṭaha Jābir. *Ma'ālim fi al-Manhaj al-Qur'ānī* (Landmarks in the Qur'ānic Methodology). Cairo: Dār al-Salām li al-Ṭibā'ah ■ al-Naṣhr wa al-Tawzī' wa al-Tarjamah, 1431 AH, 2010 CE, p. 29.

² See Ghalwash, *al-Da'wah al-Islāmiyyah*, pp. 68-70.

³ Al-Bayānōnī, *al-Madkhal ilā 'Ilm al-Da'wah*, p. 46.

wasā'iluhā (Methodologies, Styles and Means of the Islamic *Da'wah*), Prof. Mājid 'Abdelsalām Ibrāhīm agreed with this ■■■■ view.¹

The researcher views that these two dissimilar directions in defining *manhaj al-da'wah* can be reconciled by taking the first definition as a general one comprising the overall domain of *da'wah* and holding the second as specifying the word "*manhaj*" to refer to either the systems of *da'wah* such as the dogmatic system, the ethical system etc. or the ways of convincing such as the rational system, the sentimental system etc.

This study of the methodology of the Glorious Qur'ān in *da'wah* will adopt the second definition - referred to above - for the word "*manhaj*." Based on that, the study will discuss the systems and the plans that the Noble Qur'ān formulated for *da'wah*. However, studying the methodology of the Glorious Qur'ān in *da'wah*, in this sense, requires ■ summarized display of the most vital styles and means of *da'wah*. This is in order to seek a practical clarification of the ways of getting benefited from the systems and plans that the Qur'ān puts for *da'wah* especially with regard to issues related to the promotion of the Islamic discourse in the West.

The researcher holds it is now important to demonstrate the difference between methodologies of *da'wah*, its styles and means.

1.3 The Difference between the Methodologies of *Da'wah*, Its Styles and Means:

The Islamic *da'wah* is neither a spontaneous activity nor is restricted to preaching and reminding people. It is rather a scholarly and practical process based on elaborate scholarly rules and laid down according to strict criteria. Therefore, for *da'wah*, Muslims have to adopt the most correct methodologies, the perfect styles and the best means.² Since the careful planning for *da'wah* requires putting each one of these

¹ Cairo: Maktabat al-Īmān li al-Nashr wa al-Tawzī', 1433 AH, 2012 CE, pp. 40-41.

² See al-Bayānonī, *al-Madkhal ilā 'ilm al-Da'wah*, pp. 10-11.

three scientific terms in its right place, the researcher will discuss below their various definitions and try to shed light on the differences between them.

1.3.1 Methodologies of *Da'wah* and their Divisions:

The researcher has told earlier about the definition of the methodology of *da'wah* that he approves and which is confined to the field of the present study, that is: Ways of *da'wah*, its followed systems and drawn up plans. In this regard, methodologies of *da'wah* in the Great Qur'ān vary according to the numerous themes and pillars of *da'wah*.

1.3.1.1 Methodologies of the Qur'ānic *Da'wah* According to Its Themes:

Since the subjects of the Qur'ān are variant and comprise all different walks of life, methodologies of the Qur'ānic *da'wah* according to its themes are numerous. There are the dogmatic methodology, the devotional methodology, the ethical methodology, the social methodology, the economic methodology, the military methodology, the political methodology etc. Guided by divine teachings, the *du'āh* and educators introduce specific plans and regulations for each one of these different aspects of human life.¹ Thereupon, relevant secondary methodologies can be incorporated into primary ones. In the preceding sentence; the social, the economic, the military and the political methodologies have all been included in one main methodology i.e. the legislative one. Similarly, equality, freedom and tolerance methodologies can be embodied in the ethical methodology and so on.

1.3.1.2 Methodologies of the Qur'ānic *Da'wah* According to Its Pillars:

Such methodologies vary pursuant to the three pillars of *fiṭrah* or man's natural disposition, namely; the heart, the mind and the sense. So whatever of the methodologies of the Qur'ānic *da'wah* is founded on the heart is labeled as the (Sentimental Methodology), whatever is based on the mind is categorized as the (Rational Methodology) and whatever is grounded on the sense is classified as the (Sensible Methodology). Equally important is to know that the complete separation

¹ Ibid., pp. 196-97 and Ibrāhīm, *Manāhij al-Da'wah al-Islāmiyyah*, p. 42.

between these methodologies is not possible due to the strong connection between the different pillars of the human *fiṭrah*. A methodology is thus distinguished according to its predominant phase.¹

It is worth mentioning that some scholars stated that there is a fourth methodology for *da'wah*, namely, the natural disposition one. However, others regarded innate disposition as being a feature of all the three methodologies of *da'wah* referred to above rather than forming an independent way. They based their opinion on the fact that all the sentimental, rational and sensible methodologies of *da'wah* rest on the three pillars of man's natural disposition i.e. the heart, the mind and the sense.² The researcher agrees on the second opinion and asserts that when the Glorious Qur'ān addresses man's natural disposition, the same import must also be directed to man's heart, mind or sense or more than one of them.

1.3.2 Definition of the Term 'Uslūb or Style:

Linguistically, the Arabic word '*uslūb* denotes manner. It is said: *salaktu 'uslūba fulān fī kadhā* to signify (I followed the way or school of so and so in...). Likewise, '*uslūb al-katib* implies the author's way in writing.³ It is also said: *akhadha fulān fī asālīb min al-qawl* to import "so and so went into some styles of speech".⁴

The styles of *da'wah* can be subsequently defined as being "the ways that the caller to Allah follows in his *da'wah*"⁵ or "the ways of applying the methodologies of *da'wah*."⁶

¹ Al-Bayānonī, *al-Madkhal ilā 'ilm al-Da'wah*, p. 198.

² Ibid. p. 219.

³ See Muṣṭafā et al., *al-Mu'jam al-Wasīṭ*, p. 441.

⁴ Al-Azdī, Abū Bakr Muḥammad ibn al-Ḥasan ibn Durayd. *Jamharat al-Lughah* (Collection of the Language), scrutinized by Ramzī Munīr Ba'labakkī. Beirut: Dār al-'Ilm li al-Malāyīn, 1987, 1:341.

⁵ Al-Bayānonī, *al-Madkhal ilā 'ilm al-Da'wah*, p. 47.

⁶ Ibid.

1.3.3 Divisions of the Styles of *Da'wah*:

The Glorious Qur'ān makes clear the fundamental styles of *da'wah* and commands Muslims to follow them. Allah ﷻ says: "Call to the way of your Lord with wisdom and good instruction, and argue with them in a way that is best. Indeed, your Lord is most knowing of who has strayed from His way, and He is most knowing of who is [rightly] guided."¹ Whereupon, the style of *da'wah* should include one of the three illustrative methods referred to in this verse (i.e. wisdom, good instruction, or arguing in the best way). Yet, the Qur'ānic text may use more than one of these styles at once and the same time.² It is quite clear that the concerned three styles of *da'wah* are the origins of many other styles of *da'wah* that fall under them.³

Additionally, specific styles of *da'wah* are used with the methodology that they suit. Styles evoking feelings and arousing affection are used with the sentimental methodology, styles inviting man to think and contemplate are used with the rational methodology and styles relating to senses and human experiments are used with the sensible methodology and so on.⁴

Following is an overall presentation of the three main styles of *da'wah*:

1.3.3.1 Style of Wisdom:

The Arabic word *ḥikmah* (wisdom) is derived from the word *ihkām* which means *itqān* (mastery) and it is based on precise knowledge. We thus read in the Prophetic tradition: "Envy is not justified except in two cases: A man whom Allah has given wealth so that he spends it all on right purposes for sake of Allah. And a man whom Allah has given accurate knowledge and he acts upon it and teaches it (to others)."⁵ As such, *ḥikmah* (or wisdom) also means correctness, reason,

¹ Al-Naḥl 16:125. Translation of "invite" has been changed into "call".

² See Ghalwash, *al-Da'wah al-Islāmiyyah*, p. 638.

³ See Darwish, 'Abdullah 'Abdelḥamīd 'Abdullah. "*Manhaj al-Da'wah ■ Allah min Khilāl Sūrat Āli 'Imrān*" (The Methodology of *Da'wah* to Allah According to Sūrat Āli 'Imrān) (PhD diss., al-Azhar University, 2006), p. 415.

⁴ See al-Bayānoni, *al-Madkhal ilā 'Ilm al-Da'wah*, p. 242.

⁵ Narrated by al-Bukhārī in his *Ṣaḥīḥ*, book of Knowledge, chapter ■ Wishing to Be Like the One Who Has Knowledge and Wisdom, vol. 1, p. 25, ḥadīth no. 73.

understanding, and conversance with Islamic jurisprudence, prophethood or the Qur'ān ■ each one of them embraces wisdom in its delicate ■■■■ because it comprises the exact comprehension leading to the appropriate acts.¹

As for the technical definition for *ḥikmah* as a style of *da'wah*: "It is the perfect, precise and clear word whether ■ comes under the exegesis of the meanings of the Qur'ān, the Islamic jurisprudence, the correct understanding of some other thing etc. It designates certainty and its indication is conclusive."² *Ḥikmah* ■ ■ style of *da'wah* to Allah can also import: the good rhetorical language used for *da'wah* with the aim of achieving the intellectual convincing and the acceptance of the person who is called based on his free-will not with his heart being reluctant. This is to be reached through the obvious and easy display of the truth of Islam supported by the irrefutable proofs.³

Some of the expressions of *ḥikmah* as a style of *da'wah* to Allah are: the gentle speech, considering the social status, the intellectual level and the psychological state of the *mad'ū*,⁴ the appropriate choice of the subjects to be handled, the good explanation accompanied by the correct and accepted proof,⁵ arranging priorities, gradualness of *da'wah* from primary to subsidiary matters, distinction between styles suiting conditions of weakness or strength, peace or war, whether a certain default is prevalent or not, the old or the young, the knowledgeable or the ignorant as well as the enemy and the friend.⁶ The demonstration of some of the signs of Allah in man and the universe and doing justice to the *mad'ū* in speech are all among the concerned expressions.⁷

¹ See Ghalwash, *al-Da'wah al-Islāmiyyah*, pp. 639-40.

² Ibid., p. 640.

³ See Ḥabannakah, 'Abdelrahmān Ḥasan al-Maydānī. *Fiqh al-Da'wah ilā Allah* (Jurisprudence of *Da'wah* to Allah). Damascus: Dār al-Qalam, 1417 AH, 1996 CE, 1:619-20.

⁴ The person to whom *da'wah* is directed.

⁵ Ḥabannakah, *Fiqh al-Da'wah ilā Allah*, 1:620-30.

⁶ See al-Bayānoni, *al-Madkhal ilā 'ilm al-Da'wah*, pp. 247-49.

⁷ See Darwīsh, "*Manhaj al-Da'wah ilā Allah*," pp. 437-38.

1.3.3.2 Style of Good Instruction:

The Arabic word *maw'izah* is derived from the word *wa'z* which denotes: advising (others) and reminding them of the consequences (of their deeds). It is said: *wa'aḏahu 'izatan fatta'aḏa ay qabila al-maw'izah* (he gave him some advice so that he accepted it).¹ The general meaning of *maw'izah* is to advise (someone) to do something or abandon it in a way that incites him to be benefitted by following the guidance and frightens him of ignoring it.²

Technically, *al-maw'izah al-ḥasanah* (the good instruction) also denotes the advice.³ It is defined as being "a group of useful lessons and dreadful directives that provoke emotion and inspire feeling directed to the *mad'ū* in a way that makes him understand that the *dā'ī* advises him and seeks to benefit him."⁴ Accordingly, *al-maw'izah al-ḥasanah* ranges between arousal of interest and frightening or the two centers of hope and fear in the human soul. As for its being *ḥasanah* (good), this refers to its content which is based on truth, goodness, beneficial recommendation and truthful exposure of the consequences. It is also due to the style of its display that souls do not detest and which is far from all roughness, coarse speech, insult and offensive or debasing words.⁵ Many subsidiary styles fall under the style of *al-maw'izah al-ḥasanah* such as: the style of taking ■ oath, the style of making promise of reward and threatening of punishment, the style of narrating the stories of the previous nations and the style of displaying some scenes from the Day of Resurrection, sorts of its delights for the believers as well as types of its torments for the non-believers.⁶ Amongst these subsidiary styles that fall under the style of *al-maw'izah al-ḥasanah*, are also the style of praise, style of dispraise, style of reminding people of Allah's graces, style of insinuation, style of metonymy and style of delicate and meaningful gesture.⁷

¹ See Ibn 'Abdelqādir al-Rāzī, *Mukhtār al-Ṣiḥāḥ*, ■, 342.

² See Ḥabannakah, *Fiqh al-Da'wah ilā Allah*, 1:631.

³ See al-Bayānonī, *al-Madkhal ilā 'Ilm al-Da'wah*, p. 258.

⁴ Ghalwash, *al-Da'wah al-Islāmiyyah*, p. 641.

⁵ See Ḥabannakah, *Fiqh al-Da'wah ilā Allah*, 1:631.

⁶ See Ghalwash, *al-Da'wah al-Islāmiyyah*, p. 824 and Ḥabannakah, *Fiqh al-Da'wah ilā Allah*, 1:634.

⁷ See Al-'Āmrī, Ḥamid ibn Aḥmad ibn 'Alī. *Al-Da'wah ilā Allah bi al-Manhaj al-'Āṭifi fī al-Qur'ān al-Karīm ■ al-Sunnah al-Muṭahharah* (Calling to Allah via the Sentimental Methodology in the Glorious Qur'ān and Purified Sunnah). Kingdom of Saudi Arabia: Imam Muhammad Ibn Saud Islamic University, Faculty of Da'wah and Information, 1423 AH, 1:12.

1.3.3.3 Style of Arguing in the Best Way:

The Arabic word *mujādalāh* (arguing or debating) is derived from the noun *jadāl* which is: to refute your opponent's proof or misconception and this happens only by contending with him.¹ It is said: *jādalahu mujādalatan wa jidālan* to signify (he discussed and argued with him).² *Mujādalāh* thus denotes arguing or debating.³

Arguing in the best way as a style of *da'wah* implies dialogue, discussion and oral proofs that the *dā'ī* uses to overwhelm his opponent in argument/debating or to convince his adversary who disputes with him or a questioner who seeks his advisory opinion and converses with him. It is worth mentioning that the Qur'ānic command to argue or debate is restricted to doing so in the best attitude so as to exclude the conventional arguing, whose purpose, according to scholars of investigation and disputation, is only to bind the opponent rather than manifesting the truth. In fact, *da'āh* always intend to clarify the truth and convince their opponents in the best manner.⁴ Their purpose is to clarify the truth to their opponents and take their hands to the correct ways of reasoning via a dialogue that is free from fanaticism, violence, wrangling, selfish quarrelling, cursing, fallacies and all the like that spoils hearts, inflames souls, results in obstinacy and does not lead to the truth.⁵ Thereupon, "the difference between good instruction and good arguing is that the latter is a debate between two conflicting sides. The opponent is not silent. Rather, he argues with the wrong perceptions and the misconceptions settled in his heart. Conversely, the *mad'ū* listens to the good instruction, is provoked and influenced by it without any verbal dispute."⁶

Besides, the style of arguing in the best way is considered one of the most important styles of the rational methodology of *da'wah*. Subsidiaries of it are the styles of

¹ Abū al-Bāqā' al-Hanafī, *al-Kuliyāt*, p. 353.

² Muṣṭafā et al., *al-Mu'jam al-Wasīf*, p. 111.

³ Al-Azdī, *Jamharat al-Lughah*, 1:448.

⁴ Ghaiwash, *al-Da'wah al-Islāmiyyah*, p. 641.

⁵ See Habannakah, *Fiqh al-Da'wah* ■ Allah, 1:636-37.

⁶ Ghaiwash, *al-Da'wah al-Islāmiyyah*, p. 642.

convincing by asking questions, convincing by putting forth parables,¹ debate, discussion, dialogue,² correcting misunderstanding and dispelling misconceptions about Islam as well as warding off the offending campaigns against Islam and its symbols etc. ■ is also noticed that the two styles of wisdom and good instruction are sometimes used in some stages of the style of arguing in the best way but in a manner that does not affect the characteristics of the distinguished concept of arguing.³

It is important here to quote *imām* al-Ālūsī who gave a wonderful clarification on the division of the styles of *da'wah* referred to above, and connected between them and people's different levels of readiness to accept the truth and surrender to it. The renowned *imām* said while commenting on verse number 125 of *sūrat* al-Nahl: "The styles of the Prophet's *da'wah* varied only due to the differences in people's degrees. Some of the people thus represent the elite whose souls are radiant, of strong readiness to realize facts, are fully attracted to the high principles and are inclined to have conviction of all its levels. Such people are to be called with wisdom. Some are the common whose souls are disturbed with weak readiness (to realize facts), greater familiarity with concrete things and stronger clinging to figures and habits. Getting proofs is beyond the capability of their souls though they are not obstinate. So, they are to be invited (to the way of Allah) by (the style of) good instruction. But some other people are those who oppose and dispute with falsehood to refute the truth due to their general tendency to imitate their ancestors and the wrong beliefs well-established in their hearts. Consequently, no instruction or admonition avails them and, in order to repel their falsity, they must be dealt with the best ways of arguing so that their character may be tender. Such people ■■ those whom the Prophet ﷺ was commanded to argue with in the best way."⁴

Al-Ālūsī then asserted that the styles of *da'wah* differ in conformity to the various levels of the understanding and readiness of the *mad'uwīn*. Those who are to be

¹ See Barakah, 'Abdelghani Muḥammad Sa'd. *'Uslūb al-Da'wah al-Qur'āniyyah Blāghatan wa Minhājan* (The Style of the Qur'ānic Da'wah. Its Eloquence and Methodology). Cairo: Maktabat Wahbah, 1403 AH, ■■■ CE, 168-78.

² Al-Bayānonī, *al-Madkhal ilā 'ilm al-Da'wah*, p. 264.

³ Ḥabannakah, *Fiqh al-Da'wah ilā Allah*, 1:608.

⁴ Al-Ālūsī, *Rūḥ al-Ma'ānī*, 7:487.

called with wisdom in order to reach the witnessing or evidential certainty are the first forerunners in the faith. Those who are to be called with the good instruction ■ a class of people inferior to the first while those who dispute represent the third category.¹ On the other hand, Ibn Rushd (d. 595 AH - 1198 CE) classified people to these same three classes when he said: "People are of three categories regarding the Islamic law: The first ■ those people who ■ entirely not qualified to grasp the interpretation. They are the orators who constitute the prevalent audience for no one of good reason is devoid of this kind of belief. The second are people of argumentative explanation who are disputatious whether by nature only or by nature and habit. The third category comprises people of certain construction. They are the evidential by nature and profession i.e. profession of wisdom."²

1.3.4 Means of *Da'wah*:

Studying the means of *da'wah* will cover discussions on the definition of the term *wasilah* or means; and exploration of the most important means of *da'wah* used today.

1.3.4.1 Definition of the Term *Wasilah* or Means:

Linguistically, the Arabic word *wasilah* (means) refers to an instrument by which an end can be achieved.³ Means of *da'wah* are the modes through which ■ *dā'ī* can apply the methodologies of *da'wah*.⁴ They are the tools that convey *da'wah* from its source to the *mad'uwīn*. Means of *da'wah* are thus devices that do not realize the purpose of what they impart such ■ the radio which is ■ solid device that conveys whatever is prepared for it though it does not understand it.⁵ Such means of *da'wah* vary and some of them renew in compliance with what renovates of the world up-to-date means of communication that may avail in delivering and passing on the different

¹ Ibid.

² Ibn Rushd, Abū al-Walīd Muḥammad ibn Aḥmad ibn Muḥammad ibn Aḥmad al-Qurṭubī. *Faṣl al-Maqāl fīmā bayn al-Ḥikmah wa al-Sharī'ah min al-Ittiṣāl* (The Decisive Statement in the Relationship between Wisdom and the Islamic Law), scrutinized by Muḥammad 'Imārah, 2nd ed. Cairo: Dār al-Ma'ārif, 1983, ■. ■.

³ Murtaḍā al-Zabīdī, *Tāj al-'Arūs*, 31:75.

⁴ Al-Bayānonī, *al-Madkhal ilā 'Ilm al-Da'wah*, p. 49.

⁵ Ghaiwash, *al-Da'wah al-Islāmiyyah*, p. 491.

subjects of *da'wah* to people. The following few pages will display the most important means of *da'wah* used nowadays.

1.3.4.2 The Most Important Means of *Da'wah* Used Nowadays:

The most significant modes that the *du'āh* use today for conveying *da'wah* to people are media communication means of *da'wah*, written means of *da'wah*, the illustrative performance means of *da'wah*, natural and material means of *da'wah* based on movement, and practical material means of *da'wah*. More clarification on these means will be given through the following lines.

1.3.4.2.1 Media Communication Means of *Da'wah*:

Main examples of such means are the microphones, radio, television, CDs or CD-ROMs, video and audio tapes, satellites¹ even the skillful image and meaningful caricature as they are considered sorts of the far-reaching word mentioned in Allah's saying: "... but admonish them and speak to them ■ far-reaching word."² Means of *da'wah* via the internet must also be added here such as online electronic mail (the *da'awī* message [i.e. the message of *da'wah* purpose], the e-mail cards, the e-pamphlets and sending sermons and religious lectures to people), the Islamic sites, the discussion forums, the social communication media and the instant conversations.³

1.3.4.2.2 Written Means of *Da'wah*:

They include: books, booklets, studies, posters, daily newspapers, periodicals and mobile phones.⁴

¹ See Habannakah, *Fiqh al-Da'wah ilā Allah*, 2:88-91.

² Al-Nisā' 4:63. See Al-Ghazālī, Muḥammad. *Al-Da'wah al-Islāmiyyah fī al-Qarn al-Hāli* (The Islamic Da'wah in the Current Century). Cairo: Dār al-Shurūq, 1998, p. 148.

³ See Al-Sharnūbī, Aḥmad Muḥammad Aḥmad. *Al-Da'wah ilā Allah Ta'ālā min Khilāl al-Shabakah al-Dawliyyah* (Da'wah to Allah the Almighty via the Internet). Cairo: Maktabat al-'Imān li al-Nashr wa al-Tawzī', 1435 AH, 2014 CE, pp. 99-144

⁴ See Ghalwash, *al-Da'wah al-Islāmiyyah*, pp. 501-27.

1.3.4.2.3 The Illustrative Performance Means of *Da'wah*:

Main types of the illustrative performance means of *da'wah* are: sermons, classes, lectures, speeches, conversations, question and answer assemblies, poetry, stories, acting,¹ discussions, debates, symposiums and scholarly academies.²

1.3.4.2.4 Natural and Material Means of *Da'wah* Based on Movement:

Such means comprise: roaming, traveling, migration and *da'awī* visits.³

1.3.4.2.5 Practical Material Means of *Da'wah*:

Primary sorts of such means are: constructing mosques, establishing *da'awī* organizations and associations, founding schools, universities, hospitals, clinics, clubs as well as setting up camps and holding conferences etc.⁴

Undoubtedly, all the solid means mentioned above need a discerning person who can ■■■ them in the best manner, organize their working and choose the subject to be dealt by them. A microphone, for instance, does not convey words of *da'wah* ■■■ its own. Rather, it needs ■ person capable to prepare and use it so that his words reach the audience. Such a person is the *dā'iyyah* (caller to Allah) who understands well the subject of *da'wah*, follows the appropriate methodology of *da'wah*, chooses the style of *da'wah* that suits ■ and uses one (or some) of the means of *da'wa* to convey his idea to the *mad'uwwīn*.⁵

In other words, when the truthful *dā'iyyah* is well-versed in the subject of his *da'wah*, carefully follows its proper methodologies, uses the correct style and the influential means; his *da'wah* will be successful by the permission of Allah ﷻ.

¹ Ḥabannakah, *Fiqh al-Da'wah ilā Allah*, 2:5.

² ■■■ Ghalwash, *al-Da'wah al-Islāmiyyah*, pp. 501-27.

³ Al-Bayānonī, *al-Madkhal ilā 'ilm al-Da'wah*, p. 309.

⁴ Ibid., p. 310.

⁵ See Ghalwash, *al-Da'wah al-Islāmiyyah*, pp. 491-92.

1.4 Objectives of *Da'wah* ■ Portrayed by the Glorious Qur'ān:

The Glorious Qur'ān is a Book of guidance and light. The *da'wah* of the Qur'ān guides people, directs them to that which is good so that they follow it and warns them against that which is evil so that they avoid it. People's hearts thus are assured, their souls feel at ease and they have clear proof for Allah's Oneness and profound insight into His religion pursuant to the guidance and knowledge that Allah has sent down in His Book and the innate pure nature that He ﷻ has created them with.

When man responds positively to the *da'wah* of Allah ﷻ, he can then distinguish between truth and falsehood and between right and wrong whereby he knows how to behave in this world realizing the commands of Allah and His prohibitions. The result is that whosoever responds to the Qur'ānic *da'wah* comes out from the darkness of polytheism, confusion and deviation to the light of belief, certainty and divine guidance; and all his affairs are set aright both in this world and the Hereafter.

The numerous objectives of the Qur'ānic *da'wah* can be summed up in the following three major ones:

- A) Guiding people and bringing them out of darkness into light
- B) Reforming the affairs of the world
- C) Reforming the affairs of the Hereafter

These objectives are discussed in the following pages:

1.4.1 Guiding People and Bringing Them out of Darkness into Light:

Allah has not sent His Messenger Muḥammad ﷺ and revealed the Glorious Qur'ān to him but to take people out of darkness of disbelief to the light of faith and guide them to the ways of salvation leading to Paradise and to His religion that He is satisfied with for His servants.¹ Allah ﷻ says: "O People of the Scripture, there has come to you Our Messenger making clear to you much of what you used to conceal of the Scripture and overlooking much. There has come to you from Allah a light and a clear Book. By which Allah guides those who pursue His pleasure to the ways of peace and brings them out from darknesses into the light, by His permission, and guides them to a straight path."²

Allah ﷻ has sent His Prophet Muhammad ﷺ to remind people of their Lord, call them to His Oneness and to fear Him and recite to them verses of the Glorious Qur'ān, so as to take away those who believe in Allah and His Messenger, obey Him and carry out His commands from darkness of disbelief and deviation to the light of faith and guidance. He ﷻ says: "... So fear Allah, O you of understanding who have believed. Allah has sent down to you the Qur'ān. [He sent] a Messenger [Muhammad] reciting to you the distinct verses of Allah that He may bring out those who believe and do righteous deeds from darknesses into the light. And whoever believes in Allah and does righteousness - He will admit him into gardens beneath which rivers flow to abide therein forever. Allah will have perfected for him a provision."³

The Great Qur'ān is replete with clear verses affirming the same content such as Allah's saying: "Alif, Lam, Ra. [This is] ■ Book which We have revealed to you, [O Muhammad], that you might bring mankind out of darknesses into the light by permission of their Lord - to the path of the Exalted in Might, the Praiseworthy."⁴ Ibn 'Āshūr (d. 1393 AH - 1973 CE) said: "Bringing out (i.e. of people from darkness to light) is attributed to the Prophet ﷺ because he conveys this Book that clarifies the ways

¹ Al-Baghawī, *Ma'ālim al-Tanzīl*, 3:33 and al-Qurṭubī, *al-Jāmi' li Ahkām al-Qur'ān*, 6:118.

² Al-Mā'idah 5:15-16.

³ Al-Ṭalāq 65:10-11. See al-Ṭabarī, *Jāmi' al-Bayān*, 23:368.

⁴ Ibrāhīm 14:1.

to guidance to faith and elucidates the invalidity of polytheism and atheism. Apart from conveying the Noble Qur'ān to people, the Prophet also explains and interprets the meanings of the Book and founds on it the admonition, the warning and the good news that he gives. Since (this) bringing out is ascribed to the Prophet in the context of justifying the descent of the Book to him, it is known that his bringing out them from darkness is due to this revealed Book i.e. the contents of guidance that ■ contains. On the other hand, mentioning that the bringing out (of people) from darkness is the reason for the sending down of the Book signifies that following the right guidance is what Allah wills from people and that He ﷻ has not left them in their deviation. Whosoever is guided, Allah has shown him the way, and whosoever goes astray has given preference to his personal desires over the indications of guidance."¹

Allah ﷻ says: "It is He who sends down upon His Servant [Muḥammad] verses of clear evidence that He may bring you out from darkneses into the light. And indeed, Allah is to you Kind and Merciful."² This verse draws the attentions to Allah's mercy bestowed upon His servants, and His kindness to them in this world and the Hereafter that He revealed the Glorious Qur'ān to His Prophet Muḥammad ﷺ and sent him to His servants to call them to Allah, recite to them the clear verses of Allah and thus bring them out from darkness to light. Indeed, "disbelief makes disbelievers confused and it, accordingly, resembles darkness while faith guides to the truth and ■ is, therefore, similar to light as both show the way."³ On account of the reality that the Prophet ﷺ is the one who transmits that light to people, the Qur'ān explicitly refers to him as the ■ of light.⁴ Allah ﷻ thus says: "O Prophet, indeed We have sent you as a witness and a bringer of good tidings and a warner. And one who calls to Allah, by His permission, and ■ beacon of light."⁵

¹ Ibn 'Ashūr, Muḥammad al-Ṭāhir ibn Muḥammad ibn Muḥammad al-Ṭāhir al-Tūnūsī. *Tafsīr al-Taḥrīr wa al-Tanwīr* (The Book of Exegesis of the Formulation and the Enlightenment). Lebanon: Mu'assasat al-Tārikh al-'Arabī, 1420 AH, 2000 CE, 12:215.

² Al-Ḥadīd 57:9.

³ Ibn 'Ashūr, *Tafsīr al-Taḥrīr wa al-Tanwīr*, 12:216.

⁴ Elias, Jamāl J. "Light," in *Encyclopaedia of the Qur'ān*, vol. 2 (Leiden: Brill, 2003), p. 186.

⁵ Al-Aḥzāb 33:45-46. For conveying the precise meaning of the verse, the translated word "invites" has been changed into "calls" and the translated phrase "an illuminating lamp" has been changed into "a beacon of light."

From the above, we come to know that the Islamic *da'wah* is the call of the truth. It is the call of *tawhīd* that takes people away from the darkness and ignorance of idolatry to the light of faith and the life of knowledge, from injustice and oppression to justice and uprightness, and from fear and confusion to security and stability.¹ Moreover, the Islamic *da'wah* combines between showing good and arousing the interest in it and forbidding evil and warning against it. Thereupon, *da'wah* has to remove vices so that the Islamic moralities can spread and develop.²

Guiding people and bringing them out of darkness into the light is the purpose for which Allah ﷻ has sent all the noble Messengers ﷺ to their peoples. Accordingly, after Allah ﷻ had told His Prophet Muḥammad ﷺ - in the first verse of *sūrat Ibrāhīm* cited earlier - about the nature of his task for which he was sent i.e. to convey to people the revelation sent down to him and to bring them (by revelation) out of darkness of disbelief and disobedience into the light of true faith and obedience, He ﷻ told him in the fifth verse of the *sūrah* that he was not an innovation in this, for all the noble Prophets who preceded him were given the same command that the last Prophet ﷺ was given. Allah ﷻ says: "And We certainly sent Moses with Our signs, [saying], 'Bring out your people from darknesses into the light and remind them of the days of Allah'. Indeed in that are signs for everyone patient and grateful."³ The *sūrah* then tells that Allah has commanded His Prophet Moses ﷺ, after the destruction of the Pharaoh, to take the children of Israel out of darkness and ignorance that led them to say 'O Moses, make for ■ ■ god just ■ they have gods'⁴ to the light of belief in Allah, His Oneness and all that they were commanded and to remind them of Allah's graces and trials.⁵

¹ Hāshim, *al-Da'wah al-Islāmiyyah*, p. 11.

² Ibid., p. 22.

³ Ibrāhīm 14:5.

⁴ Al-A'raf 7:138.

⁵ Abū al-Su'ūd, *Irshād al-'Aql al-Salīm*, 5:33.

Each Messenger would then call his people to all that repel evil away from them, protect them from the errors and sins that lead to punishment and inform them that gratefulness and obedience to Allah lead to gaining blessings as well as increasing in all that is good.¹ It is worth mentioning that bringing people "out of the darkness(es) to the light" is listed seven times in the whole Qur'ān. In all such occurrences, light signifies guidance and enlightenment, while darkness signifies ignorance and deviation.² In such context, darkness is a metaphorical expression describing the spiritual state of the disbelievers. The plural form "darknesses" is used to indicate the multitude of the paths of deviations while the truth is only one.³

Just as all the Prophets had one task i.e. guiding people, by the permission of their Lord, and bringing them out of darkness into light, all the Scriptures that were sent to them fulfill the same function i.e. they are all Books of guidance and light. Allah ﷻ acknowledges regarding the Glorious Qur'ān: "O mankind, there has come to you a conclusive proof from your Lord, and We have sent down to you a clear light."⁴ Consequently, Allah ﷻ has named the Glorious Qur'ān light "as it uncovers the realities and makes decisively clear with absolute proofs things which are obscure such as what is lawful, what is unlawful and matters of the unseen that minds cannot perceive 'on their own'.⁵ Another verse that calls the Qur'ān light is Allah's saying: "Those who follow the Messenger, the unlettered prophet, whom they find written in what they have of the Torah and the Gospel, who enjoins upon them what is right and forbids them what is wrong and makes lawful for them the good things and prohibits for them the evil and relieves them of their burden and the shackles which were upon them. So they who have believed in him, honored him, supported him and followed the light which was sent down with him - it is those who will be the successful."⁶ In this verse, as well as in all the other verses that call the Qur'ān light, the Qur'ān is likened

¹ Zahnsier, "Invitation," p. 558.

² Elias, "Light," p. 186.

³ Karamustafa, Ahmet T. "Darkness," in *Encyclopaedia of the Qur'ān*, vol. 1 (Leiden: Brill, 2001), pp. 493-94.

⁴ Al-Nisā' 4:174.

⁵ Al-Zuhīlī, Wahbah ibn Muṣṭafā. *Al-Tafsīr al-Munīr fī al-'Aqīdah al-Sharī'ah al-Manhaj* (The Luminous Exegesis in the Islamic Creed, Its Law and Its Methodology), 2nd ed. Damascus: Dār al-Fikr al-Mu'āṣir, 1418 AH, 1:15.

⁶ Al-A'rāf 7:157.

to the light that makes ways visible. This is because the Qur'ānic revelation is distinct and clear in itself and a reason for the clarity of other things.¹

Allah ﷻ presents the nature of revelation saying: "And thus We have revealed to you an inspiration of Our command. You did not know what is the Book or [what is] faith, but We have made it a light by which We guide whom We will of Our servants. And indeed, [O Muhammad], you guide to a straight path."² Commanding people to believe in Him, His Messenger and His Book; Allah ﷻ says: "So believe in Allah and His Messenger and the Light which We have sent down. And Allah is Acquainted with what you do."³

Likely, Allah calls the Torah the same (i.e. Light) and describes it as being guidance to people. He ﷻ says: "Indeed, We sent down the Torah, in which was guidance and light ...".⁴ The Torah is thus a Book of *da'wah* to bring out (people to whom it was sent down) from the darkness of falsehood and ignorance to the light of truth and justice and to make clear to them the rulings that seemed obscure to them.⁵ Together with this, Allah ﷻ says in the context of refuting the claims of the polytheists who denied the Glorious Qur'ān and the Jews who renounced that the divine message was sent to an Arab: "And they did not appraise Allah with true appraisal when they said, 'Allah did not reveal to a human being anything.' Say, 'Who revealed the Scripture that Moses brought as light and guidance to the people? You [Jews] make it into pages, disclosing [some of] it and concealing much. And you were taught that which you knew not - neither you nor your fathers.' Say, 'Allah [revealed it].' Then leave them in their [empty] discourse, amusing themselves."⁶ "As light and guidance to the people" signifies: "Plain and manifest in its instructions and meanings just as light is clear so as

¹ Al-Rāzī, *Mafātīh al-Ghayb*, 13:64.

² Al-Shūrā 42:52.

³ Al-Taghābun 64:8. For conveying the precise meaning of the verse, the translated word "Qur'ān" has been changed into "Light" which is identical to the original Arabic word the verse uses.

⁴ Al-Mā'idah 5:44.

⁵ Nizām al-Dīn al-Naysābūrī, al-Ḥasan ibn Muḥammad ibn Husayn al-Qummī. *Gharā'ib al-Qur'ān wa Raghā'ib al-Furqān* (The Hidden Aspects of the Qur'ān and the Generous Gifts of the Criterion), verified by Zakariyyā 'Umayrāt. Beirut: Dār al-Kutub al-'Ilmiyyah, 1416 AH, 2:595.

⁶ Al-An'ām 6:91.

to be the source of guidance for people through which they know the divine directions and the sound beliefs. It guides them to what benefits them in the world and the Hereafter when they obey it, follow its teachings and are directed by its guidance."¹

The Gospel is also given this same description that is given to the Qur'ān and the Torah. Allah ﷻ says: "And We sent, following in their footsteps, Jesus, the son of Mary, confirming that which came before him in the Torah; and We gave him the Gospel, in which was guidance and light and confirming that which preceded it of the Torah as guidance and instruction for the righteous."² The fact that the Gospel had guidance points out that it included the proofs for *tawhid* and exalted Allah high above having a child, a wife, an equivalent or a rival. It also guided and called (people) to Allah ﷻ and revived the laws of the Torah. What is meant by the light here is whatever enlightenment, rulings and details of the divine law that people would seek from the Gospel.³

Indeed, Allah enlightens the whole world and guides ■ by the proofs for His Oneness and Power that He established in the universe and by the revelation that He revealed to His Messengers.⁴ He ﷻ confirms: "Allah is the Light of the heavens and the earth. The example of His light is like a niche within which is ■ lamp, the lamp is within glass, the glass as if it ■■■ ■ pearly [white] star lit from [the oil of] a blessed olive tree, neither of the east nor of the west, whose oil would almost glow even if untouched by fire. Light upon light. Allah guides to His light whom He wills. And Allah presents examples for the people, and Allah is Knowing of all things."⁵ Hence, Allah is the Light by which man understands the reality of his existence and his role in this life.⁶ Likewise, the religion of Allah is light and Allah has desired that it should manifest and prevail.⁷ He ﷻ says: "They want to extinguish the light of Allah with their mouths, but

¹ Abū Zahrah, Muḥammad ibn Aḥmad ibn Muṣṭafā ibn Aḥmad. *Zahrat al-Tafsīr* (Flower of the book of Exegesis). Cairo: Dār al-Fikr al-'Arabī, n.d., 5:2585.

² Al-Mā'idah 5:46.

³ Abū Ḥayyān al-Andalusī, *al-Baḥr al-Muḥīṭ fī al-Tafsīr*, 4:278.

⁴ Al-Zuhūrī, *al-Tafsīr al-Munīr*, 18:244.

⁵ Al-Nūr 24:35.

⁶ Fazlur Rahman, *Major Themes*, p. 7.

⁷ Al-Ṭabarī, *Jāmi' al-Bayān*, 14:214.

Allah refuses except to perfect His light, although the disbelievers dislike it."¹ *Imām al-Ṭabarī* said: "This means that they try to foil it by belying the religion that Allāh sent His Messenger with and by averting people from it by their tongues but it is the light that Allāh has made a shining for His creatures."²

Along with this, the Glorious Qur'ān highlights that Allāh ﷻ edifies the insights of Muslims by the light and guidance of Islam. He ﷻ says: "So is one whose breast Allāh has expanded to [accept] Islam and he is upon a light from his Lord [like one whose heart rejects it]? Then woe to those whose hearts are hardened against the remembrance of Allāh. Those are in manifest error."³ And: "So whoever Allāh wants to guide - He expands his breast to [contain] Islam; and whoever He wants to misguide - He makes his breast tight and constricted ■ though he were climbing into the sky. Thus does Allāh place defilement upon those who do not believe."⁴ In this way, guidance of Allāh ﷻ is light. Addressing the people of the Scriptures and telling them about their reward if they believe in Prophet Muḥammad ﷺ after they have believed in their Prophets, Allāh ﷻ says: "O you who have believed, fear Allāh and believe in His Messenger; He will [then] give you a double portion of His mercy and make for you a light by which you will walk and forgive you; and Allāh is Forgiving and Merciful."⁵ Light in this verse is the guidance that they (the believers) ■ with, so that it brings them out of blindness and ignorance.⁶

Conversely, the Noble Qur'ān underlines that Allāh ﷻ rewards the believers by helping them to get out darkness. If any misunderstanding crops up to them, Allāh expels its darkness from their hearts so that they easily get rid of. As for the disbelievers, there is no authority over their souls except for their false deities that

¹ Al-Tawbah 9:32.

² Al-Ṭabarī, *Jāmi' al-Bayān*, pp. 213-14.

³ Al-Zumar 39:22.

⁴ Al-An'ām 6:125. Fazlur Rahman, "Some key ethical concepts of the Qur'ān," *The Journal of Religious Ethics* 11, no. 2. (1983): 170-85.

⁵ Al-Ḥadīd 57:28.

⁶ Ibn Kathīr, *Tafsīr al-Qur'ān al-'Aẓīm*, 8:64.

lead them to the transgression of the limits of Allah and the darkness.¹ Allah ﷻ says: "Allah is the ally of those who believe. He brings them out from darknesses into the light. And those who disbelieve - their allies are Taghut. They take them out of the light into darknesses. Those are the inmates of the Fire; they will abide eternally therein."²

The Noble Qur'ān stimulates believers to stick to obeying Allah, mentioning Him frequently by their hearts, tongues and organs as well as glorifying, exalting and praising Him in order to earn the perfect guidance and the complete coming out from darkness into light. Allah ﷻ says: "O you who have believed, remember Allah with much remembrance. And exalt Him morning and afternoon. It is He who confers blessing upon you, and His angels [ask Him to do so] that He may bring you out from darknesses into the light. And ever is He, to the believers, Merciful."³

Hence, the objective of *da'wah* is to drive people out from darkness of disbelief and deviation, illuminate their insights and save them from blindness. Blindness here is not that of the eye sight, but it is the destructive ■■■ that undermines the mental perception and hinders the recognition of the truth and learning of lessons. Allah ﷻ says regarding the beliers of the people of Quraysh who did not seriously take warning from the news of the nations that came before them and were destroyed because of their rejection of the truth: "So have they not traveled through the earth and have hearts by which to reason and ears by which to hear? For indeed, it is not eyes that are blinded, but blinded ■■■ the hearts which ■■■ within the breasts."⁴ Accordingly, whoever does not know the truth and does not follow it, is blind. Allah ﷻ says: "Then is he who knows that what has been revealed to you from your Lord is the truth like one who is blind? They will only be reminded who are people of understanding."⁵ This verse signifies: "Is he who knows that what Allah has sent to you O Muḥammad is the

¹ Riḍā, *Tafsīr al-Monār*, 3:40-41.

² Al-Baqarah 2:257. For conveying the precise meaning of the verse, the translated word "companions" has been changed ■■■ "inmates."

³ Al-Baqarah 2:257.

⁴ Al-Ḥajj 22:46.

⁵ Al-Ra'd 13:19.

truth so that he believes in it and acts upon it equivalent to he who is blind so that he does neither know Allah's argument against him nor Allah's obligations on him?"¹ Indeed, "Qur'ān is guidance and recovery for the believers who realize the realities. It is blindness for the non-believers who ponder not over Allah's creatures or use their senses 'to know His signs' on account of the deafness in their ears, the locks on their hearts and the veils on their eyes."²

These are the locks of sins and personal (unlawful) desires that separate between the non-believers and the lights of guidance and because of which they insist on following the way of falsehood after Allah has made clear to them the way of the truth. Allah ﷻ says: "And as for Thamud, We guided them, but they preferred blindness over guidance, so the thunderbolt of humiliating punishment seized them for what they used to earn."³ This verse denotes: "As for the people of 'Prophet' Saleh, we have shown them the ways of good and evil but they chose to go into the way of error and not to go into the way of right guidance."⁴ Allah ﷻ also says: "And if We had made it a non-Arabic Qur'an, they would have said, 'Why are its verses not explained in detail (in our language)? Is it a foreign [recitation] and an Arab [messenger]?' Say, 'It is, for those who believe, a guidance and cure.' And those who do not believe - in their ears is deafness, and it is upon them blindness. Those are being called from a distant place".⁵

Due to their stubbornness and denial, the non-believers remain perplexed in the darkness. Allah ﷻ says: "But those who deny Our verses are deaf and dumb within darkneses. Whomever Allah wills - He leaves astray; and whomever He wills - He puts him on a straight path."⁶ As for the pious believer, he takes pleasure in the lights of the

¹ Al-Ṭabarī, *Jāmi' al-Bayān*, 16:418.

² Ibn 'Atīyyah, Abū Muḥammad 'Abdelḥaq ibn Ghālib ibn 'Abdelrahmān ibn Tammām al-Muḥārībī al-Andalusī. *Al-Muḥarrar al-Wajīz fī Tafsīr al-Kitāb al-'Azīz* (The Abridged Compiled Exegesis of the Revered Book), verified by 'Abdelsalām 'Abdelshāfi Muḥammad. Beirut: Dār al-Kutub al-'Ilmiyyah, 1422 AH, 5:20.

³ Fuṣṣilat 41:17.

⁴ Al-Jāwī, Muḥammad ibn 'Umar Nawawī al-Bantamī al-Tanarī. *Marāḥ Labīd li Kashf Ma'ānī al-Qur'ān al-Majīd* (Relief of the Settled for Unveiling the Meaning of the Glorious Qur'an), scrutinized by Muḥammad Amīn al-Ṣināwī. Beirut: Dār al-Kutub al-'Ilmiyyah, 1417 AH, 2:261.

⁵ Fuṣṣilat 41:44.

⁶ Al-An'ām 6:39.

divine guidance just as Allah ﷻ says: "... Light upon Light..."¹ This signifies: "Light of faith (that is) joined with light of Islam or light of *ihsan* 'the perfection of faith' (that is) joined with light of faith and light of Islam."² Whereas the non-believer is in accumulated darkness due to his evil deeds and beliefs. Allah ﷻ says: "Or [they are] like darkneses within an unfathomable ■ which is covered by waves, upon which are waves, over which are clouds - darkneses, some of them upon others. When one puts out his hand [therein], he can hardly see it. And he to whom Allah has not granted light - for him there is no light."³

In many occasions, the Glorious Qur'ān indicates the big difference between those who live their lives in the light and guidance of Allah and those chained by darkness and imprisoned by repudiation and disobedience. Such Qur'ānic comparisons prompt people to take lessons from them and see to which side they belong. In al-An'ām 6:122 cited earlier in this paper, Allah ﷻ likens those who have believed after they were disbelievers to a people who were dead but they were then given life. On the other hand, He ﷻ likens the disbelievers in their confusion and ignorance to ■ people who are perplexed in darkness and cannot get out of them. Allah thus has made clear the distinction between the two parties.⁴

The objective of *da'wah* is not only to bring people out of darkness into the light but it also encourages them to win the light on the *ṣirāt* or the bridge over the Fire on the Day of Resurrection, so that they are given the records of their deeds in their right hands and the angels are bringing them the good news of being rewarded in Paradise.⁵ Allah ﷻ promises: "On the Day you see the believing men and believing women, their

¹ Al-Nūr 24:35.

² Ibn 'Ajjabah, Abū al-'Abbās Aḥmad ibn Muḥammad ibn al-Mahdī al-Ḥasanī al-Anjarī al-Fāsī al-Ṣūfī, *Al-Baḥr al-Madīd fī Tafsīr al-Qur'ān al-Majīd* (The Outspread Sea in the Exegesis of the Glorious Qur'ān), scrutinized by Aḥmad 'Abdullah al-Qurashī Raslān, Cairo: Prof. Ḥasan 'Abbās Zakī, 1419 AH, 4:43.

³ Al-Nūr 24:40.

⁴ Abū Zayd al-Tha'ālībī, 'Abdelrahmān ibn Muḥammad ibn Makhlūf, *Al-Jawāhir al-Ḥisān fī Tafsīr al-Qur'ān* (The Fine Gems in the Exegesis of the Qur'ān), scrutinized by Muḥammad 'Alī Mu'awwad and 'Adil Aḥmad 'Abdelmawjūd, Beirut: ■ lḥyā' al-Turāth al-'Arabī, 1418 AH, 2:512.

⁵ Al-Khāzin, 'Alā' al-Dīn 'Alī ibn Muḥammad ibn Ibrāhīm ibn 'Umar al-Shīhī Abū al-Ḥasan, *Lubāb al-Ta'wīl fī Ma'ānī al-Tanzīl* (Essence of Interpretation in the Meanings of the Revelation), Beirut: Dār al-Fikr, 1399 AH, 7:33.

light proceeding before them and on their right, [it will be said], 'Your good tidings today are [of] gardens beneath which rivers flow, wherein you will abide eternally.' That is what is the great attainment."¹ The verse signifies that whosoever follows the Light of Allah and takes the way of His Guidance, Allah will enlighten for him his way to Paradise on the Day of Resurrection. Similar to it, is verse n. (8) of *sūrat al-Taḥrīm* (66).

Conversely, the Glorious Qur'ān warns that whoever is blind to recognize the way of the truth in this world will be deprived from reaching the way of salvation in the Hereafter. Allah ﷻ declares: "And whoever is blind in this [life] will be blind in the Hereafter and more astray in way."² This implies: "Whoever is blind in this worldly life to conceive Allah's proofs and signs that He makes clear in the universe, he will also be in the Hereafter blind to find the way to salvation. Yet, he will even be more astray in way. And it is not the blindness of eye sight that is meant here but it is the blindness of the heart."³ Allah also says: "And whoever turns away from My remembrance - indeed, he will have a depressed life, and We will gather him on the Day of Resurrection blind. He will say, 'My Lord, why have you raised me blind while I was [once] seeing?'"⁴ And He ﷻ says regarding the hypocrites: "On the [same] Day the hypocrite men and hypocrite women will say to those who believed, 'Wait for us that we may acquire some of your light.' It will be said, 'Go back behind you and seek light.' And a wall will be placed between them with a door, its interior containing mercy, but on the outside of it is torment."⁵

Until today, people are still in dire need to come out from the darkness of the distraction from Allah and the Last Day and the temptation of the personal whims and desires into the light of the divine revelation and what was reported from the Prophets and their righteous Companions. Indeed, the advancement of sciences and

¹ Al-Ḥadīd 57:12.

² Al-Isrā' 17:72.

³ Al-Zuhālī, *al-Tafsīr al-Munīr*, 15:130.

⁴ Ṭāhā 20:124-26.

⁵ Al-Ḥadīd 57:13.

the expansion of human cognitions can never be, as much as a thread, a substitute for the Divine guidance.¹

1.4.2 Reforming the Affairs of the World:

*Imām al-Māwardī*² رحمه الله said: "Religion is the strongest basis for the reform and uprightness of the world. It is the most beneficial reason for its stability and safety. Therefore, since Allah has created His sane servants; He has not left them without religious laws and creeds to follow their rulings instead of going with their own conflicting opinions and to yield to their commands instead of being confused by their own personal desires."³ This is obviously true as all Messengers used to guide their peoples to what would rectify the affairs of their lives in this world, just as they would inform them of what will bring them happiness and grant them salvation in the Hereafter. Prophet Shu'ayb رحمه الله referred to this explicitly when he discoursed with his people: "... I only intend reform as much as I am able. And my success is not but through Allah. Upon him I have relied, and to Him I return."⁴ This explains: "'I do not seek except that brings goodness and I do so as much as I can'. Such is the conveyance and the forewarning."⁵

In that way, all Messengers called their peoples to believe in the Oneness of Allah, the Last Day, to obey Allah ﷻ and to avoid disobeying Him, to be marked by good characters and shun bad ones. In addition, they all would treat the diseases that were widespread in their nations. So, Noah and Abraham ؑ cared a lot for uprooting

¹ Al-Ghazālī, Muḥammad. *Nazarāt fī al-Qurʾān* (Reflections on the Qurʾān), 6th ed. Cairo: Nahḍat Miṣr li al-ṭibāʿah wa al-Naṣr wa al-Tawzīʿ, 2005, pp. 74-75.

² Al-Māwardī: ʿAlī ibn Muḥammad Ḥabīb Abū al-Ḥasan (d. 450 AH – 1058 CE); he was born in Basra but moved to Baghdad and died there. He was a great scholar and researcher who compiled a big number of beneficial books. He had taken command of the judiciary in different countries before he was appointed as the Deputy Chief Judge during the era of al-Qāʾim bi Amrillāh al-ʿAbbāsī. The relational adjective "al-Māwardī" was applied to him due to the fact that he would sell Rose Water (bearing in mind that the word Rose in Arabic language is "ward" and Water is "mā") Amongst the most popular of his written works are *Adab al-Dunyā wa al-Dīn*, *Al-Aḥkām al-Sulṭāniyyah*, and *al-Nukat min al-ʿUyūn*. Al-Ziriklī, *al-Aʿlām*, 4:327.

³ Al-Māwardī, ʿAlī ibn Muḥammad ibn Muḥammad ibn Ḥabīb al-Baṣrī al-Baghdādī Abū al-Ḥasan. *Adab al-Dunyā min al-Dīn* (The Ethics of Religion and of this World). Beirut: Dār Maktabat al-Ḥayāh, 1986, p. 133.

⁴ Hūd 11:88.

⁵ Al-Jāwī, *Marāḥ Labīd*, 1:116.

polytheism by all possible means as idolatry dominated their peoples' minds. Lot عليه السلام showed concern for putting an end to sodomy as his people were seduced by it. As for Prophet Shu'ayb عليه السلام, he called his people to believe in the Oneness of Allah then he forbade them from decreasing from the measure and the scale as cheating prevailed among them. Besides, Moses عليه السلام was keen to rescue the children of Israel from Pharaoh and his unjust tyrannical establishment for the condition of his people was that they needed an immediate help.¹

As far as Hud عليه السلام is concerned, he prohibited his people from wantonness, squandering and being arrogant in the land as they were busy with showing their strength and with things that would neither benefit them in this world nor in the Hereafter such as building huge buildings only for play, fun and showing off but not for need. Together with this, he forbade them from injustice and violence as they were rude and oppressive.² In the same way, Saleh عليه السلام commanded his people to keep away completely from corrupting the community by all different wicked means as they would make mischief in the earth and would not amend to the extent that they then hamstrung the she-camel that Allah has sent to them as a sign for the truthfulness of their Prophet.³

As for the *da'wah* of Prophet Muḥammad عليه السلام, the seal of all Prophets and Messengers, it was based on the Mighty Qur'ān that undertakes the clarification of all that mends people's conditions both in this world and in the Hereafter. It makes lawful for them the good things, prohibits for them the evil ones and removes the difficulty and hardship from them as if it "knew the distress of every distressed and the error of every mistaken then committed itself to push away this all".⁴ Allah جل جلاله says in this regard: "Those who follow the Messenger, the unlettered prophet, whom they find written in what they have of the Torah and the Gospel, who enjoins upon them what is right and forbids them what is wrong and makes lawful for them the good things and

¹ Maḥfūẓ, *Hidāyat al-Murshidīn*, pp. 25-26.

² Ibn Kathīr, *Tafsīr al-Qur'ān al-'Azīm*, 5:153.

³ Al-Ṭabarī, *Jāmi' al-Bayān*, 19:477.

⁴ Al-Ghazālī, *Nazarāt fī al-Qur'ān*, p. 105.

prohibits for them the evil and relieves them of their burden and the shackles which ■■■ upon them. So they who have believed in him, honored him, supported him and followed the light which was sent down with him - it is those who will be the successful."¹

Furthermore, ■ close examination of the verses of the ten commandments in *sūrat al-An'ām* reveals that *da'wah* is based ■ two main pillars which are indispensable to one another. The first is the call to the Oneness of Allah ﷻ and worshipping Him alone without associating any partner to Him. The second is guiding the whole community to all that mends it, keeps the rights of its individuals, their souls, wealth and honour. The concerned verses read: "Say, 'Come, I will recite what your Lord has prohibited to you. [He commands] that you not associate anything with Him, and to parents, good treatment, and do not kill your children out of poverty; We will provide for you and them. And do not approach immoralities - what is apparent of them and what is concealed. And do not kill the soul which Allah has forbidden [to be killed] except by [legal] right. This has He instructed you that you may use reason'. And do not approach the orphan's property except ■ a way that is best until he reaches maturity. And give full measure and weight in justice. We do not charge any soul except [with that within] its capacity. And when you testify, be just, even if [it concerns] a near relative. And the covenant of Allah fulfill. This has He instructed you that you may remember. And, [moreover], this is My path, which is straight, so follow it; and do not follow [other] ways, for you will be separated from His way. This has He instructed you that you may become righteous."²

Certainly, ■ *da'wah* that is based on justice, fairness and maintaining the ties of kinship, forbids the shameful words and actions, prohibits doing injustice against others and transgressing their rights, is fitting for reforming both the lands and their peoples. The Glorious Qur'ân reads: "Indeed, Allah orders justice and good conduct and giving to relatives and forbids immorality and bad conduct and oppression. He

¹ Al-A'râf 7:157.

² Al-An'âm 6:151-53.

admonishes you that perhaps you will be reminded."¹ And: "Say, 'My Lord has only forbidden immoralities - what is apparent of them and what is concealed - and sin, and oppression without right, and that you associate with Allah that for which He has not sent down authority, and that you say about Allah that which you do not know.'"²

This implies that Islam only commands people of all that results in the delight of their souls, the soundness of their bodies and the spread of peace and mercy among them. In other words, Islam is all about guiding people to what leads to their happiness in this world and to the great reward of Paradise. It solely prohibits them from all vices spoiling to the community and destructive of its individuals. With respect to the word "immoralities" referred to in (al-A'rāf 7:33) cited above, they stand for all the disgraceful things.³ Besides, "what is apparent of them and what is concealed" is inclusive of all the immoralities... and the word "sin" comprises all evil actions and words.⁴

The human soul does neither feel at ease nor repose, nor does the heart find any tranquility or happiness except in the true belief in Allah ﷻ and the adherence to His Mighty Book. This is because the stem of the Arabic word *īmān* (faith) which is composed of the three Arabic letters ا, م, and ن denotes that a person is in peace with his own self and it is therefore equivalent to the word *muṭma'in* i.e. a person who finds inner contentment.⁵ This is confirmed by Allah's saying: "[Allah] said, 'Descend from Paradise - all, [your descendants] being enemies to one another. And if there should come to you guidance from Me - then whoever follows My guidance will neither go astray [in the world] nor suffer [in the Hereafter] And whoever turns away from My remembrance - indeed, he will have a depressed life, and We will gather him on the Day of Resurrection blind.'"⁶

¹ Al-Naḥl 16:90.

² Al-A'rāf 7:33.

³ Al-Ṭabarī, *Jāmi' al-Bayān*, 12:402.

⁴ Ibn 'Aṭīyah, *al-Muharrar al-Wajīz*, 2:394-95.

⁵ Fazlur Rahman, "Some key ethical concepts," p. 170.

⁶ Ṭaha 20:123-24.

Whosoever thus follows Allah's Prophets and Messengers will neither go astray nor suffer. According to *tafsīr* of *imām* Ibn Kathīr: Ibn 'Abbās رضي الله عنه said: He will neither go astray in the world nor will he suffer in the Hereafter. *Imām* Ibn Kathīr then added, "*And whoever turns away from My Remembrance*" means that whoever opposes My command and what I have sent down to My Messenger, veers away from it, neglects it and follows a way other than it; "*then surely he will have a depressed life*" i.e. in this world so that there is neither tranquility for him nor a comfort for his breast. Rather, his breast will be tight and constricted even though his exterior may be in luxury, he may wear whatever he wills, eat whatever he desires and dwell in whatever he likes. So long as his heart is not certain in faith and guidance, he will remain in worry, confusion and doubt. He will always be wavering in his suspicion and thus living a depressed life.¹ One's guidance, success and rescue ■ well as his glory, sufficiency and triumph are thus subject to his modeling after the Messenger of Allah ﷺ. Truly, Allah has made happiness in this world and the Hereafter dependent on obedience to the Prophet and vice versa. Therefore, those who follow the Prophet are assured of guidance, security, success, glory, sufficiency, victory, patronage, support and the good life both in this world and the Hereafter. Whereas those who oppose, suffer lowness, inferiority, fear, deviation, disappointment and misery both in this world and in the Hereafter.²

The Glorious Qur'ān also reads: "Alif, Lam, Ra. [This is] a Book whose verses are perfected and then presented in detail from [one who is] Wise and Acquainted. [Through a messenger, saying], 'Do not worship except Allah. Indeed, I am to you from Him ■ warner and a bringer of good tidings,' And [saying], 'Seek forgiveness of your Lord and repent to Him, [and] He will let you enjoy a good provision for a specified term and give every doer of favor his favor. But if you turn away, then indeed, I fear for you the punishment of a great Day.'"³ The word *matā'an* or provision in this ■■■ is used generally for the enjoyment of this world and the word *ḥasanan* or good is to restrict this enjoyment to the good one which is devoid of all deficiencies and which

¹ ■ Kathīr, *Tafsīr al-Qur'ān al-'Aẓīm*, 5:283.

² Ibn al-Qayyim al-Jawziyyah, *Zād al-Ma'ād fī Hady Khayr al-'Ibād*, 1:39.

³ Hūd 11:1-3.

lasts for long as evident from Allah's saying *llā ajalin musammā* or for ■ specified term (i.e. one's life span).¹

Allah ﷻ says in *sūrat al-Nahl*: "... We will surely give those who were patient their reward according to the best of what they used to do. Whoever does righteousness, whether male or female, while he is ■ believer - We will surely cause him to live ■ good life, and We will surely give them their reward [in the Hereafter] according to the best of what they used to do."² *Imām Ibn al-Qayyim* (d. 751 AH - 1350 CE) said: "Guidance entails happiness in this world, good life and the immediate bliss which is witnessed by feeling and sentiment."³ According to the *tafsīr* of *al-Baḥr Al-Muḥīṭ*: It appears that Allah's statement "*We will surely cause him to live ■ good life*" refers to life in this world; this is the opinion upheld by the dominant majority of scholars. Evidence of it is Allah's saying "*and We will surely give them their reward*" i.e. in the Hereafter.⁴

So, Allah ﷻ has not made the same, those who respond to His command and those who disobey Him; neither when they are alive nor in their death. He ﷻ says: "Or do those who commit evils think We will make them like those who have believed and done righteous deeds - [make them] equal in their life and their death? Evil is that which they judge."⁵ This signifies that as their 'religious' states are different, the good doers and the evil doers will not be equals in their living or in their dying.⁶

Moreover, people's welfare and material strength are dependent on their response to the *da'wah* of Allah ﷻ. The Noble Qur'ān reads: "And if only the people of the cities had believed and feared Allah, We would have opened upon them blessings from the heaven and the earth; but they denied [the messengers], so We seized them for what they were earning".⁷ *Imām al-Baghawī* commented on this verse saying: The origin of

¹ Ibn 'Ashūr, *Tafsīr al-Tahrīr wa al-Tanwīr*, 11:202.

² 16:96-97.

³ Ibn al-Qayyim al-Jawziyyah, *Miftāḥ Dār al-Sa'ādah*, 1:36.

⁴ Abū Ḥayyān al-Andalusī, *al-Baḥr al-Muḥīṭ fī al-Tafsīr*, 6:592.

⁵ Al-Jāthiyah 45:21.

⁶ Abū Ḥayyān al-Andalusī, *al-Baḥr al-Muḥīṭ fī al-Tafsīr*, p. 421.

⁷ Al-A'raf 7:96.

"blessing" is the continuity to do something. The meaning is thus: We would provide them with continuous rain and plants and remove drought and infertility from them.¹

In addition, sound faith and good deeds (which include working hard to achieve prosperity in this world) represent the Muslim nation's way to having succession to authority upon the earth, prevalence and victory over its enemies which are all manifestations of Muslims' glory and welfare.² Allah ﷻ thus says: "Allah has promised those who have believed among you and done righteous deeds that He will surely grant them succession [to authority] upon the earth just as He granted it to those before them and that He will surely establish for them [therein] their religion which He has preferred for them and that He will surely substitute for them, after their fear, security, [for] they worship Me, not associating anything with Me. But whoever disbelieves after that - then those are the defiantly disobedient."³ Righteous deeds in this verse are not only restricted to different kinds of worship such as establishing the Prayer, giving the *zakāh* or obligatory charity, Fast and Hajj, they also include the uniting of measured efforts for establishing that which is right and doing justice on earth, enjoying good and forbidding evil and hastening to do all good things and reforms that benefit people.

As such, the Qur'ān depicts the characteristics of the righteous from among the people of the Scriptures: "They are not [all] the same; among the People of the Scripture is a community standing [in obedience], reciting the verses of Allah during periods of the night and prostrating [in prayer]. They believe in Allah and the Last Day, and they enjoin what is right and forbid what is wrong and hasten to good deeds. And those are among the righteous. And whatever good they do - never will it be removed from them. And Allah is Knowing of the righteous."⁴ Consequently, the Qur'ān outlines that the value of a person's life increases pursuant to the good deeds he does in this world

¹ Al-Baghawī, *Ma'ālim al-Tanzīl*, p. 260.

² ■ 'Āshūr, *Tafsīr al-Tahrīr wa al-Tanwīr*, 18:226.

³ Al-Nūr 24:55.

⁴ Āli 'Imrān 3:113-15. See Boullata, Issa, Khaleel Mohammed and Andrew Rippin. *Coming to Terms with the Qur'ān*. North Haledon: Islamic Publications International, 2008, p. ■

and that success in the Hereafter is linked to righteous deeds in their comprehensive ■■■■ in this world.

The Great Qur'ān always connects between this world and the Hereafter. It always mentions them together and it refers to each one of them hundred and fifteen times.¹ The Qur'ān elucidates that this worldly life is of great importance as ■ is the place and time of the deeds defining people's destiny in the Hereafter.² Hence, the Qur'ān does not degrade this world but it explains that it is - just as the Hereafter - a being created by Allah. It recommends people to make the best use of the world and not to neglect their shares in it.³ This is not to mention that Allah has allowed all people to seek the good treasures of earth. He ﷻ says: "It is He who made the earth tame for you - so walk among its slopes and eat of His provision - and to Him is the resurrection."⁴

The Qur'ān forbids people from disdaining the worldly life, declaring unlawful the beautiful gifts and the good things of provision that Allah has made lawful in it for His servants. It commands them to work for its prosperity that brings their common benefits. Allah ﷻ says: "Say, 'Who has forbidden the adornment of Allah which He has produced for His servants and the good [lawful] things of provision?' Say, 'They are for those who believe during the worldly life [but] exclusively for them on the Day of Resurrection.' Thus do We detail the verses for a people who know."⁵ Allah ﷻ also says: "... He is (the One Who) He has produced you from the earth and settled you in it ..."⁶ The Noble Qur'ān assures that all works people do for the development and construction of this world ■■■ not mere worldly deeds, but in fact they are ■■■■ of nearness to Allah ﷻ just as Prayer and rites of sacrifice. Allah ﷻ says: "Say, 'Indeed, my prayer, my rites of sacrifice, my living and my dying are for Allah, Lord of the

¹ 'Abdelhalīm, *Qur'ān Themes and Styles*, p. 82.

² Ibid., p. 90.

³ Ibid., p. 91.

⁴ Al-Mulk 67:15. ■ al-Ghazālī, Muḥammad. *Al-Maḥāwir al-Khamsah li al-Qur'ān al-Karīm* (The Five Pivots of the Glorious Qur'ān). Cairo: Dār al-Shurūq, 1409 AH, p. 58.

⁵ Al-A'raf 7:32.

⁶ Hūd 11:61.

worlds. No partner has He. And this I have been commanded and I am the first [among you] of the Muslims."¹

This indicates that the devotional rites, despite of their importance and lofty rank, do not represent alone all manifestations of the true faith. For the true believers are those who - along with caring for the devotional rites - have scholarly and material ability to work in all the fields of life in order to please Allah ﷻ. The Glorious Qur'ān recalls that Allah commanded His Prophet David عليه السلام to work in the iron industry and to perfect the instruments of war.² Likewise, Allah ﷻ praised Dhūl-Qarnayn when he fired blast furnace, fused the metals and constructed an invincible dam.³

In addition, the Glorious Qur'ān asserts that the constituents of the Muslims' glory are represented in their abidance by the rulings and laws of Islam, their doing of justice and their taking of means of concrete power. Allah ﷻ says: "We have already sent Our messengers with clear proofs and sent down with them the Scripture and the balance that the people may maintain [their affairs] in justice. And We sent down iron, wherein is great military might and benefits for the people, and so that Allah may make evident those who support Him and His messengers unseen. Indeed, Allah is Powerful and Exalted in Might."⁴

Truly, the Qur'ānic *da'wah* aims at protecting people against corruption and tribulation on the grounds that causes of the emergence of corruption in the land and in the sea, the fewness of benefits, the multiplicity of harms and the obliteration of the blessing of every thing لله in turning away from the call of the truth and the insistence on opposing Allah and committing what displeases Him. Conversely, the way to recover from ordeals and distresses is to response to the *da'wah* of Allah (Blessed and Exalted is He) and obey Him.⁵ *Imām* Ibn al-Qayyim said: Whoever is knowledgeable about the conditions of the world and its start, is aware that all corruption in its air,

¹ Al-An'ām 6:162-63.

² Saba' 34:10-11.

³ Al-Kahf 18:94-97. See al-Ghazālī, *al-Maḥāwir al-Khamsah*, pp. 59-61.

⁴ Al-Ḥadīd 57:25. Translation of "evidences" has been changed into "proofs."

⁵ Al-Rūm 30:41. See Nizām al-Dīn al-Naysābūrī, *Gharā'ib al-Qur'ān*, 5:417.

plants, animals and people took place after they had been created due to reasons that required its occurrence. Verily, people's actions and their opposition to their Messengers continue to bring to them both general and specific corruption that hits them with pains, diseases, drought and barrenness and exterminates or decreases the blessings of the earth, its fruits, plants and benefits. Such distresses happen successively but if you cannot perceive this then it is enough for you that Allah ﷻ says: "Corruption has appeared throughout the land and sea by [reason of] what the hands of people have earned..."¹

The Qur'ānic *da'wah* encourages Muslims to make every effort in all spheres of life, to achieve tremendous successes in them all and strive for all that safeguards people from causes of grief and pain. When they do so, Muslims combine between the great goodness in this world and the abundant reward in the Hereafter. Hence, Allah ﷻ gives good news to the believers who seek the goodness of both this worldly life and the afterlife that He will grant them abundantly from the blessings of the two abodes: "But among them is he who says, 'Our Lord, give us in this world [that which is] good and in the Hereafter [that which is] good and protect ■ from the punishment of the Fire'. Those will have a share of what they have earned, and Allah is swift in account."²

Since the Muslim nation is the best and most just nation,³ its role is not limited to mending its own affairs, but it, in fact, extends to spreading good among people and calling them to it, as well as turning evil away from them and warning them against it. Allah ﷻ expressively arouses the interest of the Muslim nation in meeting such duty by linking the superiority of the Muslim nation to its fulfillment.⁴

¹ Al-Rūm 30:41. ■ Ibn Qayyim al-Jawziyyah, *Zād al-Ma'ād*, 4:332-33.

² Al-Baqarah 2:201-2.

³ Al-Baqarah 2:143.

⁴ Āli 'Imrān 3:110.

1.4.3 Reforming the Affairs of the Hereafter:

Just as the Qur'ānic da'wah guides people to all that mends and keeps aright the affairs of their worldly life, it also directs them to all that reforms the affairs of their afterlife. In the first place, the Glorious Qur'ān calls people to rescue themselves from Fire and its torment and to enter Paradise and enjoy its delights. Is there a reform beyond this reform? Allah ﷻ says: "Every soul will taste death, and you will only be given your [full] compensation on the Day of Resurrection. So he who is drawn away from the Fire and admitted to Paradise has attained [his desire]. And what is the life of this world except the enjoyment of delusion."¹

By the same token, the Qur'ān explicitly clarifies that the *da'wah* of Allah ﷻ is a *da'wah* to Paradise and forgiveness and the avoidance of all the false calls that throw those who follow them in the torment of Hell Fire. Allah ﷻ says: "And do not marry polytheistic women until they believe. And a believing slave woman is better than a polytheist, even though she may look pleasant to you. And do not marry polytheistic men [to your women] until they believe. And a believing slave is better than a polytheist, even though he may look pleasant to you. Those call [you] to the Fire, but Allah calls to Paradise and to forgiveness, by His permission..."² This highlights that the *da'wah* of Allah that believers respond to, is the one leading to Paradise and forgiveness by the permission of Allah and the success granted by Him. It is contrary to the *da'wah* of the polytheists that results in the punishment of Hellfire.³

This same import had been asserted by the believing man from among the people of Pharaoh when he addressed them: "And O my people, how is it that I call you to salvation while you call me to the Fire? You call me to disbelieve in Allah and associate with Him that of which I have no knowledge, and I call you to the Exalted in Might, the

¹ Āli 'Imrān 3:185.

² Al-Baqarah 2:221. For conveying the precise meaning of the verse, the translated words "invite" and "invites" have been changed into "call" and "calls" respectively, the translated phrase "she might please you" has been changed into "she may look pleasant to you", and the translated phrase "he might please you" has been changed into "he may look pleasant to you."

³ Al-Marāghī, Muḥammad Muṣṭafā. *Tafsīr al-Marāghī* (Exegesis of al-Marāghī). Egypt: Maktabat Maṭba'at Muṣṭafā al-Bābī al-Ḥalabī wa Awlāduh, 1356 AH, 1946 CE, 2:153-54.

Perpetual Forgiver."¹ Hence, Allah ﷻ calls His servants to the eternal happiness and the winning in the Hereafter of all the well-beloved and the rescue from all the disliked. He ﷻ says: "And Allah calls to the Home of Peace and guides whom He wills to a straight path."² Praise be thus to Allah Who calls His servants - all of them – to the Residence of Peace, is content with the little good deeds they offer, forgives their numerous mistakes, bestows upon them His great favours and prescribes for Himself the mercy.³ In his *tafsīr* (*al-Khawāṭir* 'or The Thoughts') Shaykh al-Sha'rāwī (1329 -1419 AH) commented on this verse saying: "So follow the way of Allah ﷻ and it will consequently take you to the residence of peace and the safety from defects... Surely, the residence of peace is the Hereafter that differs from this world which is full of troubles. Rather, man lives in it, in enduring pleasure."⁴

The Glorious Qur'ān, too, warns people against missing the way to security by being inattentive to Allah's *da'wah* and guidance and preoccupied with the demands of this world to fulfill their duties towards Allah and get ready for the Great Day when they will return to Him and He ﷻ will hold each one of them accountable for all his deeds and utterances.⁵ Allah ﷻ says: "And fear a Day when you will be returned to Allah. Then every soul will be compensated for what it earned, and they will not be treated unjustly."⁶ The critical importance of this warning lies in the fact that, according to the majority of Muslim scholars, it is the last verse that ■■■ revealed from the Glorious Qur'ān just a few days or hours before the Prophet's death.⁷

¹ Ghāfir 40:41-42. For conveying the precise meaning of the verse, the translated word "Invite" has been changed into "call" in four occurrences in these two verses.

² Yūnus 10:25. For conveying the precise meaning of the verse, the translated word "invites" has been changed into "calls."

³ Ibn al-Qayyim al-Jawziyyah, Muḥammad ibn Abī Bakr ibn Ayyūb ibn Sa'd Shams al-Dīn, *Ḥādī al-Arwāḥ ilā Bilād al-Afrāḥ* (Driver of the Souls to the Lands of Delights). Cairo: Maṭba'at al-Madani, 1398 AH, 1978 CE, p. 3.

⁴ Al-Sha'rāwī, Muḥammad Mutawallī. *Tafsīr al-Sha'rāwī - al-Khawāṭir* (The Exegesis of al-Sha'rāwī - the Thoughts). Egypt: Maṭābi' Akhbār al-Yawm, 1997, 10:5870.

⁵ Riqā, *Tafsīr al-Manār*, 3:87.

⁶ Al-Baqarah 2:281.

⁷ Ibn 'Ashūr, *Tafsīr al-Tahrīr wa al-Tanwīr*, 2:563.

Since Allah ﷻ is Kind and Merciful towards His servants, He informs them of what reforms their affairs in the Hereafter, namely to be ■ the alert and protect themselves and their families against Hellfire. Allah ﷻ says: "O you who have believed, protect yourselves and your families from a Fire whose fuel is people and stones, over which are [appointed] angels, harsh and severe; they do not disobey Allah in what He commands them but do what they are commanded."¹ Allah then proceeds showing them the way to such protection: "O you who have believed, repent to Allah with sincere repentance. Perhaps your Lord will remove from you your misdeeds and admit you into gardens beneath which rivers flow [on] the Day when Allah will not disgrace the Prophet and those who believed with him. Their light will proceed before them and on their right; they will say, 'Our Lord, perfect for us our light and forgive us. Indeed, You are over all things competent.'"² Hence, whoever seeks to be rescued from Fire in the Hereafter and win the reward of Paradise in it, has to sincerely turn penitent to Allah ﷻ in this world.

Equally important, Allah ﷻ clarifies that the foundations, on which such sincere repentance rests, are to believe in His Oneness and obey His commands and avoid His prohibitions. He (Blessed and Exalted is He) says: "Indeed, those who have said, 'Our Lord is Allah,' and then remained on a right course - there will be no fear concerning them, nor will they grieve. Those are the dwellers of Paradise, abiding eternally therein as reward for what they used to do."³ Whoever thus combines between the belief in Allah's Oneness - which is the substance of knowledge - and uprightness - which is the utmost degree of offering good deeds - has no reason to fear from being harmed or grieve at missing what he likes. Rather, he will live in comfort and luxury in Paradise for what he acquired of theoretic and practical virtues.⁴

The Glorious Qur'ān is replete with clear texts focusing on these two great grounds required for the goodness of the servants of Allah in the Hereafter i.e. the true faith

¹ Al-Taḥrīm 56:6.

² Al-Taḥrīm 56:8.

³ Al-Aḥqāf 46:13-14. For conveying the precise meaning of the verse, the translated word "companions" has been changed into "dwellers."

⁴ Al-Bayḍāwī, *Anwār al-Tanzīl*, 5:113.

(or the belief in the Oneness of Allah) and the righteous deeds. For instance, Allah ﷻ states in *sūrat al-Baqarah*: "And give good tidings to those who believe and do righteous deeds that they will have gardens [in Paradise] beneath which rivers flow. Whenever they are provided with a provision of fruit therefrom, they will say, 'This is what we were provided with before.'¹ And it is given to them in likeness. And they will have therein purified spouses, and they will abide therein eternally."¹ True faith is notably the basis while acting rightly is like building on it and there is no use of a base that nothing is constructed on it. Receiving the reward of Paradise and enjoying its pleasures as well as being secured from Hellfire and its blaze is dependent on these two things altogether.² Allah ﷻ says: "Indeed, Allah will admit those who believe and do righteous deeds to gardens beneath which rivers flow. Indeed, Allah does what He intends."³ Such permanent comfort is the reward of the believers who embraced the sound faith and were obedient to their Lord.⁴

Thereupon, the Glorious Qur'ān almost refers to the Hereafter in each of its pages. It explains the firm relation between following the divine guidance in its various spheres (i.e. worships, ethics and transactions) and the condition of people in the Hereafter.⁵ Another key point is that the majority of the verses in this Sublime Book call people to rise above their narrow short-term goals to other long term ones that they will attain on the Day of Reckoning when people's deeds are weighed and each person is accounted for what he did.⁶

On the whole, all commands that Allah gives His servants and all prohibitions that He imposes upon them in His Noble Book are meant for the goodness of their Hereafter. Allah ﷻ thus says: "So as for he who transgressed. And preferred the life of the world, Then indeed, Hellfire will be [his] refuge. But as for he who feared the position of his

¹ Al-Baqarah 2:25.

² Abū al-Su'ūd, *Irshād al-'Aql al-Salīm*, 1:68.

³ Al-Hajj 22:14.

⁴ Abū Zahrah, *Zahrat al-Tafāsīr*, 1:4956.

⁵ 'Abdelhalīm, *Qur'ān Themes and Styles*, p. 82.

⁶ Fazlur Rahman, "Some key ethical concepts," p. 170.

Lord and prevented the soul from [unlawful] inclination, Then indeed, Paradise will be [his] refuge."¹

These verses divide people into two categories. As for those who become arrogant, refuse to obey, exceed the limits in disobedience, prefer the fleeting world and devote themselves to it and do not get ready to the everlasting afterlife by true faith and obedience; their return and residence will be in Hellfire.² In contrast, those who fear their stand for reckoning before their Lord on the Day of Resurrection, prevent their souls from unlawful desires and obey the commands of Allah, will end in the permanent delights of Paradise. The Noble Qur'ān frequently demonstrates this second section of people "on three principles. Faith, piety and good deeds which are done sincerely for Allah's sake and which conform to *Sunnah*. People of these three principles are the only people of the glad tiding 'i.e. of Paradise'. This is because all the good news of Qur'ān and *Sunnah* are connected with such three principles which can be abridged to two principles; sincere obedience to Allah and kindness to His servants. The opposite of such two principles is manifested in those who make show of their deeds and withhold simple assistance. Furthermore, the two principles under discussion can be condensed into one trait which is to obey Allah (Blessed and Exalted is He) in doing all that He loves, bearing in mind that there is no way to achieve this unless by externally and internally following the Messenger of Allah. As for the deeds which expand ■ this principle, they are over seventy; the best is saying: '*La ilaha illa Allah* (There is no god but Allah)', and the least is the removal of harmful objects from the road."³

Similar to the foregoing verses is Allah's saying: "As for he who gives and fears Allah. And believes in the best [reward]. We will facilitate for him the Way of Ease (i.e. good deeds leading to Paradise). But as for he who withholds and considers himself free of need. And denies the best [reward]. We will facilitate for him the path of hardship (i.e.

¹ Al-Nazī'āt 79:40-41.

² Bursevī, Ismā'īl Haqqī Ibn Muṣṭafā al-Istānbūlī al-Hanafī al-Khalwatī al-Mawlā Abū al-Fidā'. *Rūḥ al-Bayān fī Tafsīr al-Qur'ān* (The Essence of the Demonstration in the Exegesis of the Qur'ān). Beirut: Dār al-Fikr, n.d., 10:327.

³ Ibn al-Qayyim al-Jawziyyah, *Hādī al-Arwāḥ*, p. 408.

bad deeds leading to Hellfire)."¹ Ibn 'Abbās رضي الله عنه said: "This refers to whoever gives 'in charity' as he is commanded, guards against what he is forbidden from and believes that Allah will reward him the best by compensating him in full for what he offered."² Allah will thus facilitate for him his way toward "ease" which is Paradise.³ Whoever does not obey His Lord, is stingy and considers himself free from need of Allah's reward; Allah will make smooth for him the way to difficulty which is Hellfire.⁴

Hence, Allah ﷻ commands His servants to believe in His Oneness and be obedient to Him in order to achieve their goodness in the Hereafter. Next to this, is His instruction that they have to believe in all His Prophets and follow their right good examples including His final noble Prophet Muḥammad ﷺ. Allah ﷻ says: "There has certainly been for you in the Messenger of Allah an excellent pattern for anyone whose hope is in Allah and the Last Day and [who] remembers Allah often."⁵ From this standpoint, whoever patterns after the honourable Prophet ﷺ, copy him and sticks to his way is qualified to be among the people of happiness in the Hereafter.⁶

A thorough look into the Glorious Qur'ān reveals that all the other good deeds, that the Glorious Book calls to, aim towards the same goal. Whoever thus establishes the Prayer and gives the obligatory charity becomes among the successful people on the Day of Resurrection: "Indeed, those who believe and do righteous deeds and establish prayer and give zakah will have their reward with their Lord, and there will be no fear concerning them, nor will they grieve."⁷ This signifies that Allah ﷻ will admit them to Paradise where there is neither fear ■ grief. Allah ﷻ mentions the Prayer and

¹ Al-Layl 92:5-10. For conveying the precise meaning of the verse, the translated phrase "We will ease him toward ease" has been changed into "We will facilitate for him the Way of Ease (i.e. good deeds leading to Paradise)", and the translated phrase "We will ease him toward difficulty" has been changed into "We will facilitate for him the path of hardship (i.e. bad deeds leading to Hellfire)."

² See al-Māwardī, *Adab al-Dunyā wa al-Dīn*, p. 184.

³ Ibn Kathīr, *Tafsīr al-Qur'ān al-'Azīm*, 8:404.

⁴ Al-Rāzī, Ibn Abī Hātim. *Tafsīr al-Qur'ān al-'Azīm Musnadon 'an Rasūl Allah Ṣallā Allah 'alayh wa Sallam wa al-Ṣaḥābah wa al-Tābi'īn* (The Interpretation of the Mighty Qur'ān with a Sound Chain of Narrations from the Messenger of Allah ﷺ, the Companions and the Followers), scrutinized by As'ad Muḥammad al-Jayyīb. Kingdom of Saudi Arabia: Maktabat Nizār Muṣṭafā al-Bāz, 1417 AH, 1997 CE, 10:3440.

⁵ Al-Aḥzāb 33:21.

⁶ Abū al-Su'ūd, *Irshād al-'Aql al-Salīm*, 7:97.

⁷ Al-Baqarah 2:277.

obligatory charity specifically in this verse, despite of the fact that they fall generally under the deeds of righteousness, in order to honour them and point out to their high status as they are the greatest deeds; the Prayer being the greatest physical deed and the obligatory charity being the greatest financial one.¹

Man's position on the Day of Resurrection will be according to the degree of his care for and performance of these two worships. *Imām* Ibn al-Qayyim said: "A servant of Allah has two stands before Him: One is when he stands before Allah in Prayer and the other is when he stands before Him on the Day of His meeting. Whoever then fulfills the rights of the first stand, Allah will make easy for him the other stand. But whoever makes light of this stand and does not fulfill its rights, Allah will make difficult for him the other stand. Allah ﷻ says: "And during the night prostrate to Him and exalt Him a long [part of the] night. Indeed, these [disbelievers] love the immediate and leave behind them a grave Day."²

In the same manner, migration in the cause of Allah and striving by one's wealth and soul seeking His pleasure and making His Word the uppermost, is a way leading to salvation and success in the Hereafter: "The ones who have believed, emigrated and striven in the cause of Allah with their wealth and their lives are greater in rank in the sight of Allah. And it is those who are the attainers [of success. Their Lord gives them good tidings of mercy from Him and approval and of gardens for them wherein is enduring pleasure. [They will be] abiding therein forever. Indeed, Allah has with Him a great reward]"³. Such is a glad tiding of the mercy and pleasure of Allah which is greater than all material rewards. It is also a glad tiding of eternity in Paradise whose comfort is constant and enduring. Eternity is indeed another blessing beyond the blessing of Paradise itself, as feeling the continuity of the grace is another grace.⁴

¹ Ibn 'Aṭīyyah, *al-Muharrar al-Wajīz*, 1:373.

² Al-Insān 76:26-27. See Ibn al-Qayyim al-Jawziyyah, Muhammad ibn Abī Bakr ibn Ayyūb ibn Sa'd Shams al-Dīn. *Al-Fawā'id* (A Collection of Wise Sayings), 2nd ed. Beirut: al-Kutub al-Ilmiyyah, 1393 AH, 1975 CE, p. 200.

³ Al-Tawbah 9:20-22.

⁴ Abū Zahrah, *Zahrat al-Tafāsīr*, 6:3259.

In addition, responding positively to the Qur'ānic exhortation, to be kind to people and follow the social morals that spread love and harmony among the members of the community, results in gaining protection from different kinds of torment in the Hereafter and becoming entitled to dwell in Paradise and enjoy the comfortable life and the heartily delight there. The Great Qur'ān reads, while manifesting the reward of the true believers who feed the needy, the orphans and the captives seeking the pleasure of Allah, "And they give food in spite of love for ■ to the needy, the orphan, and the captive, [Saying], 'We feed you only for the countenance of Allah. We wish not from you reward or gratitude. Indeed, We fear from our Lord a Day austere and distressful.' So Allah will protect them from the evil of that Day and give them radiance and happiness. And will reward them for what they patiently endured [with] a garden [in Paradise] and silk [garments]."¹

Commenting on these verses, al-Rāzī said: "And know that only the people of torture are those who experience the distresses of the Hereafter. As for those who sought the pleasure of Allah, He ﷻ will grant them for it light of beauty in their faces and joy in their hearts... He (Allah) will also give them gardens of tasty food and splendid silky garments for preferring (others) over themselves and enduring patiently hunger and nakedness because of this."² Allah ﷻ also says: "O you who have believed, when you are told, "Space yourselves" in assemblies, then make space; Allah will make space for you. And when you are told, "Arise," then arise; Allah will raise those who have believed among you and those who were given knowledge, by degrees. And Allah is Acquainted with what you do."³ Again, conforming to the Qur'ānic guidance and following its code of conduct is a way to achieve happiness in the Hereafter for this verse "indicates that Allah will grant the believers ample space and houses in Paradise 'if they comply, spread out and make room in the assemblies'."⁴

¹ Al-Insān 76:8-12.

² Al-Rāzī, *Mafātih al-Ghayb*, 30:749.

³ Al-Mujādalah 58:11.

⁴ Al-Khāzin, *Lubāb al-Ta'wīl*, 7:50.

Aside from this, one of the blessings of Allah on His servants is that He calls them to His Paradise in His Qur'ān in the most perfect manner. "He displays it to them until they see it by the eye of insight which is sharper than the vision of the eyesight. He gives them good news of what He has prepared for them in it on the tongue of His Messenger so that it is the best glad tiding conveyed by the best of all human beings. Moreover, Allah perfects for them this good news by telling them that they will abide in Paradise eternally and will not desire from it any transfer."¹ That is why the true believers are so desirous and make every effort to gain the reward of Paradise. This really befits them as Allah has made for them easy the way of obedience: "... but Allah has endeared to you the faith and has made it pleasing in your hearts and has made hateful to you disbelief, defiance and disobedience. Those are the [rightly] guided. [It is] ■ bounty from Allah and favor. And Allah is Knowing and Wise."²

In this verse, "Allah ﷻ does not differentiate between forms of obedience by saying: 'He has endeared to you the faith' for all deeds and utterances of obedience, with no exception, fall within faith. Rather, He ﷻ mentions all this collectively by saying: '... has endeared to you the faith ...' Accordingly, all kinds of obedience ■ included which indicates that Allah made the believers love the Prayer, the obligatory charity and all other forms of obedience. Such love is a religious one for Allah tells that He made them love so and made it pleasing in their hearts, '... has endeared to you the faith ...'. Likewise, they religiously hate all shapes of disobedience because Allah tells that He made them hate so."³ Glorified is thus Allah Who "... has made the Gardens of Paradise ■ a lodging for His believing servants, made easy for them the good deeds leading to it so that they are not occupied with anything other than them and made for them the ways leading to it 'Paradise' subservient so that they follow them plainly."⁴

¹ Ibn al-Qayyim al-Jawziyyah, *Hādī al-Arwāh*, p. 3.

² Al-Hujurāt 49:7-8.

³ Ibn Taymiyah, Abū al-'Abbās Aḥmad ibn 'Abdelḥalīm ibn 'Abdelsalām ibn 'Abdullah ibn Abī al-Qāsim ibn Muḥammad al-Ḥarrānī al-Ḥanbalī al-Dimashqī Taqī al-Dīn. *al-Īmān* (Faith). Jordan: al-Maktab al-Islāmī, 1416 AH, 1996 CE, p. 38.

⁴ Ibn al-Qayyim al-Jawziyyah, *Hādī al-Arwāh*, p. 3.

When those believers who have done good deeds in the worldly life enter Paradise and ■■■ the abundant reward that Allah has prepared for them in it and the disgraceful torment that He has taken away from them, their hearts learn with certainty about Allah's favour and bounty on them and their tongues praise Him constantly for had it not been for Him alone, they would not have achieved goodness in the Hereafter and they would not have realized the way of salvation or been guided to it. The Glorious Qur'an narrates their condition and their words on such a Day: "And We will have removed whatever is within their breasts of resentment, [while] flowing beneath them are rivers. And they will say, 'Praise to Allah, who has guided us to this; and we would never have been guided if Allah had not guided us. Certainly the messengers of our Lord had come with the truth.' And they will be called, 'This is Paradise, which you have been made to inherit for what you used to do'." ¹ The meaning is: Praise be to Allah Who guided us to the deeds that entitled us to what we have 'now' of the honour that Allah has bestowed upon us, His favour and that He has driven away His torment from us... And we would never have been guided to that if Allah had not guided us to it and granted us success out of His Kindness and Power. ²

Conversely, all the Qur'ānic prohibitions are meant for reforming people's afterlife. The first of all these prohibitions is the disbelief in Allah and the denial of His signs. Allah ﷻ says: "But those who deny Our ■■■ - the punishment will touch them for their defiant disobedience." ³ This denotes that "whoever belies 'the Messengers' and turns away, the chastisement will afflict him due to his disbelief and depravation." ⁴ Allah ﷻ affirms: "But as for those who disbelieved and denied Our verses and the meeting of the Hereafter, those will be brought into the punishment [to remain]." ⁵ Allah hence prohibits polytheism and atheism for His servants and warns them against the rejection of His Signs in His universe and creatures that prove His Oneness and the denial and belying of the Glorious Qur'ān lest this should spoil their afterlife and they

¹ Al-A'rāf 7:43.

² Al-Ṭabarī, *Jāmi' al-Bayān*, pp. 439-40.

³ Al-An'ām 6:49.

⁴ Al-Ḥijāzī, Muḥammad Maḥmūd. *Al-Tafsīr al-Wāḍiḥ* (The Manifest Exegesis), 10th ed. Beirut: Dār al-Īl al-Jadīd, 1413 AH, 1:612.

⁵ Al-Rūm 30:16.

become among the dwellers of Hellfire; miserable and wretched on the Day of Resurrection. Regarding this verse, 'Abdelkarīm al-Khaṭīb (d. 1406 AH - 1985 CE) said: "They are those who disbelieved, belied the signs of Allah, denied Resurrection, Reckoning and Recompense and thus did not offer any good deed to avail them on that Day. Consequently, for them there will be nothing in the Hereafter but the Fire. Allah's saying {those will be brought into the punishment [to remain]} implies that they will be driven forcibly to the torment. They will hope to escape the suffering they are subjected to but an irresistible mighty power will seize them in the woe and push them into the torment."¹

In like manner, the Qur'ān warns people against sins lesser than polytheism which could become reasons for their misfortune in the Hereafter. Some of such sins are neglecting the Prayer and following lusts. Allah ﷻ says: "But there came after them successors who neglected prayer and pursued desires; so they are going to meet evil."² Severing the bond of kinship and making mischief in the land are further sorts of deeds that throw their perpetrators in the abode of destruction. Allah ﷻ says: "But those who break the covenant of Allah after contracting it and sever that which Allah has ordered to be joined and spread corruption on earth - for them is the curse, and they will have the worst home."³ The worst home in this verse refers to the evil home i.e. Hellfire.⁴

Again, the Qur'ān forbids people from the devouring of the property of the orphans unjustly lest it should turn, on the Day of Resurrection, into Fire that will burn whoever committed this sin: "Indeed, those who devour the property of orphans unjustly are only consuming into their bellies fire. And they will be burned in a Blaze."⁵ This means that they will definitely be burnt and roasted in Hellfire. Reference to the "bellies" is

¹ Al-Khaṭīb, 'Abdelkarīm Yūnus. *Al-Tafsīr al-Qur'ānī li al-Qur'ān* (The Qur'ānic Exegesis to the Qur'ān). Cairo: Dār al-Fikr al-'Arabī, n.d., 11:491.

² Maryam 19:59.

³ Al-Ra'd 13:25.

⁴ Abū Ḥayyān al-Andalusī, *al-Baḥr al-Muḥīṭ fī al-Tafsīr*, 6:383.

⁵ Al-Nisā' 4:10.

made for condemning the condition of such people and ascertaining that the chastisement overwhelms them totally.¹

The Noble Qur'ān also prohibits backbiting, slander and giving less in measure and weight, clarifying that all this leads to the great loss in the Hereafter and the suffering of its disgraceful torment. Allah ﷻ asserts: "Woe to every scorner and mocker."² The word "Woe" in this verse signifies 'heavy punishment' or a valley of pus and blood in Hellfire for every backbiter and curser.³ Allah ﷻ also says: "Woe to the defrauders. Who, when they take a measure from people, take in full. But when they measure or weigh for them, they give less."⁴ This means that continuous destruction, sadness and wretchedness will be for those who decrease the rights of others in the Hereafter or that their residence will be a valley in Hellfire called (*Wayl* 'Woe')⁵

Notably, the Glorious Qur'ān is full of evident verses showing clearly that the abstention from what the Qur'ān forbids and the avoidance of what it prohibits is the way to safety from the punishment and the chastisement of the Hereafter and the gaining of its permanent delights.

1.5 Features of the Qur'ānic *Da'wah*:

The Arabic word *khaṣā'is* is the plural of *khaṣīṣah*, which signifies the feature of something that distinguishes and defines it.⁶ The Qur'ānic *da'wah* has its unique characteristics and unparalleled particularities differentiating between it and all other calls. First and foremost, the source of the Qur'ānic *da'wah* is the Word of Allah ﷻ which is far above all deficiencies and faults. Neither a human being nor any other creature has anything to do with its formation. Yet, the Great Qur'ān is Allah's sole

¹ Ibn 'Ajlābah, *al-Baḥr al-Madīd*, 1:470.

² Al-Humazah 104:1.

³ Al-Jāwī, *Marāḥiḥ Labīd*, 2:661.

⁴ Al-Muṭaffifin 83:1-3 For conveying the precise meaning of the verse, the translated phrase "those who give less [than due]" has been changed into "the defrauders", and the translated phrase "But if they give by measure or by weight to them, they cause loss" has been changed into "But when they measure or weigh for them, they give less."

⁵ Ibn 'Aṭīyah, *al-Muḥarrar al-Wajīz*, 5:449.

⁶ Muṣṭafā et al., *al-Mu'jam al-Wasīl*, p. 238.

speech to people and His guidance to them. On the other hand, the Qur'ānic *da'wah* comprises all that regulates man's relation with his Lord (Allah), his self, other human beings and all other creatures. It is directed to all people at all times and in all places and no one of its fields has any obscurity or causes the least difficulty. Additionally, the Qur'ānic *da'wah* makes a good balance between the needs of the soul and the requirements of the body, the benefit of the individuals and the interest of the whole community, the pursuit of the most superior goals and the avoidance of harm. The Qur'ānic *da'wah* achieves all this in a gradual manner that suits people's circumstances and readiness.

From what precedes, it becomes clear that the most crucial features of the Qur'ānic *da'wah* are:

- a) Divinity
- b) Comprehensiveness
- c) Universality
- d) Clarity
- e) Moderation
- f) Gradualness

The researcher will now go into more detail about these features.

1.5.1 Divinity:

The Arabic word for divinity i.e. *rabbāniyyah* is derived from the word Rabb (the Lord, Glorified and Exalted is He). In fact, divinity is the mother and source of all features of the Qur'ānic *da'wah* as they are all based on it.¹ The Qur'ānic *da'wah* is divine, simply because its authority is Allah (Blessed and Exalted is He) alone considering that the Glorious Qur'ān is the word of Allah alone without any interference - in its composition or the shaping of its secrets or meanings - of a human being or any other creature. This is why the Glorious Qur'ān is distinct from all other Arabic texts. The disbelievers at

¹ See al-Bayānonī, *al-Madkhal ilā 'Ilm al-Da'wah*, p. 124.

the time of Prophet Muḥammad ﷺ regarded it as a strange phenomenon to the extent that they called it "magic."¹

Thereupon, the Glorious Qur'ān differs widely from the poetry and prose that the Arabs knew and excelled in. Rather, it is an unprecedented literary, rhetorical and linguistic miracle. Besides, the coming of the Qur'ān on the tongue of an unlettered man ﷺ is a decisive proof that the Glorious Book is not invented by him, but it is a heavenly revelation sent down from Allah ﷻ.² Hence, contemporary Arabs of all religions still admit - though their lineage has been intermingled and their pure linguistic nature has been changed - the loftiness, magnificence and solemnity that the Qur'ānic text is distinguished with, not only when compared to the Arabic literature at large but when contrasted with *ḥadīth* (sayings) of the Prophet which are known for their outstanding style. Nevertheless, the Great Qur'ān is remarkably superior to all the statements of the Prophet ﷺ. Indeed, when the Qur'ān is recited, people immediately feel a unique language that cannot develop from a human being, for it is nothing but a divine gift.³

Another evidence for the divinity of the Glorious Qur'ān is that it is full of scientific facts which scientists only started to know about in the modern age. The Glorious Book repeatedly speaks on issues like phases of the growth of the embryo in the mother's womb, man's fingerprints (which can never be identical), and the sprout of the plants as well as movements of the stars, the sun and the moon. Verses of (al-Mu'minūn 23:12-19, al-Qiyāmah 75:3 & 4, al-R'ad 13:2 and Yāsīn 36:40) are just few examples for this. The point here is that it is absolutely impossible that Prophet Muḥammad ﷺ gained knowledge of all these things from the rural environment where he had grown up. Additionally, the Noble Qur'ān told the Arabs what they had

¹ See Dirāz, Muḥammad 'Abdullah. *Madkhal ilā al-Qur'ān al-Karīm. 'Arḍ Tārīkhī wa Taḥlīl Muqāran* (An Introduction to the Glorious Qur'ān. A Historical Presentation and a Comparative Analysis), translated by Muḥammad 'Abdel'azīm 'Alī. Kuwait: Dār al-Qalam, 1404 AH, 1984 CE, p. 118.

² ■■■ Shalabi, Ahmad et al. *Islam between Truth and False Allegations. A Response to the False Allegations against Islam*, prepared by Hamed Taher, translated by Lahcen Haddad. Rabat: ISESCO, al-Ma'arif al-Jadidah, 1420 AH, 1999 CE, p. 31.

³ See Dirāz, *Madkhal ilā al-Qur'ān al-Karīm*, p. 118.

not known before about the stories of the previous Prophets, their nations and what has happened to them in detail.

The Glorious Qur'ān also mentioned future events that took place later on, exactly as what had been maintained by the Qur'ān. To give some examples for this, the researcher will refer to the very beginning of *sūrat al-Rūm* which recalled the defeat of the Roman empire but gave good tidings - at the same time - of its becoming victorious within a few years which came true afterwards. Similarly, both of (al-Muddaththir 74:26, 27) and (al-Masad 111:1-3) had emphasized that al-Walīd ibn al-Mughīrah and Abū Lahab would die on disbelief and would never embrace Islam, which then happened exactly ■ the Qur'ān had told.¹

It is worth mentioning that the claim, that the Glorious Qur'ān contains some of the contents of the Torah and the Gospel, is refuted by the well-known fact that the Qur'ān has told about things which are not mentioned in the previous Scriptures such as the childbirth pains felt by the lady Mary as well as the care of Zechariah for her. The Glorious Qur'ān also includes many sorts of guidance or legislation which the previous Scriptures do not comprise such as the unique inheritance system that no other inheritance regulation has ever equaled until today.²

Since divinity of the Qur'ān is the origin of all other features of the Glorious Book, as has been stated above, the researcher has opted to give it a greater part of study and discussion. However, such feature can be introduced through various aspects shown clearly in many of the Qur'ānic *sūrahs* and referred to in different books of *tafsīr* (exegesis of the meanings of the Qur'ān) and *da'wah*. To avoid redundancy, the researcher will now analyze the concerned aspects through one *sūrah* only, which is *sūrat al-Shūrā*. This particular *sūrah* has been chosen for the study of the divinity of the Qur'ānic *da'wah* due to the fact that its main subject is "revelation," which

¹ See Shalabi et al., *Islam between Truth and False Allegations*, pp. 31-34.

² Ibid.

represents both the title and key feature of the divinity of *da'wah*.¹ Anyway, reference will be made also to verses from some other *sūrahs* whenever the need arises.

Sūrat al-Shūrā inaugurates with the divided letters "*Ḥā Mīm*" and "*ʿAyn Sīn Qāf*" (42:1, 2). As such, the *sūrah* points out from its very beginning to the miraculous nature of the Qur'ān; it challenges all people to form the like of it, by use of these same Arabic letters they recognize and understand very well. People's inability to bring a book as eloquent and perfect as the Glorious Qur'ān or at least compose one single *sūrah* like it, is a decisive proof that the Great Qur'ān is purely divine made.² Allah ﷻ then addresses the seal of His Prophets and Messengers i.e. Muḥammad ﷺ saying: "Thus has He revealed to you, [O Muḥammad], and to those before you - Allah, the Exalted in Might, the Wise"³ which signifies: "Just like divine inspiration was sent to other Prophets including the Books of Allah that were revealed to them comprising the call to monotheism and resurrection, it is revealed to you O Muḥammad in this *sūrah*."⁴

This is ■ confirmation from Allah ﷻ that the message that Prophet Muḥammad ﷺ ■ ordered to convey and the *da'wah* that he was commanded to undertake, is based on the revelation (i.e. the Noble Qur'ān) given to him by Allah ﷻ exactly as calls of all previous Prophets and Messengers rested on the divine Books and instructions that were revealed to them. Hence, Allah (Blessed and Exalted is He) asserts:

¹ See al-Zuhīlī, *al-Tafsīr al-Munīr*, 25:21 and an elite of scholars, *al-Tafsīr al-Mawḍūʿī li Suwar al-Qur'ān al-Karīm* (The Thematic Exegesis of the Chapters of the Glorious Qur'ān), supervised by Muṣṭafā Muslim. Sharja: University of Sharja, College of Higher Studies and Scientific Research, 1431 AH, 2010 CE, 7:61.

² It is generally observed and agreed upon among scholars that the miraculous nature of the Qur'ān will continue until the Day of Resurrection. This relates to both the inimitability of the style and eloquence of the Qur'ān as well as to the fact of its telling of the unseen. No era thus comes without being a time of the emergence of something the Qur'ān told about but humanity has never known before which is a proof for the divine authenticity of the Glorious Book. See Ibn Hajar, Aḥmad ibn 'Alī Abū al-Faḍl al-'Asqalānī al-Shāfi'ī, *Fath al-Bārī Sharḥ Ṣaḥīḥ al-Bukhārī* (The Disclosure of the Creator in the Explanation of Ṣaḥīḥ al-Bukhārī), numerated by Muḥammad Fu'ād 'Abdelbāqī, proofread by Muḥib al-Dīn al-Khaṭīb (Beirut: Dār al-Ma'rifah, 1379 AH), 9:7. The researcher holds the opinion that the same applies to the scientific facts which scientists discover only nowadays, and which are identical to what the Qur'ān affirmed more than fourteen centuries ago.

³ Al-Shūrā 42:3.

⁴ ■ Al-Shawkānī, Muḥammad ibn 'Alī ibn Muḥammad ibn 'Abdullah. *Fath al-Qadīr al-Jāmi' bayn Fannayy al-Riwāyah wa al-Dirāyah min 'Ilm al-Tafsīr* (The Disclosure of the Competent That Combines between the two Techniques of Narration and Expertise Related to the Science of Exegesis of the Meanings of the Qur'ān). Damascus: Dār Ibn Kathīr, 1414 AH, 4:602.

"Mankind was [of] one religion [before their deviation]; then Allah sent the prophets as bringers of good tidings and warners and sent down with them the Scripture in truth to judge between the people concerning that in which they differed..."¹ So, after all people had been on the true guidance of Allah, following the religion of Adam, peace be upon him, they worshipped the idols, then Allah consequently sent to them Prophet Noah عليه السلام who was the first Messenger to be sent to this world.² In the wake of Prophet Noah, Allah ﷻ sent various Prophets and Messengers. He ﷻ would descend on a Prophet his special Book or order him to follow the Book that was revealed to the Prophet who preceded him.³

A time then came when the world became ready for the reception of the final Messenger ﷺ to whom Allah sent the Glorious Qur'ān to follow its divine way for calling humanity to worship Allah alone without associating any partners to Him, guide them to the path of their happiness in this world and the Hereafter and give glad tidings of the rewards of Paradise to the obedient among them and warn the disobedient non-believers against the punishment of Hellfire. This is illustrated by verses 7 and 8 of *sūrat al-Shūrā* 42 which read: "And thus We have revealed to you an Arabic Qur'an that you may warn the Mother of Cities [Makkah] and those around it and warn of the Day of Assembly, about which there is no doubt. A party will be in Paradise and a party in the Blaze. And if Allah willed, He could have made them [of] one religion, but He admits whom He wills into His mercy. And the wrongdoers have not any protector or helper."

Many other verses give the same meaning such as: "[This is] a Book revealed to you, [O Muhammad] - so let there not be in your breast distress therefrom - that you may warn thereby and as ■ reminder to the believers"⁴ and: "And indeed, the Qur'an is the revelation of the Lord of the worlds. The Trustworthy Spirit has brought it down. Upon your heart, [O Muhammad] - that you may be of the warners. In ■ clear Arabic

¹ Al-Baqarah 2:213.

² See Ibn Kathīr, *Tafsīr al-Qur'ān al-'Azīm*, 1:425.

³ See Abū al-Su'ūd, *Irshād al-'Aqāl al-Salīm*, 1:214.

⁴ Al-A'rāf 7:2.

language. And indeed, it is [mentioned] in the scriptures of former peoples."¹ Accordingly, the Great Qur'ān is the tongue of Islam and the *da'wah* thereof. Rather, it is the record of the Islamic call, the prophethood and the divine messages known in the whole world.²

Indeed, reliance of the Prophet on revelation for his *da'wah* mission is evident in the Glorious Qur'ān. Proof for this is what the renowned scholar Muḥammad 'Abdullah Dirāz (d. 1377 AH - 1958 CE) mentioned in that the whole divine Book either speaks to the Messenger or speaks about him but it does never give him a chance to express his personal thinking. In each part of the Qur'ān, Allah (Blessed and Exalted is He) talks to issue an order, bring forward legislation, tell about something, promise or even to warn. We thus often read in the Glorious Qur'ān phrases like: "O Prophet...", "O Messenger...", "Indeed, We have revealed to you...", "Indeed We have sent you...", "Recite to them...", "Announce...", "Say...", do that and abstain from doing that... even when the text is void of all words of command, the imperative sense is felt in the whole *sūrah* (just as the case with the opening chapter; al-Fātiḥah).³

That way, The Prophet's task was to call people, give good omens and warn them by use of verses of the Noble Qur'ān that were revealed to him. On this ground, Prophet Muḥammad ﷺ has been given the description of being (the bringer of good tidings and the warner) which has also been given to the Noble Qur'ān itself. We thus read in *sūrat* al-Baqarah: "Indeed, We have sent you, [O Muhammad], with the truth as a bringer of good tidings and a warner, and you will not be asked about the dwellers of Hellfire." (2:119)⁴ And in *sūrat* Fuṣṣilat: "Ha, Meem. [This is] a revelation from the Entirely Merciful, the Especially Merciful. A Book whose verses have been detailed, an Arabic Qur'an for ■ people who know. As a giver of good tidings and a warner; but most of them turn away, ■ they do not hear." (41:1-4) In his book *al-Muḥarrar al-*

¹ Al-Shu'arā' 26:192-96.

² See Abū Ṣīr, Muḥammad Tal'at. *Al-Du'āh ilā Allah fī al-Qur'ān al-Karīm wa Manāhijuhum* (Callers to Allah in the Glorious Qur'ān and Their Methodologies). Cairo: al-Maṭba'ah al-'Arabiyyah al-Ḥadīthah, 1406 AH, 1986 CE, p. 422.

³ See Dirāz, *Madkhal ilā al-Qur'ān al-Karīm*, p. 126.

⁴ For conveying the precise meaning of the verse, the translated word "companions" has been changed into "dwellers."

Wajīz, imām Ibn ‘Aṭīyyah¹ states, while commenting on these verses: "A giver of good tidings and a warner is a description of the Qur’ān. It gives glad tidings of Paradise to the believers and warns the disbelievers of Hellfire."²

More contemplation of *sūrat al-Shūrā* reveals the obvious connection between verse number seven which starts: "And thus We have revealed to you an Arabic Qur’an...", and verse number three of the same *sūrah* which reads: "Thus has He revealed to you, [O Muhammad], and to those before you - Allah, the Exalted in Might, the Wise." This implies the accordance and harmony between the Qur’ān and the celestial Books that preceded it and shows that there is no difference between what has been revealed to Prophet Muḥammad ﷺ and what was (truly) revealed to the Prophets who came before him except the disparity of languages.³

As a result, the feature of the divinity of the Qur’ānic *da’wah* assembles the mission of all the Prophets and Messengers of Allah, for their God is only One - there is no partner to Him - and their religion is also one. *Sūrat al-Shūrā* points out to this fact: "He has ordained for you of religion what He enjoined upon Noah and that which We have revealed to you, [O Muhammad], and what We enjoined upon Abraham and Moses and Jesus - to establish the religion and not be divided therein. Difficult for those who associate others with Allah is that to which you invite them. Allah chooses for Himself whom He wills and guides to Himself whoever turns back [to Him]." (13)

The one religion here refers to "the principles that the Islamic law agrees upon. These are: The Oneness of Allah, the Prayer, the obligatory charity, the Fast, Hajj, drawing closer to Allah by offering righteous deeds, coming near to Him and getting His pleasure through deeds and sayings that take the heart and the organs to Him, truthfulness, fulfilling the promise, keeping the trust, connecting ties of kinship, the prohibition of disbelief, murder, adultery, and the forbiddance of all sorts of offending

¹ Ibn ‘Aṭīyyah: ‘Abdelḥaq ibn Ghālib ibn ‘Abdelrahmān al-Muḥārībī al-Ghīrnāṭī Abū Muḥammad (d. 542 AH – 1148 CE); an Andalusian jurist and exegete of the Qur’ān who was well-versed in ḥadīth and would also compose poetry. He lived in Granada and died in Lorca. Of his written works the most popular is *al-Muḥarrar al-Wajīz fī Tafsīr al-Kitāb al-‘Azīz*. Al-Ziriklī, *al-A’lām*, 3:282.

² 5:4.

³ See Ibn ‘Ashūr, *Tafsīr al-Taḥrīr wa al-Tanwīr*, 25:106.

others or harming animals, as well as indulging in any act of meanness or anything that contradicts one's sense of honour. All that has been listed above is the one religion that all various Prophets called to without any differences between them. Hence, Allah ﷻ says: "... to establish the religion and not be divided therein..." which is a command to make religion continuous, preserved and stable by not quarrelling about or being troubled regarding it. Some people thus obeyed Allah's commandments but others did not. Whoever breaks his word only breaks it to the detriment of himself. However, laws of the different Prophets varied concerning things other than what has been stated earlier as Allah willed and His wisdom decreed that certain things should be changed or added through the ages for the achievement of the interests of nations."¹

The Noble Qur'ān is replete with other clear texts ■ the unity of the divine message such as Allah's saying in *sūrat al-Mu'minūn*: "[Allah said], 'O messengers, eat from the good foods and work righteousness. Indeed, I, of what you do, am Knowing. And indeed this, your religion, is one religion, and I am your Lord, so fear Me'." (23:51, 52) and in *sūrat al-Anbiyā'*: "Indeed this, your religion, is ■ religion, and I am your Lord, so worship Me." (21:92) Worthy mentioning is that previous Scriptures admitted the Qur'ān, referred to the truthfulness of Prophet Muḥammad ﷺ and made mention of his true description. Allah ﷻ says regarding the Glorious Qur'ān: "And indeed, it is [mentioned] in the scriptures of former peoples."²

In his own words, *imām* Ibn Kathīr comments on this verse revealing that it implies that: "mention and extolling of this Qur'ān is present in the Books of the former nations passed on them through their Prophets who gave good news of him (Prophet Muḥammad) at both early and late times. Besides, Allah has taken covenant of the (previous) Prophets to do so (i.e. to tell their peoples about Prophet Muḥammad) and because of that, the last one of them announced to his people the good news of the emergence of Aḥmad (Prophet Muḥammad) after him: "And [mention] when Jesus,

¹ See Ibn al-'Arabī, Muḥammad ibn 'Abdullah Abū Bakr al-Ma'āfirī al-Ishbīlī al-Mālikī. *Aḥkām al-Qur'ān* (Rulings of the Qur'ān), revised and scrutinized by Muḥammad Abdelqādir 'Aṭā, 3rd ed. Beirut: Dār al-Kutub al-'Ilmiyyah, 1424 AH, 2003 CE, 4:89-90.

² Al-Shu'arā' 26:196.

the son of Mary, said, 'O children of Israel, indeed I am the messenger of Allah to you confirming what came before me of the Torah and bringing good tidings of a messenger to come after me, whose name is Ahmad."¹

Not only that, but Allah has also taken the assured covenant of all the Prophets to believe in Prophet Muḥammad ﷺ and support him once he would be sent: "And [recall, O People of the Scripture], when Allah took the covenant of the prophets, [saying], 'Whatever I give you of the Scripture and wisdom and then there comes to you a messenger confirming what is with you, you [must] believe in him and support him.' [Allah] said, 'Have you acknowledged and taken upon that My commitment?' They said, 'We have acknowledged it.' He said, 'Then bear witness, and I am with you among the witnesses'."² Since Allah has taken the concerned covenant from all Prophets, the same deserves more to be taken from their followers as the latter are always commanded to copy the former.³

According to *sūrat al-Shūrā*, amongst the various aspects of the divinity of Qur'ānic *da'wah* is the fact that each heaven is almost rent asunder from above the following ■ due to Allah's grandness or because of the polytheists' turning away from the calling to the Oneness of Allah ﷻ, and the reality that the angels deem their Lord far above all that does not befit His Majesty and ask for forgiveness for the believers.⁴ Another aspect of the divinity feature of the Qur'ānic *da'wah* as displayed by *sūrat al-Shūrā* is that Allah - to Whom Alone is the true call of monotheism - is the only One worthy of being taken as protector and helper, and that people must refer to His (and His Prophet's) ruling on all the matters of this world and the Hereafter.⁵

One main aspect of the divinity feature of the Qur'ānic *da'wah* is that its originator i.e. Allah ﷻ has all the Attributes of Perfection and Loftiness; He is the Omnipotent and the Competent: "[He is] Creator of the heavens and the earth. He has made for you

¹ Al-Ṣaff 61:6. See Ibn Kathīr, *Tafsīr al-Qur'ān al-'Aẓīm*, 6:147.

² Āli 'Imrān 3:81.

³ ■ 'Ajlāh, *al-Baḥr al-Madīd*, 1:374-75.

⁴ Al-Shūrā 42:5-6.

⁵ Al-Shūrā 42:9-10. See al-Khāzin, *Lubāb al-Ta'wīl*, 6:116-18.

from yourselves, mates, and among the cattle, mates; He multiplies you thereby. There is nothing like unto Him, and He is the Hearing, the Seeing. To Him belong the keys of the heavens and the earth. He extends provision for whom He wills and restricts [it]. Indeed He is, of all things, Knowing."¹

On account of that, the feature of the divinity of the Qur'ānic *da'wah* raises the guidance of the Venerated Book above every other guidance. Verily, verses 19 and 27-34 of *sūrat al-Shūrā* indicate that the divine care and custody do not become distant from Allah's creatures for a flicker of an eye. For Allah ﷻ is the One Who undertakes the affairs of His servants by treating them with kindness, bringing good to them and defending them against evil. Indeed, Allah (Blessed and Exalted is He) is the only One that all praise is due to Him for His endless bounties. He divides provisions according to His vast knowledge, perfect wisdom and irresistible power. He ﷻ sends down rain and spreads His mercy. He commands the wind to drive the clouds to wherever He intends for the rain to fall and He scatters in the heavens and on earth terrestrial, marine and air creatures. Allah may hit the disobedient with some misfortune or prevent His provision from them which is considered their punishment for the sins they have committed and an expiation for them at the same time. He (the Entirely Merciful, the Especially Merciful) also forgives ■ lot of bad deeds and does not impose ■ penalty on their perpetrators.

Among the signs of Allah's power and dominion is that it is Him alone Who causes the huge ships like the mountains - whether they ■ sailing, steamy, electric or atomic - to run smoothly through the ocean. If He ﷻ desired to make such ships motionless, He could cause the wind to become still, or the energy to become suspended so that they would remain stagnant on the surface of the water. Undoubtedly, Allah ﷻ is the Possessor of the absolute power and unlimited capability. He is not under control of anything.²

¹ Al-Shūrā 42:11-12.

² Al-Shūrā 42:32-33. See al-Zuhālī, Wahbah ibn Muṣṭafā. *Al-Tafsīr al-Wasīf* (The Intermediate Exegesis). Damascus: Dār al-Fikr, 1422 AH, 3:2337-39.

Another manifestation of the divinity feature of the Qur'ānic *da'wah* is that its source i.e. Allah ﷻ is the One Who knows best what sets aright people's conditions and He handles appropriately their affairs. This is simply due to the fact that Allah ﷻ is the Only Creator and Sustainer of this vast universe and all that is in it: "Does He who created not know, while He is the Subtle, the Acquainted?"¹ *Sūrat al-Shūrā* refers to this as well when it clarifies that Allah's creation of everything occurs in accordance with His complete knowledge and profound wisdom: "To Allah belongs the dominion of the heavens and the earth; He creates what he wills. He gives to whom He wills female [children], and He gives to whom He wills males. Or He makes them [both] males and females, and He renders whom He wills barren. Indeed, He is Knowing and Competent."² Thereupon, Allah ﷻ is All-Powerful. When he sees a wise purpose in the creation of something, He ﷻ just wills it (to be created) and it exists according to His decree.³

Besides, Allah ﷻ has ordered His Prophet Muḥammad ﷺ - as in *sūrat al-Shūrā* - to stick to what has been revealed to him without the least departing from it, keep steadfast of the way that Allah has shown him, not to follow the personal inclinations of those who have divided their religion and become sects among the nations that preceded him and to carry out his *da'wah* on the basis of his strong faith in the Glorious Qur'ān that Allah has revealed to him and the other Books revealed to Prophets and Messengers who came before him without making any distinction between them.⁴ He ﷻ says: "So to that [religion of Allah] invite, [O Muḥammad], and remain ■ a right course ■ you ■ commanded and do not follow their inclinations but say, "I have believed in whatsoever Allah has sent down of the Book ..."⁵ A similar command has been given to the noble Prophet in many other places in the Great Qur'ān such as Allah's saying: "And follow what is revealed to you, [O Muḥammad],

¹ Al-Mulk 67:14.

² Al-Shūrā 42:49-50.

³ See Ibn 'Āshūr, *Tafsīr al-Tahrīr wa al-Tanwīr*, 25:192.

⁴ Al-Zuhīlī, *al-Tafsīr al-Munīr*, 25:45-46 and Tanṭāwī, Muḥammad Sayyid. *Al-Tafsīr al-Wasīṭ li al-Qur'ān al-Karīm* (The Intermediate Exegesis for the Glorious Qur'ān). Cairo: Dār Nahḍat Miṣr li al-Ṭibā'ah wa al-Naṣh wa al-Tawzī', 1998, 13:24.

⁵ Al-Shūrā 42:15. Translation of "in what Allah has revealed of the Qur'an" has been changed into: "in whatsoever Allah has sent down of the Book".

and be patient until Allah will judge. And He is the best of judges"¹ and: "And follow that which is revealed to you from your Lord. Indeed Allah is ever, with what you do, Acquainted."²

To elaborate on the foregoing point, it should be mentioned that Allah ﷻ has addressed His Prophet (i.e. Muḥammad ﷺ) by the imperative "say" more than two hundred times in the Glorious Qur'ān as the Prophet was usually commanded to convey certain instructions or notes to his advocates or opponents. This is a real proof that the Prophet ﷺ would receive the Qur'ān from an out source i.e. Allah ﷻ, that he would follow such divine source and that the Qur'ān was not composed by him ﷺ.³ For that reason, the Prophet is described in the Glorious Qur'ān: "Nor does he speak from [his own] inclination. It is not but a revelation revealed."⁴

Sūrat al-Shūrā has also emphasized the impossibility of the Prophet's ascription of something to Allah that He has not revealed to him: "Or do they say, 'He has invented about Allah a lie'? But if Allah willed, He could seal over your heart. And Allah eliminates falsehood and establishes the truth by His words. Indeed, He is Knowing of that within the breasts."⁵ Qatādah ibn Di'āmah⁶ explained this verse ■ signifying that Allah informed His Prophet: "'Had you forged a falsehood against Allah,' He ﷻ would have sealed up your heart and caused you to forget the Qur'ān. Allah thus told the non-believers that had the Prophet invented ■ lie against Him, He would have punished him as He assured in this verse."⁷

¹ Yūnus 10:109.

² Al-Aḥzāb 33:2.

³ See Esack, Farid. *The Qur'an a User's Guide. A Guide to Its Themes, History and Interpretation*. Oxford: Oneworld Publications, 2005, p. 73.

⁴ Al-Najm 53:3-4.

⁵ Al-Shūrā 42:24.

⁶ Qatādah ibn Di'āmah: Ibn Qatādah ibn 'Azīz Abū al-Khaṭṭāb al-Sadūsī al-Baṣrī (d. 118 AH – 737 CE); though he was born blind, he was a ḥāfiẓ and a great exegete of the Qur'ān. It was narrated that imām Aḥmad ibn Ḥanbal stated that Qatādah was the most knowledgeable scholar of ḥadīth amongst the people of Basra. In addition to his complete mastery of the science of ḥadīth, Qatādah was also ■ leading scholar in the fields of genealogy as well as Arabic language, vocabulary and history. He died of plague in Wasit. Al-Ziriklī, *al-A'lām*, 5:189.

⁷ See al-Sherbinī, Shams al-Dīn Muḥammad ibn Aḥmad al-Khaṭīb al-Shāfi'ī. *Al-Sirāj al-Munīr fī al-I'ānah 'alā Ma'rīfat Ba'd Ma'ānī Kalām Rabbīnā al-Ḥakīm al-Khabīr* (The Luminous Light in Helping to Know Some of the Meanings of the Words of Our Lord the Wise the Acquainted). Cairo: Maṭba'at Būlāq, 1285 AH, 3:539.

Sūrat al-Shūrā then shows that one of the consequences of the divine feature of the Qur'ānic *da'wah* is that Prophet Muḥammad ﷺ was neither a watcher over people nor a reckoner. He ﷺ was not commanded to compel people to believe in Allah and surrender to Him. Rather, the mission of the Prophet was all about conveying the message.¹ Verse 48 thus reads: "But if they turn away - then We have not sent you, [O Muhammad], over them as a guardian; upon you is only [the duty of] notification..." Such was not only the case with Prophet Muḥammad, but it was the case with all Prophets ﷺ that came before him. Accordingly, the Noble Qur'ān tells about the proclamations of Prophets Noah, Hud and Saleh to their peoples respectively: "I convey to you the messages of my Lord and advise you; and I know from Allah what you do not know"², "I convey to you the messages of my Lord, and I am to you a trustworthy adviser"³ and "And he turned away from them and said, 'O my people, I had certainly conveyed to you the message of my Lord and advised you, but you do not like advisors'."⁴

The *sūrah* implies that amongst the expressions of the feature of the divinity of the Qur'ānic *da'wah* is that callers to Allah, and at the top of them is Prophet Muḥammad, peace and blessings of Allah be upon them all, do not seek any personal gains through their *da'wah*. They do not ask any reward from those whom they call to follow the way of Allah ﷻ. Allah thus directs His Prophet Muḥammad ﷺ to announce to his people: "... Say, [O Muhammad], 'I do not ask you for this message any payment except the love of those near of kin...'"⁵ The verse imports that the Prophet only asked them to show love to Allah ﷻ, draw closer to Him by obeying Him and doing good deeds, and express love to and connect ties with their kinship or not to harm him (the Prophet) on account of his being a kinsman to them.⁶ In his book *Ahkam al-Qur'ān* (Rulings of the

¹ Ibid., 3:548. See also al-Bayḍāwī, *Anwār al-Tanzīl*, 5:84.

² Al-A'rāf 7:62.

³ Al-A'rāf 7:68.

⁴ Al-A'rāf 7:79.

⁵ Al-Shūrā 42:23. Translation of "[but] only good will through kinship" has been changed into: "except the love of those near of kin".

⁶ Al-Māwardī, 'Alī ibn Muḥammad ibn Muḥammad ibn Ḥabīb al-Baṣrī al-Baghdādī Abū al-Ḥasan. *Al-Nukat wa al-'Uyūn* (The Delicate and the Prime), scrutinized by al-Sayyid ibn 'Abdelmaḥṣūd ibn 'Abdelrahīm. Beirut: Dār al-Kutub al-'Ilmiyyah, 5:201-2.

Qur'ān), al-Kayā al-Harāsī¹ recounted that some scholars viewed this verse as signifying that the Prophet did not ask any reward from his people for calling them to the truth, except that they had to endear themselves to Allah by drawing closer to Him through offering righteous deeds. Al-Harāsī then added that the next sentence, in the same verse, produces evidence for the correctness of such understanding: "... And whoever commits ■ good deed - We will increase for him good therein..."² Imām al-Ḥasan gave an interpretation similar to this.³

Verily, the Prophet's reward was only from Allah alone without having any partner with Him as this is declared explicitly in Allah's saying: "Say, 'Whatever payment I might have asked of you - it is yours. My payment is only from Allah, and He is, over all things, Witness'." ⁴ The meaning is: "Tell them (O Prophet Muḥammad): I have never asked from you ■ payment for this, so that you accuse me of having invited you to follow me only to get some of your money. But the sole reward reaches me for conveying the message of Allah and calling you to believe in Him and obey Him, is from Allah alone. And Allah is Witness to the reality of what I ■ telling you. He ﷻ testifies of it for me and He gives right testimony to all other things."⁵

In doing so, Prophet Muḥammad ﷺ acted just like the previous Noble Prophets who ■ before him as He was commanded by Allah (Blessed and Exalted is He): "Those are the ones whom Allah has guided, so from their guidance take an example. Say, 'I ask of you for this message no payment. It is not but ■ reminder for the worlds'."⁶ "This implies that since Allah 'Exalted is He' ordered him 'i.e. Prophet Muḥammad' to follow the way of the Prophets who preceded him 'peace and blessings of Allah be

¹ Al-Kayā al-Harāsī: 'Alī ibn Muḥammad ibn 'Alī Abū al-Ḥasan al-Ṭabarī nicknamed 'Imād al-Dīn (d. 504 AH – 1110 CE); a Shāfi'ī jurist and exegete of the Qur'ān who was born in Tabaristan, lived in Baghdad, and taught and preached in al-Nizamiyya school. Al-Ziriklī, *al-A'lam*, 4:329.

² See al-Kayā al-Harāsī, 'Imād al-Dīn 'Alī ibn Muḥammad ibn 'Alī Abū al-Ḥasan al-Ṭabarī al-Shāfi'ī. *Aḥkām al-Qur'ān* (Rulings of the Qur'ān), scrutinized by Mūsā Muḥammad 'Alī and 'Azzah 'Abduḥ 'Aṭiyyah. Beirut: Dār al-Kutub al-'Ilmiyyah, 1405 AH, 4:365.

³ Al-Jaṣṣāṣ, Aḥmad ibn 'Alī Abū Bakr al-Rāzī al-Ḥanafī. *Aḥkām al-Qur'ān* (Rulings of the Qur'ān), scrutinized by 'Abdelsalām Muḥammad Shāhīn. Beirut: Dār al-Kutub al-'Ilmiyyah, 1415 AH, 1994 CE, 3:510.

⁴ Saba' 34:47.

⁵ See al-Ṭabarī, *Jāmi' al-Bayān*, 20:418-19.

⁶ Al-An'ām 6:90.

upon all His Prophets and Messengers' and their way comprised their abstention from asking ■ reward 'from people' for conveying the religion of Allah to them, Prophet Muḥammad ﷺ imitated them and told his people that he was not to ask any money or any payment of any kind from them for the message."¹

Moreover, the Great Qur'ān uncovers that ■ considerable number of Allah's Prophets ﷺ agreed on telling their people: "And I do not ask you for it any payment. My payment is only from the Lord of the worlds."² This denotes, on the one hand, the Prophets' guard against low objects and worldly ambitions³; on the other, it affirms the divinity feature of the Glorious Qur'ān.

The fact that the *da'wah* of the Qur'ān is the call of truth and justice is also one aspect of the divinity characteristic of the Qur'ānic *da'wah*. This is affirmed by *sūrat al-Shūrā* where Allah confirms: "It is Allah who has sent down the Book in truth and [also] the balance. And what will make you perceive? Perhaps the Hour is near." (17) The meaning is that it is Allah alone ﷻ Who has revealed the Glorious Qur'ān (and all other true Scriptures) in truth regarding all its rulings and announcements (and stories). He ﷻ has descended and commanded justice and equation in His Books.⁴

Undoubtedly, all characteristics of the Qur'ān are of sublimity and magnificence. It is the Honourable Book whose truthfulness is not questioned and whose significance is not suspected as Allah ﷻ says: "This is the Book about which there is no doubt..."⁵ and "[This is] the revelation of the Book about which there is no doubt from the Lord of the worlds."⁶ It is the divine revelation wherein there is neither conflict nor contradiction: "Then do they not reflect upon the Qur'an? If it had been from [any] other than Allah,

¹ Al-Rāzī, *Mafātīh al-Ghayb*, 13:59.

² Al-Shu'arā' 26:109, 127, 145, 164, 180.

³ See Abū al-Su'ūd, *Irshād al-'Aql al-Salīm* 6:256.

⁴ See Ibn 'Ajbah, *al-Baḥr al-Madīd*, 5:206. Similar to this al-An'ām 6:115 and al-Ḥadīd 57:25.

⁵ Al-Baqarah 2:2.

⁶ Al-Sajdah 32:2.

they would have found within it much contradiction."¹ The non-believers are thus called to contemplate the Qur'ān to realize that its different parts ■ similar to and confirm each other. If they do so, they will come to know that the Noble Qur'ān has been descended from Allah ﷻ. Had it been from other than Him, they would have found in it big dissimilarity and much discrepancy.²

It follows that the feature of the divinity of the Qur'ānic *da'wah* suggests the perfection of the latter and its void of all sorts of blemish, ignorance, fancy and injustice for the simple and clear reason that the characteristics of ■ maker appears in what he makes. Since Allah ﷻ has the absolute perfection regarding His Self, His Attributes and His Actions and no features contradictory to these can be ascribed to Him ﷻ, the consequence of such perfection is reflected in all the laws, methodologies and principles that He ﷻ establishes i.e. they all must also be perfect. The same does not apply with regard to what man makes or legislates for this is always influenced by deficiency, personal inclinations, lack of knowledge and injustice. As these characteristics are usually attached to human beings, they cannot detach themselves entirely from them.³

Additionally, the Noble Qur'ān calls its followers to the way that is more upright: "Indeed, this Qur'an guides to that which is most suitable and gives good tidings to the believers who do righteous deeds that they will have a great reward."⁴ This applies to every paragraph of the Noble Book, just as it applies to the Qur'ān as a whole to the extent that if ■ servant of Allah recites one passage from it, he learns some useful realities and extra sparkles of guidance.⁵ The Noble Qur'ān is regarded as ■ remedy to the hearts and bodies of the believers, mercy to their souls and salvation that rescues them from the torment: "And We send down of the Qur'an that which is healing and

¹ Al-Nisā' 4:82.

² See al-Tha'labī, Abū Ishāq Aḥmad ibn Muḥammad ibn Ibrāhīm. *Al-Kashf wa al-Bayān 'an Tafsīr al-Qur'ān* (The Exposure and Demonstration on the Exegesis of the Qur'ān), scrutinized by Abī Muḥammad ibn 'Āshūr, Revised by Naẓīr al-Sā'idī. Beirut: Dār Ihyā' al-Turāth al-'Arabī, 1422 AH, 2002 CE, 3:350.

³ See Zidān, *'Uṣūl al-Da'wah*, p. 47.

⁴ Al-Isrā' 17:9.

⁵ See Esposito, *The Straight Path*, p. 21.

mercy for the believers, but it does not increase the wrongdoers except in loss."¹ It is the Book that will neither be increased nor decreased, no one of the Divine Books that preceded it belied it, no Book will come after it to nullify it and falsity can never find any way to it²: "Falsehood cannot approach it from before ■ or from behind it; [it is] a revelation from ■ [Lord who is] Wise and Praiseworthy."³

Another advantage of the feature of the divinity of the Qur'ānic *da'wah* is that the Dignified Book of the Qur'ān is protected by the protection of Allah until the Day of Resurrection. As people may obey or disobey the commands of Allah, He ﷻ did not assign humanity with the responsibility of preserving the Qur'ān. Rather, Allah ﷻ Himself undertakes such responsibility because the Qur'ān is also distinguished from the previous Scriptures in that ■ contains the complete way of guidance and it is the permanent miracle proving the truthfulness of Prophet Muḥammad ﷺ.⁴ Allah ﷻ asserts: "Indeed, it is We who sent down the Qur'an and indeed, We will guard it (from corruption)."⁵ Worthy mentioning is that Allah's protection for His Noble Book is not restricted to safeguarding its verses, words and letters against distortion or alteration; but it comprises keeping the authentic purified *Sunnah* of the Prophet ﷺ so as to serve as a clear and correct explanation to the Great Qur'an: "Indeed, upon Us is its collection [in your heart] and [to make possible] its recitation. So when We have recited it [through Gabriel], then follow its recitation. Then upon Us is its clarification [to you]."⁶

The next manifestation of the feature of the divinity of the Qur'ānic *da'wah* is that Allah would support His Prophets, Messengers and His righteous servants and would accompany them (with His care, aid and protection). This is very clear in Allah's

¹ Al-Isrā' 17:82.

² See Al-Qinnawī, Abū al-Ṭayyib Muḥammad Ṣiddīq Khān ibn Ḥasan ibn 'Alī ibn Luṭf Allah al-Ḥusaynī al-Bukhārī. *Faṭḥ al-Bayān fī Maqāsid al-Qur'ān* (The Endowed Demonstration of the Meanings of the Qur'ān), revised by 'Abdullah ibn Ibrāhīm al-Anṣārī. Beirut: al-Maktabah al-'Aṣriyyah li al-Ṭibā'ah ■ al-Nashr, 1412 AH, 1992 CE, 12:259.

³ Fuṣṣilat 41:42.

⁴ ■ al-Sha'rāwī, *al-Khawāṭir*, 12:7652.

⁵ Al-Hijr 15:9. For conveying the precise meaning of the verse, the translated phrase "be its guardian" has been changed into "guard it (from corruption)."

⁶ Al-Qiyāmah 75:17-19. See Ḥāshim, *al-Da'wah al-Islāmiyyah*, p. 37.

address to Prophet Muḥammad ﷺ: "... And Allah will protect you from the people..."¹ and: "And be patient, [O Muhammad], for the decision of your Lord, for indeed, you are in Our eyes. And exalt [Allah] with praise of your Lord when you arise. And in a part of the night exalt Him and after [the setting of] the stars."² This is also reflected in the Prophet's speech to his Companion Abū Bakr al-Ṣiddīq when they were in the cave of *Thawr* in their emigration way and the polytheists, who traced them to kill the Prophet, were just in front of them: "... 'Do not grieve; indeed Allah is with us'."³

The Glorious Qur'ān has recalled Allah's support to all His Prophets and Messengers such as Prophet Noah عليه السلام. When his people intended to stone him to death, he resorted to His Lord ﷻ and invoked Him: "... 'Indeed, I am overpowered, so help'."⁴ Allah ﷻ immediately rescued His Prophet: "Then We opened the gates of the heaven with rain pouring down. And caused the earth to burst with springs, and the waters met for ■ matter already predestined. And We carried him on ■ [construction of] planks and nails. Sailing under Our observation as reward for he who had been denied. And We left it as a sign, so is there any who will remember?"⁵

Another example is Prophet Abraham. When his people tried to burn him, the divine aid and support was: "Allah said, "O fire, be coolness and safety upon Abraham. And they intended for him harm, but We made them the greatest losers. And We delivered him and Lot to the land which We had blessed for the worlds. And We gave him Isaac and Jacob in addition, and all [of them] We made righteous."⁶

Allah has also explicitly told Prophets Moses and Aaron عليه السلام about His protection and help for them: "... 'Fear not. Indeed, I am with you both; I hear and I see'..."⁷ As such, Allah has assured them that "He was with them by His care and protection and

¹ Al-Mā'idah 5:67.

² Al-Ṭūr 52:48-49.

³ Al-Tawbah 9:40.

⁴ Al-Qamar 54:10.

⁵ Al-Qamar 54:11-15.

⁶ Al-Anbiyā' 21:69-72.

⁷ Taha 20:46.

that He would hear and see all their sayings and acts with the Pharaoh. This is because they were His deputies and vicegerents ■ earth who were sent by Him to spread His Word, preserve His religion and act for the reformation of the land. Allah thus was not to leave them (i.e. Prophets Moses and Aaron) to the dictatorship of the Pharaoh but He was to look after them and keep them safe. Such promise is, however, not restricted to those two Prophets but it also comprises every ■ who conveys Allah's *da'wah* and keeps his promise to His Lord."¹ This is what Allah's saying: "... and incumbent upon Us was support of the believers"² means.

Nevertheless, Allah's promise to give victory to His Messengers and soldiers "does not indicate that their enemies can never inflict any harm on them. This is because Allah's support to His party is also by enabling them to provide the party of Satan (i.e. the disbelievers) with irrefutable proofs so that they do not die until the truth has been made clear and distinguished from falsehood. When people of the falsehood could not find evidence proving their stand, they used material power either to kill or torture their Prophets. This reaction was a sign for the disappointment of the enemies of Allah and the victory of the people of truth. Indeed, many times Allah has decreed victory for a tormented or a murdered and the triumph and championship of his *da'wah*. By contrast, on many occasions Allah has decreed lowness and desertion for a tyrannical or ■ stubborn. The former is thus alive though he has already died and victorious despite dwelling the grave while the latter is dead though he is still alive and repressed notwithstanding his arbitrariness and pride. It is, therefore, the moral victory through which truth defeats untruth, clear evidence is victorious over imitation, proof triumphs over doubt and strength of the soul prevails over material strength."³

Finally, *Sūrat Al-Shūrā* concludes in the same manner as it opens: with an emphasis on the feature of the divinity of the Qur'ānic *da'wah*. The last two verses of the *sūrah* thus read: "And thus We have revealed to you an inspiration of Our command. You did not know what is the Book or [what is] faith, but We have made it a light by which We

¹ 'Adawī, Muḥammad Aḥmad. *Da'wat al-Rusul ■ Allah Ta'ālā* (The Prophet's Call ■ Allah Exalted is He). Egypt: Maṭba'at Muṣṭafā al-Bābī al-Ḥalabī wa Awiāduḥ, 1354 AH, 1935 CE, ■. 240-41.

² Al-Rūm 30:47.

³ 'Adawī, *Da'wat al-Rusul*, p. 242.

guide whom We will of Our servants. And indeed, [O Muhammad], you guide to a straight path. The path of Allah, to whom belongs whatever is in the heavens and whatever is on the earth. Unquestionably, to Allah do [all] matters evolve." (52, 53) The verses signify that the Prophet ﷺ had not known anything about the Qur'ān before he received the message as he ﷺ was unlettered, which is a clear proof that the Glorious Qur'ān is miraculous and that Muḥammad ﷺ is a true Prophet. Beyond all doubt, the Prophet ﷺ did not know the marks and details of the religious laws until revelation guided him to them.¹

1.5.2 Comprehensiveness:

The Qur'ānic da'wah derives its characteristics from the Noble Qur'ān itself about which Allah ﷻ says: "... We have not neglected in the Book ■ thing..."² This proves the inclusiveness of the Glorious Qur'an and that Allah "mentions in it, either in detail or generally, all what people need of both of the religious and secular matters etc."³ The Qur'ān is thus a clarification of all that people need to know of the lawful, the unlawful, the reward and the punishment. It takes people away from deviation to guidance, bestows mercy upon those who believe in it and observe the limits set by Allah in it and gives ■ glad tidings to whoever obeys Allah.⁴

Allah ﷻ addresses His Prophet Muḥammad ﷺ demonstrating His great blessing ■ him and all Muslims saying: "... And We have sent down to you the Book as clarification for all things and as guidance and mercy and good tidings for the Muslims."⁵ This shows that the Glorious Qur'an has four distinguishing features. The first is that the Qur'an is a complete manifestation of all the issues covered by the divine messages to humanity, the second is that it guides to every goodness, the third is that all the regulations and limits of its law constitute a mercy to the worlds and the

¹ See al-Shawkānī, *Fath al-Qadīr*, 4:624.

² Al-An'ām 6:38. For conveying the precise meaning of the verse, the translated word "Register" has been changed into "Book".

³ Al-Ālūsī, *Rūḥ al-Ma'ānī*, 4:137.

⁴ See al-Ṭabarī, *Jāmi' al-Bayān*, 17:278.

⁵ Al-Naḥl 16:89.

fourth is that the Qur'an gives good news to the believers that they will be admitted to Paradise and warns the disbelievers that they will be punished in Hellfire.¹

The comprehensiveness of the Qur'anic *da'wah* is also established by Allah's statement: "And the word of your Lord has been fulfilled in truth and in justice. None can alter His words, and He is the Hearing, the Knowing."² This verse indicates that the Great Qur'ān has reached the utmost degree of perfection and completeness. The Qur'an thus is in no need of any addition to it. Its verses are the most truthful in all that they tell and the fairest in all that they judge. Nobody can ever replace any of Allah's words with that which is more truthful or fairer or introduce any change to them. Moreover, no prophet or book will be sent after the revelation of the Glorious Qur'ān to abrogate its verses or modify its laws.³

Bringing the verses cited above in line with some other Qur'ānic texts will show that the Qur'ān, on the one hand, guides people to all sound convictions, legislations, rituals and ethics, admonishes their hearts and takes their hands to every success both in this world and the Hereafter; on the other, it confirms the right teachings of the Torah and the Gospel and uncovers the human distortions and alterations made into them. In assertion of this, Allah ﷻ addresses Prophet Muḥammad ﷺ saying: "And We have revealed to you, [O Muḥammad], the Book in truth, confirming that which preceded it of the Scripture and as a criterion over it..."⁴ Allah also outlines: "And it was not [possible] for this Qur'ān to be produced by other than Allah, but [it is] a confirmation of what was before it and a detailed explanation of the [former] Scripture, about which there is no doubt, from the Lord of the worlds".⁵ In addition, in *sūrat Yūsuf*: "... but a confirmation of what was before it and a detailed explanation of all things and guidance and mercy for a people who believe."⁶ In short, the Noble

¹ See Abū Zahrah, *Zahrat al-Tafāsīr*, 8:4247-48.

² Al-An'ām 6:115.

³ See Ibn 'Ajjabah, *al-Baḥr al-Madīd*, 2:161-62.

⁴ Al-Mā'idah 5:48.

⁵ Yūnus 10:37.

⁶ 12:111. See al-Qāsimī, Muḥammad Jamāl al-Dīn and Muḥammad Sa'īd ibn Qāsim al-Ḥallāq, *Maḥāsīn al-Ta'wīl* (The Good Interpretations), scrutinized by Muḥammad Bāsīl 'Uyūn al-Sūd. Beirut: Dār al-Kutub al-'Ilmiyyah, 1418 AH, 6:238.

Qur'ān explains to all people all what needs to be clarified so that they do not get confused in any of the vast spheres of life. Such is the very explicit meaning of Allah's saying: "... And everything We have set out in detail."¹

By right, the comprehensiveness of the Qur'ānic *da'wah* of all the different religious and secular domains is to be understood in light of the Qur'ānic general fundamentals, principles and overall rules. Some of the very inspiring verses in this regard are: "... And do good; indeed, Allah loves the doers of good",² "And fear a Day when you will be returned to Allah. Then every soul will be compensated for what it earned, and they will not be treated unjustly",³ "Indeed, Allah orders justice and good conduct and giving to relatives and forbids immorality and bad conduct and oppression. He admonishes you that perhaps you will be reminded",⁴ "That no bearer of burdens will bear the burden of another"⁵ and "So keep your duty to Allah as much as you are able and listen and obey..."⁶

Additionally, the Qur'ān shows that the elucidation of an issue may be found in the Great Book itself, by reference to the Prophetic tradition as Allah ﷻ says: "... And whatever the Messenger has given you - take; and what he has forbidden you - refrain from..."⁷, by recourse to consensus of the opinion of Muslim scholars which is also validated by Allah's saying: "And whoever opposes the Messenger after guidance has become clear to him and follows other than the way of the believers - We will give him what he has taken and drive him into Hell, and evil it is as a destination"⁸, or that such disclosure may depend on analogy which is another technique approved also by the Qur'ān: "... So take lessons, O people of vision."⁹ With this in mind, the Glorious Qur'ān

¹ Al-Isrā' 17:12. See al-Sha'rāwī, *al-Khawāṭir*, 14:8408.

² Al-Baqarah 2:195.

³ Al-Baqarah 2:281.

⁴ Al-Nahl 16: 90.

⁵ Al-Najm 53:38.

⁶ Al-Taghābun 64:16. For conveying the precise meaning of the verse, the translated phrase "fear Allah" has been changed into "keep your duty to Allah".

⁷ Al-Hashr 59:7.

⁸ Al-Nisā' 4:115.

⁹ Al-Hashr 59:2. For conveying the precise meaning of the verse, the translated word "warning" has been changed into "lessons".

is ■ solution to all material and spiritual problems and an answer to all big and small questions.¹

While commenting on Allah's saying "... This day I have perfected for you your religion and completed My favor upon you and have approved for you Islam as religion..."² *Imām* Ibn Kathīr remarked, in ■ sober sense, that Allah has perfected the religion by the Glorious Qur'ān that He revealed to the Prophet Muḥammad ﷺ so that people do not need to any religion other than Islam or to any Prophet after the Prophet Muḥammad whom Allah has made the seal of all the Prophets and has sent to all the human beings and the jinn.³ A thorough look into the Glorious Book therefore reveals clearly that the Qur'ānic *da'wah* comprises everything that man experiences in the different phases of his life right from being a fetus until his death and his afterlife. The Qur'ānic *da'wah* subsequently tells man about the way he should deal with his Lord (Allah), his own self, his fellow human beings and the whole universe. It encloses the doctrines, worships, ethics and legislations.

As far as the doctrines are concerned, the Qur'ānic *da'wah* sheds like on many of the unseen matters that man had never known before. It explains very plainly the concept of the Oneness of Allah ﷻ together with the six pillars of the sound faith namely; to believe in Allah as the One and Only True God, in the angels, in the Books of Allah, in His Messengers, in the Last Day and to believe in Divine Decree. Regarding the worships, the Qur'ānic *da'wah* expounds all the various rituals i.e. the Prayer, the obligatory charity, the Fast, the Hajj along with the various kinds of the worship of the heart or the so called the inner worship such as loving Allah, fearing Him, having hope in His mercy, relying on Him, repenting to Him, mentioning Him etc.

The Qur'ānic *da'wah* also calls man to be characterized by all good morals such ■ being truthful, trustworthy, kind to his parents, good to his relatives and all other people, fair in word and deed, helpful to the weak and needy, to speak nicely etc. It

¹ See al-Zuhīlī, *al-Tafsīr al-Wasīṭ*, 2:1294 and Ṭanṭāwī, *al-Tafsīr al-Wasīṭ*, 8:218.

² Al-Mā'idah 5:3.

³ See Ibn Kathīr, *Tafsīr al-Qur'ān al-'Azīm*, 3:22.

enjoins man to follow ■ certain code of social etiquettes such as those related to the way of greeting others, asking for permission before entering other's homes, sitting and chatting with others etc. By contrast, the Qur'ānic *da'wah* enlightens man on some of the bad morals and actions that he should avoid for his wellbeing and the wellbeing of society such as telling lies, backbiting, slander, betrayal, assaulting the rights of others, usurping their possessions or being violent against them in word or action, being unjust to people specially the orphans and the weak, indulgence in illegal sexual relations etc.

In addition, the Qur'ānic *da'wah* introduces legislations relating to family matters such as marriage, divorce, inheritance etc. It also exhibits all issues connected with economy, investment and all financial transactions such as sale, rent, mortgage, guaranty etc. Moreover, it enacts legislations pertinent to the judiciary, criminal laws, testimonial evidence, proofs, ruling, politics in addition to the international relations at times of peace and war.¹

From this standpoint, Safvet Halilovic stated that: "The Qur'ān is an indivisible unit. Its teachings and rules are interconnected and complement each other. Their bond is like that of living organisms parts of which ■ mutually connected and rely on each other".² Two of the many examples he quoted from the Qur'ān in this context are the Ten Commandments in *sūrat al-An'ām* (6:151-153) and the Wise Commandments of *al-Isrā'* (17:23-39). The writer then commented that these verses address issues of belief and ethics, at one and the same time. Some of their orders and prohibitions are relevant to the Hereafter and some to the worldly life. Yet, some address the individuals, while others address families and communities. But each part of the import is placed in its right context and put in an order that forms one whole entity so

¹ For more details see Zidān, '*Uṣūl al-Da'wah*', pp. 52-54, Al-Bahī, Muḥammad. *Manhaj al-Qur'ān fi Tatwīr al-Mujtama'* (The Methodology of the Qur'ān in the Development of the Society), 2nd ed. Cairo: Maktabat Wahbah, 1416 AH, 1995 CE, pp. 92-106, Ṣaqr, 'At-Tiyyah. *Al-Dīn al-'Ālamī wa Manhaj al-Da'wah ilayh* (The International Religion and the Methodology of Calling to It), *Silsilat al-Buḥūth al-'Islāmiyyah* 5. Cairo: al-Azhar, Islamic Research Academy, 1408 AH, 1988 CE, pp. 34-35 and al-Ghazālī, *ma' Allah*, pp. 140-42.

² Halilovic, Safvet. *What the Qur'ān Says about the Human Being. An Introduction to the Qur'ānic Anthropology*, translated from Bosnian by Nejla Kalajdzisalihovic. Cairo: Dār al-Salām for Printing, Publishing, Distribution and Translation, 1435 AH, 2014 CE, p. 124.

that all such verses are of similar status and no one of them can be separated from the other.¹

The fact ascertained above by Halilovic carries the same weight in view of many other chapters of the Noble Qur'ān that tackle numerous matters of belief, worship, ethics and legislation. Chapter 2 (*sūrat al-Baqarah*), for instance, discusses matters of belief in the unseen, the Divine Scriptures, the performance of Prayer and the payment of the obligatory charity (v. 3,4), contemplation in the secrets of the creation of Allah (v. 164), food (v. 172, 173), criminal laws (v. 178), inheritance (v. 180), Fast (v. 183-187), Hajj (v. 158, 189, 196-203), fighting in the cause of Allah (v. 190-193, 216,217), wine and gambling (v. 219), marriage (v. 221-223), divorce (v. 228-232, 236, 237, 241), voluntary charity (v. 271-274) together with issues of usury, financial transactions and testimonial evidence (v. 188, 275-280, 282, 283).

Consequently, it can indisputably be said that the Qur'ānic *da'wah* calls man not to divide his life or separate it into two parts: the spiritual and the material. Rather, these two sides are to be bound together in man's consciousness, words and actions to become one harmonious entity. Such is a big difference between Islam and all other religions ■ Islam defines not only the abstract relation between man and God, but also between the individual and his social and cosmic surroundings. It does not regard the worldly life as ■ mere empty shell, but as an organic stage in man's way to a higher existence.² This is true as Allah ﷻ praises those who seek *ḥasanah* both in this world and the Hereafter. *Ḥasanah* (i.e. good) in this world includes perfect health, happy family life, dutiful children, sincere friends, increase in lawful livelihood, honour, the fulfillment of all needs, sound faith, guidance to the straight path etc. On the other hand, *ḥasanah* in the Hereafter is Paradise and its great rewards.³ Such is an overall

¹ Ibid, pp. 124-27.

² Halilovic, Safwat M. *Islam and the West from Asad's Point of View*, translated from Bosnian by Muhammad Pasanbegovic. Cairo: Dār al-Salām for Printing, Publishing, Distribution and Translation, 1426 AH, 2005 CE, pp. 71-75.

³ Al-Baqarah 2:201-2.

objective that can only be met through the proper understanding of the comprehensiveness of the Qur'ānic *da'wah* and the complete conformity to it.¹

1.5.3 Universality:

All The divine messages that were sent before the Message of Prophet Muḥammad ﷺ represented ■ process of spiritual refinement and legislative development which qualified humanity for the reception of the final universal Message i.e. the Noble Qur'ān. The Qur'ānic *da'wah* is thus given to all people of all times and places. It addresses people of all races, colours, languages and generations. It is for both the Arabs and non-Arabs; the white and the black, and ■ targets all various environments; the nomadic, urban, terrestrial, marine, agricultural, industrial, commercial etc. In a nutshell, the Qur'ānic *da'wah* aims man intrinsically regardless of both the accidental dissimilarities and the discriminating factors.² In his own words, Prof. Muḥammad Tal'at Abū Šīr (d. 1440 AH - 2019 CE) confirmed that the Qur'ānic *da'wah* will last as long as life itself is enduring. It will continue on the same right track of all the previous Messengers, peace and blessings of Allah be upon them all, who gave the flag of *da'wah* to Prophet Muḥammad ﷺ whom Allah ﷻ has sent ■ a mercy to the whole world.³

On the other hand, the comprehensiveness of the Qur'ānic *da'wah* and its being protected against any abrogation, alteration, change, increase and decrease necessitate - both by logic and justice - the efficiency of all its principles and rules to achieve people's interests and fulfill their needs at all times and places without falling behind any high level the human society may attain.⁴

Strikingly, the universality of the Qur'ānic *da'wah* is asserted explicitly in eleven verses of the Great Qur'ān; five of them describe the Qur'ān ■ being *dhikrā* (or *dhikr*) *li al-Ālamīn* "... It is not except a reminder to the worlds."⁵ According to *imām* al-Rāzī, such

¹ Al-An'ām 6:162-63.

² For more details ■ Şaqir, *al-Dīn al-Ālamī*, pp. 7-11 and Zidān, *Uṣūl al-Da'wah*, ■. 57-58.

³ See Abū Šīr, *al-Du'āh ilā Allah*, p. 284.

⁴ See Zidān, *Uṣūl al-Da'wah*, p. 58.

⁵ Al-An'ām 6:9, Yūsuf 12:104, Şād 38:87, al-Qalam 68:52 and al-Takwīr 81:27.

a phrase is ■ proof that Prophet Muḥammad (and accordingly the Glorious Qur'ān that was sent to him) is sent to all people of the world and not only to some of them.¹ *Imām al-Shawkānī* (d. 1250 AH - 1834 CE) agreed with him and added that the Glorious Qur'ān is an admonition and ■ reminder to all peoples, both those who witnessed the time of its revelation and those of all later generations.² *Imām Ibn 'Aṭiyyah* gave a similar commentary to the same verse with ■ single addition; that the Qur'ān is (also) a call to all worlds.³

The universality of the Qur'ānic *da'wah* carries equal weight in the light of some Qur'ānic verses which emphasize the fact that Prophet Muḥammad ﷺ is ■ global Messenger. The Prophet himself was commanded by Allah ﷻ to declare to the non-believers of Mecca: "... And this Qur'ān was revealed to me that I may warn you thereby and whomever it reaches..."⁴ which indicates that the Noble Qur'ān was revealed to the Prophet not only to call the people of Mecca to follow it, but also to invite all people everywhere to adhere to its guidance and to warn them of the punishment of Allah if they refrain from believing in it all, acting upon it and regarding things made lawful by it as lawful and things it makes unlawful as unlawful.⁵

In another *Makkiyyah sūrah*,⁶ the Prophet Muḥammad ﷺ was commanded to announce his universality to all mankind: "Say, [O Muhammad], 'O mankind, indeed I am the Messenger of Allah to you all, [from Him] to whom belongs the dominion of the heavens and the earth. There is no deity except Him; He gives life and causes death.' So believe in Allah and His Messenger, the unlettered prophet, who believes in Allah and His words, and follow him that you may be guided."⁷ As such, the Prophet Muḥammad ﷺ was ordered to proclaim his call and message to all people, to invite them all to believe in Allah, His Messenger, His words and follow the guidance sent to

¹ See al-Rāzī, *Mafātīḥ al-Ghayb*, 13:58.

² See al-Shawkānī, *Fatḥ al-Qadīr*, 2:157.

³ Ibn 'Aṭiyyah, *al-Muḥarrar al-Wajīz*, 2:320.

⁴ Al-An'ām 6:19.

⁵ See al-Ṭabarī, *Jāmi' al-Bayān*, 11:290.

⁶ Qur'ānic chapter that was revealed before the migration of the Prophet to Medina.

⁷ Al-A'rāf 7:158.

them via the Prophet bearing in mind that the Prophet's message encompasses all human beings and the jinn.¹

Moreover, the very purpose for which Allah ﷻ has sent Prophet Muḥammad ﷺ and revealed the Great Qur'ān to him is concomitant of the universality of the Qur'ānic *da'wah*. This is proven by three additional verses all coming in *Makkiyyah sūrahs*. The first is Allah's saying: "And We have not sent you, [O Muḥammad], except as a mercy to the worlds"² which shows that Prophet Muḥammad ﷺ was sent for the happiness of all the peoples and the well-being of their life both in this world and the Hereafter.³ The second verse reads: "Blessed is He who sent down the Criterion upon His Servant that he may be to the worlds a warner."⁴

In his book *al-Da'wah al-Islāmiyyah manhajuhā wa ma'ālimuhā* (The Islamic Call, its Methodology and Milestones), Prof. Aḥmad 'Umar Hāshim cited this verse and affirmed that coming in a *Makkiyyah sūrah*, this verse signifies, on first consideration; that the Qur'ānic *da'wah* is universal. He continued that the word "Criterion" is used in this verse for the Glorious Qur'ān as the latter makes a distinction between the truth and the falsehood as well as between the local epoch and the international one when humanity reached its maturity and the universality of *da'wah* started by virtue of the final message i.e. the Noble Qur'ān of the permanent rational miracle.⁵ The third verse illustrating such correlative relationship between assigning Muḥammad ﷺ as a Prophet and the internationality of the Qur'ānic *da'wah* is: "And We have not sent you except comprehensively to mankind as a bringer of good tidings and a warner. But most of the people do not know"⁶ which implies that there will still remain people who will keep arguing the universality of the Prophet's message due to their own negligence but not because such reality is obscure.⁷

¹ See Abū Ḥayyān al-Andalusī, *al-Baḥr al-Muḥīṭ fī al-Tafsīr*, 5:196.

² Al-Anbiyā' 21:107.

³ See al-Bayḍāwī, *Anwār al-Tanzīl*, 4:62.

⁴ Al-Furqān 25:1.

⁵ Hāshim, *al-Da'wah al-Islāmiyyah*, p. 31.

⁶ Saba' 34:28.

⁷ See al-Jāwī, *Marāḥ Labīd*, 2:271.

Since the Qur'ānic *da'wah* is universal and does not discriminate between people on the basis of their race, nationality, social class or any other categorization; in many occasions, the Glorious Qur'ān addresses man by his mere human characteristic: "O mankind" or "O children of Adam".¹ Noticeably, the proclamation "O mankind" reoccurs twenty times in the whole Qur'ān of them ten are in *Makkiyyah sūrahs*. On the other hand, the announcement "O children of Adam" is repeated five times in the whole Book coming all in *Makkiyyah sūrahs*.²

Another manifestation of the universality of the Qur'ānic *da'wah* is that the Qur'ān describes the religion of Islam as being the original disposition upon which Allah has originated mankind: "So direct your face toward the religion, inclining to truth. [Adhere to] the original disposition of Allah upon which He has created [all] people. No change should there be in the creation of Allah. That is the correct religion, but most of the people do not know."³ In that way, this original disposition (or *fiṭrah*) is a common feature settled inside the hearts and minds of all human beings so that all of them become (originally) able to accept the rulings of religion and apply them regardless of their different levels of intelligence or understanding.⁴

It is now obvious that the allegation that Prophet Muḥammad presented the Qur'ānic *da'wah* in Mecca as an Arabic religion, then when he won in Medina he turned it into a universal call is only a fallacious assumption. The Qur'ānic *da'wah*, from its very early days, underlined clearly its universality as displayed by the several *Makkiyyah* verses cited above stating that the Qur'ān is a reminder to all the worlds and Prophet Muḥammad is a mercy and a bringer of good and bad tidings for all the worlds. As the Prophet was starting his mission in Mecca, he announced to his people: "I am Allah's

¹ See al-Bayānōnī, *al-Madkhal ilā 'Ilm al-Da'wah*, p. 373.

² This proves that, from its very early days, the Qur'ānic *da'wah* affirmed clearly its universality.

³ Al-Rūm 30:30. For conveying the precise meaning of the verse, the translated phrase "the *fiṭrah*" has been changed into "the original disposition".

⁴ See Ibn 'Āshūr, Muḥammad al-Tāhir ibn Muḥammad ibn Muḥammad al-Tāhir al-Tūnusī. *Maqāsid al-Sharī'ah al-Islāmiyyah* (Objectives of the Islamic Law), scrutinized by Muḥammad al-Tāhir al-Misāwī. Jordan: Dār al-Nafā'is li al-Nashr wa al-Tawzī', 1421 AH, 2001 CE, p. 318.

Messenger to you particularly as well to all people."¹ Truly, a careful reading of the Qur'ān expounds, beyond doubt, that it is addressed to all humanity. It is even enough to consider that the introductory *sūrah* to the Qur'ān i.e. al-Fātiḥah, that was revealed in Mecca many years before migration and before the Muslims set up a state in Media, begins with: "[All] praise is [due] to Allah, Lord of the worlds."²

In another Makkiyyah *sūrah*, Allah ﷻ depicts the Great Qur'ān saying: "This [Qur'an] is notification for the people that they may be warned thereby and that they may know that He is but one God and that those of understanding will be reminded."³ Again, the word "people" in this verse is general and refers to all human beings.

Numerous Qur'ānic *Makkiyyah* verses put forward the same idea. In addition to what has been cited earlier, it is useful to ponder over verses like Yūnus 10:57, al-'Isrā' 17:89, al-Kahf 18:54, al-Rūm 30:58 and al-Zumar 39:27. Noticeably, all these and other verses elucidating the universality of the Qur'ānic *da'wah* were revealed in Mecca when Muslims were very vulnerable and weak as well as few in number. These were, in fact, revealed at a time when the disbelievers of Mecca regarded it as too much for Prophet Muḥammad even to be sent only to them. The sole exception to this is verse 40 of *sūrat al-Aḥzāb* (33) which was revealed in Medina.⁴ However, it was highly natural that the Prophet would act in Mecca, when he was overpowered by the infidels, in a manner that was different from his conduct in Medina when the new Muslim state was beginning to arise. At the beginning of this small state, the Prophet sent letters to the kings and rulers of the world inviting them to embrace Islam, which was deemed a religion for humankind as a whole.⁵

Nevertheless, some quote three Qur'ānic verses to claim that the Qur'ānic *da'wah* was local and targeted the Arabs only. The concerned verses read: "And this is a Book

¹ Narrated by imām Aḥmad in his book of *Faḍā'il al-Ṣaḥābah* (Virtues of the Companions), vol. 2, p. 712, ḥadīth no. 1220. Prof. Waṣiyullah Muḥammad 'Abbās declared that this ḥadīth is Ṣaḥīḥ.

² Al-Fātiḥah 1:2.

³ Ibrāhīm 14:52. See Shalabi et al., *Islam between Truth and False Allegations*, p. 37.

⁴ See al-Ghazālī, *al-Da'wah al-Islāmiyyah*, pp. 139-141.

⁵ See Shalabi et al., *Islam between Truth and False Allegations*, p. 37.

which We have sent down, blessed and confirming what was before it, that you may ■■■ the Mother of Cities and those around it. Those who believe in the Hereafter believe in it, and they are maintaining their prayers"¹, "And thus We have revealed to you an Arabic Qur'ān that you may warn the Mother of Cities [Makkah] and those around it and warn of the Day of Assembly, about which there is no doubt. A party will be in Paradise and a party in the Blaze"² and "And warn, [O Muhammad], your closest kindred."³

Professor Ghalwash refuted such allegation by saying that the mother of the cities is Mecca which is located in the center of the world and from which the Islamic *da'wah* started as it was the city where the Prophet dwelled in before migration. Now, the range of the place referred to as "... those around it..." extends to encompass the whole world. Bearing in mind that many other verses of the Qur'ān emphasize explicitly the universality of the Qur'ānic *da'wah* (such as al-Furqān 25:1, Saba' 34:28 etc.), the aforementioned is the only correct explanation that can be given to (al-An'ām 6:92) and (al-Shūrā 42:7). With regard to (al-Shu'arā' 26:214), it was revealed at the very early stage of *da'wah* when the Prophet was commanded to start his mission with calling to Islam the closest people to him amongst his relatives. This is what the phrase "your closest kindred" in the verse signifies. It refers to practical way of *da'wah* i.e. the caller to Islam starts with his own self then with those who are closer to him and so on. Like this, in the verse that precedes the verse under discussion; Allah ﷻ commands Prophet Muḥammad to start with purifying his own soul: "So do not invoke with Allah another deity and [thus] be among the punished."⁴ Then the Prophet ■■■ ordered to take the next step by calling his closest kindred: "And warn, [O Muhammad], your closest kindred."⁵

At the time of the Prophet ﷺ, many Persians and Romans would convert to Islam, just as today ■ large number of the Americans and the Europeans become Muslims.

¹ Al-An'ām 6:92.

² Al-Shūrā 42:7.

³ Al-Shu'arā' 26:214.

⁴ Al-Shu'arā' 26:213.

⁵ Al-Shu'arā' 26:214. See Ghalwash, *al-Da'wah al-Islāmiyyah*, pp. 381-87.

The Prophet himself said: "Verily, every prophet was sent especially to his own people, but I was sent to all mankind."¹

1.5.4 Clarity:

Clarity of the Qur'ānic da'wah is - first and foremost - established on the fact that Allah ﷻ, from Whom is the Noble Qur'ān, is the One Who demonstrates all things as they really are.² Allah ﷻ thus tells about Himself in chapter al-Nūr: "He will pay them in full their deserved recompense, and they will know that Allah is the (very) Truth, that makes all things manifest."³ Next to that, it is Allah ﷻ Who teaches man the Noble Qur'ān⁴ and Who promised His Prophet Muḥammad ﷺ that He ﷻ will explain the Glorious Qur'ān and make clear all its rulings, lawful and unlawful:⁵ "Then upon Us is its clarification [to you]."⁶

Accordingly, Allah describes the Glorious Qur'ān as being the "Clear Book". For example, He ﷻ says in *sūrat al-Mā'idah*: "O People of the Scripture, there has come to you Our Messenger making clear to you much of what you used to conceal of the Scripture and overlooking much. There has come to you from Allah a light and a clear Book."⁷ This implies that the Glorious Qur'ān is evident in itself and it makes evident all what people need for their guidance.⁸ It is the record of Islam that does not leave any of its parts without clarification either in detail or in general terms that the Prophetic tradition elaborates on.⁹

¹ Narrated by al-Bukhārī in his *Ṣaḥīḥ*, book of Dry Ablution, vol. 1, p. 74, hadīth no. 335. For more details see Al-Saww, Salah. *Post September 11. Americans' Questions about Islam*. Maryland: Umm al-Qura, 1423 AH, pp. 12-13.

² See al-Ālūsī, *Rūḥ al-Ma'ānī*, 9:325.

³ 24:25. For conveying the precise meaning of the verse, the translated phrase "it is Allah who is the perfect in justice" has been changed into "Allah is the (very) Truth, that makes all things manifest."

⁴ Al-Raḥmān 55:1-2.

⁵ See Ibn al-Jawzī, *Jamāl al-Dīn Abū al-Faraj 'Abdelrahmān ibn Alī. Zād al-Masīr fī 'Ilm al-Tafsīr* (Provisions of the Walk in the Science of Exegesis), scrutinized by 'Abdelrazzāq al-Mahdī. Beirut: Dār al-Kitāb al-'Arabī, 1422 AH, 4:371.

⁶ Al-Qiyāmah 75:19.

⁷ 5:15.

⁸ Riḍā, *Tafsīr al-Manār*, 6:304.

⁹ See Abū Zahrah, *Zahrat al-Tafsīr*, 4:2090-1.

This same account of the Great Qur'ān "i.e. being ■ clear Book", comes frequently in the Noble Text as in (Yūsuf 12:1, al-Shu'arā' 26:2, al-Naml 27:1, al-Qaṣaṣ 28:2, al-Zukhruf 43:2 and al-Dukhān 44:2). Some other verses issue the same description of the Qur'ān though in slightly different wording i.e. "a clear Qur'ān" (al-Ḥijr 15:1 & Yāsīn 36: 69) or "'and this Qur'an is [in]' a clear Arabic language" (al-Naḥl 16:103 & al-Shu'arā' 26:195). As such, the Qur'ān clarifies perfectly in word and meaning all things related to faith, the Islamic law and guidance to all that is good without leaving neither ■ small nor a big thing.¹ The result is that the Qur'ānic *da'wah* is distinct. It has no place for the least obscurity, concealment or secrecy.²

Yet, the clarity of the Qur'ānic *da'wah* is more assured in Allah's words: "This [Qur'an] is a clear statement to [all] the people and a guidance and instruction for those conscious of Allah."³ The "clear statement" here imports ■ signification that removes all doubts. It includes both the speech ushering people to the religious acts that they should do which the verse refers to as "guidance" and the expression restraining them from the prohibited things which the verse indicates as "instruction."⁴ Hence, all the words of the Noble Qur'ān ■■ widespread but not colloquial. They ■■ all lofty but not strange except in very few rare cases. Language of the Glorious Qur'ān is also characterized by wonderful briefing for it uses the minimum number of words to articulate big ideas usually requiring (outside the Qur'ānic context) lengthy sentences. In addition to this pure phraseology and centralized content of the Qur'ān, its clearness is fascinating that a layman of limited knowledge can understand its chapters and verses. Indeed, both of the noble and the common, as well as the brilliant scholar and the incompetent rally around the adequate understanding of the Glorious Qur'ān, as if each of its sentences is illustrated in a way that suits each person's mind and conforms to the degree of his cognition.⁵

¹ See Abū Zahrah, *Zahrat al-Tafsīr*, 10:5335.

² See al-Maghdhawī, 'Abdelrahīm ibn Muḥammad. *al-'Usus al-'Ilmiyyah li Manhaj al-Da'wah al-Islāmiyyah. Dirāsah Ta'ṣiliyyah 'alā Daw' al-Wāqī' al-Mu'āṣir* (The Scholarly Bases of the Methodology of the Islamic Da'wah. A Founding Study in the Light of the Contemporary Reality), 2nd ed. Riyadh: Dār al-Ḥaḍārah li al-Nashr wa al-Tawzī', 1431 AH, 2010 CE, p. ■■.

³ Āli 'Imrān 3:138.

⁴ See Tanṭāwī, *al-Tafsīr al-Wasīṭ*, 2:270.

⁵ See Dirāz, *Madkhal ilā al-Qur'ān al-Karīm*, p. 116.

Evidently, this characteristic of the clarity of Qur'ānic *da'wah* is true with regard to all the verses of the Great Book. Reflection upon the very few verses of *sūrat al-'Ikhlāṣ* will give striking instance of the concerned obviousness. The *sūrah* reads: "Say, 'He is Allah, [who is] One, Allah, the Eternal Refuge. He neither begets nor is born, nor is there to Him any equivalent'".¹ This is the simple creed of Islam. It is easily understood and learnt without exerting any pressure upon the mind. It is free from all theological tricks and a person of the minimum experience of the theoretical religious expressions can explain.²

Besides, the Noble Qur'ān uses the word *faṣṣala* (presented in detail) and its derivatives to show the clearness of its *da'wah*. Allah ﷻ thus says: "Alif, Lam, Ra. [This is] ■ Book whose verses are perfected and then presented in detail from [one who is] Wise and Acquainted."³ Accordingly, Allah ﷻ perfected the Glorious Qur'ān then made it clear to His servants bearing in mind that ■ perfected speech, other than the Qur'ān, could not be made manifest to people. He ﷻ affirms: "And We had certainly brought them a Book which We detailed by knowledge - as guidance and mercy to a people who believe."⁴ This signifies that the Qur'ān is expounded by the knowledge of Allah, unlike those, other than Allah, who may speak without having sufficient knowledge.⁵ Similar to this verse is Yūnus 10:37.

One aspect of the clarity of the Qur'ānic *da'wah* is that it explains signs of Allah's divinity and omnipotence in the creation of the heavens, the earth, the mountains, the crops etc. and derives proofs from such signs for belief in the Oneness of Allah and Resurrection. The following verses are one of the several Qur'ānic examples for this: "Have they not looked at the heaven above them - how We structured it and adorned it and [how] it has no rifts? And the earth - We spread it out and cast therein firmly set

¹ 112:1-4.

² See Arnold, Thomas W. *The Preaching of Islam. A History of the Propagation of the Muslim Faith*. 2nd ed. London: Constable and Company Ltd., 1913, p. 306.

³ Hūd 11:1.

⁴ Al-A'rāf 7:52.

⁵ Ibn Taymiyah, Abū al-'Abbās Aḥmad ibn 'Abdelḥalīm ibn 'Abdelsalām ibn 'Abdullah ibn Abī al-Qāsim ibn Muḥammad al-Ḥarrānī al-Ḥanbalī al-Dimashqī Taqī al-Dīn. *Daqā'iq al-Tafsīr al-Jāmi' li Tafsīr Ibn Taymiyah* (The Delicate Exegesis of the Qur'ān Compiling the Exegesis of Ibn Taymiyah), verified by Muḥammad al-Sayyid al-Julaynid, 2nd ed. Damascus: Mu'assasat 'Ulūm al-Qur'ān, 1404 AH, 2:226.

mountains and made grow therein [something] of every beautiful kind. Giving insight and a reminder for every servant who turns [to Allah]. And We have sent down blessed rain from the sky and made grow thereby gardens and grain from the harvest. And lofty palm trees having fruit arranged in layers. As provision for the servants, and We have given life thereby to a dead land. Thus is the resurrection."¹ Hence, Islam is neither an ambiguous dogma nor a philosophy. It is rather a plan of life in conformity with the "laws of nature" which Allah has decreed upon His creation.²

On other occasions, verses of the Qur'ān are qualified as being *mubayyināt* (making things clear) or *bayyināt* (manifest or 'clear proofs'). After commanding Muslims to lower their gaze from looking at forbidden things and guard their modesty, directing the female believers not to expose their adornment to men other than their husbands and unmarried relatives and explaining some rules regarding marriage and emancipation, Allah ﷻ says in chapter al-Nūr: "And We have certainly sent down to you verses making things clear and examples from those who passed on before you and an admonition for those who fear Allah."³ This confirms that verses of the Great Qur'ān are clear in their meaning and elucidative of the limits and laws of religion. They are approved by both sound minds and previous Sacred Scriptures.⁴

Verses of the Glorious Qur'ān are also *bayyināt* (manifest or 'clear proofs'). After informing Prophet Muḥammad in detail about the news of the Jews and their secret intentions, Allah ﷻ addressed him saying: "And We have certainly revealed to you manifest verses, and no one would deny them except the defiantly disobedient"⁵. This imports that verses of the Noble Qur'ān are plain and detailed of the lawful, the unlawful, the laws of Islam and the rulings and instructions of Almighty Allah.⁶ Consequently, verse 185 of the same chapter which gives an account of the function of

¹ Qāf 50:6-11. See Dawūd, *Fiqh al-Da'wah wa al-Da'iyah*, p. 210.

² See Halilovic, *Islam and the West*, p. 71.

³ 24:34. For conveying the precise meaning of the verse, the translated phrase "distinct verses" has been changed into: "verses making things clear". See also al-Nūr 24:46 and al-Ṭalāq 65:11.

⁴ Ibn 'Ajjabah, *al-Baḥr al-Madīd*, 4:40.

⁵ Al-Baqarah 2:99. Translation of "verses [which are] clear proofs" has been changed into: "manifest verses".

⁶ See al-Tha'labī, *al-Kashf wa al-Bayān*, 1:241.

the Glorious Book as a whole reads: "The month of Ramadhan [is that] in which was revealed the Qur'an, a guidance for the people and clear proofs of guidance and criterion... ". Such is actually a praise to the Great Qur'an that Allah ﷻ has revealed as guidance to the hearts of those who believe in and follow it and as a Book of clear proofs and obvious demonstrations for whoever understands and ponders over. The Noble Qur'an testifies to the authenticity of its guidance contradictory to deviation and reason incompatible with error and distinguishes between the truth and the falsehood as well as the lawful and the unlawful.¹

To give only one instance for the clarity of the Qur'anic rulings, the researcher will cite the verse in which Allah ﷻ says, while recalling the role of Prophet Muḥammad in guiding people, "... and makes lawful for them the good things and prohibits for them the evil..."² This verse formulates very plainly a central principle for understanding the difference between what is lawful and what is unlawful. Rational people thus agree that drinking wine, committing adultery, telling lies, betrayal etc. are different sorts of evil and bad conducts. By contrast, they all admit the virtue and nobility of truthfulness, trustworthy, good morals, safeguarding one's honour and mind etc.³ Nevertheless, all these lawful and the unlawful practices are given further clarification by other Qur'anic verses that refer to them in specific manner.

Worthy mentioning is that it is repeated four times in the Qur'an that Allah has "... certainly made the Qur'an easy for remembrance..."⁴ Allah has thus made the Glorious Qur'an clear and facilitated its recitation, understanding and perception. Such clarity is reflected in all the various ways of the Qur'anic *da'wah*⁵ which include giving examples, relating stories from ancient times, giving instructions and laws, admonition, arousal of interests, frightening, reminding, the comparative style, phonic

¹ See Ibn Kathīr, *Tafsīr al-Qur'ān al-'Aẓīm*, 1:368. Other places where the word *bayyināt* is used for showing the obviousness and intelligibility of the verses of the Qur'an are: Yūnus 10:15, Maryam 19:73, al-Ḥajj 22:16, 72, al-Nūr 24:1, al-'Ankabūt 29:49, Saba' 34:43, al-Jāthiyah 45:25, al-Aḥqāf 46:7, al-Ḥadīd 57:9 and al-Mujādalah 58:5.

² Al-A'rāf 7:157.

³ Al-'Amūsh, Bassām. *Fiqh al-Da'wah* (The Understanding of Da'wah). Jordan: Dār al-Nafā'is li al-Nashr al-Tawzī', 1425 AH, 2005 CE, p. 27.

⁴ Al-Qamar 54:17, 22, 32, 40.

⁵ See Ghalwash, *al-Da'wah al-Islāmiyyah*, p. 637.

attraction etc. Allah ﷻ therefore says: "And We have certainly diversified [the contents] in this Qur'an that mankind may be reminded..."¹

Though Allah ﷻ has originally made the Qur'an clear, the *du'āh* are commanded to elucidate and depict to people in the best manner different issues of *da'wah*. Prophet Muḥammad was therefore sent to people to clarify to them what was sent down to them: "...And We revealed to you the message that you may make clear to the people what was sent down to them and that they might give thought."² He ﷺ is described as "a Messenger making things clear"³ and "a clear warner"⁴ and his responsibility is declared by the Qur'ānic *da'wah* as being only "clear notification".⁵ Indeed such is the responsibility of all other previous Messengers who were sent by Allah for the guidance of people. Allah ﷻ thus says: "... So is there upon the messengers except [the duty of] clear notification?"⁶

1.5.5 Moderation:

One of the distinguishing characteristics of the Qur'ānic *da'wah* is that all of its teachings and instructions are justly balanced. Allah ﷻ says: "And thus we have made you ■ just community that you will be witnesses over the people and the Messenger will be a witness over you..."⁷ According to *imām* al-Qurṭubī and many other exegetes of the Qur'an, "a just community" in this verse is the community that lies between two extremes and that always takes a middle position or state. Such understanding is based on the fact that it is generally known that the best things are usually the most moderate ones.⁸ Since Muslims represent the good example that should be followed by all other nations and they will be witnesses over all people of the world, it follows

¹ Al-Isrā' 17:41. Other Qur'ānic verses that demonstrate the same idea are al-Isrā' 17:89, al-Kahf 18:54, Ṭaha 20:113, al-Furqān 25:50, al-Aḥqāf 46:27.

² Al-Naḥl 16:44. Review also: al-Mā'idah 5:15 and al-Naḥl 16:64.

³ Al-Zukhruf 43:29 and al-Dukhān 44:13.

⁴ Al-A'rāf 7:184, al-Hijr 15:89, al-Hajj 22:49, al-'Ankabūt 29:50, Ṣād 38:70, al-Aḥqāf 46:9, al-Dhāriyāt 51:50 and al-Mulk 67:26. Prophet Noah عليه السلام was given the same description in Hūd 11:25, al-Shu'arā' 26:115 and Nūh 71:2.

⁵ Al-Mā'idah 5:92, al-Naḥl 16:82, al-Nūr 24:54, al-'Ankabūt 29:18 and al-Taghābun 64:12.

⁶ Al-Naḥl 16:35. Review also Ibrāhīm 14:4 and Yāsin 36:16.

⁷ Al-Baqarah 2:143.

⁸ See al-Qurṭubī, *al-Jāmi' li Ahkām al-Qur'an*, 2:153.

that their standards are upright, temperate and the most fitting.¹ Hence, the clause "a just community" reveals also that the Muslim nation is to be regarded as the best nation.²

For more clarification of the relationship between justice and intermediacy, the example of a judge who does injustice by siding with one of the two parties may be taken. Justice is to be in a middle position without leaning to any of them.³

Another indication that "a just community" in al-Baqarah 2:143 cited above signifies "a moderate community" is that the verse directly preceding it (i.e. Al-Baqarah 2:142) concludes with asserting that Muslims are those who are guided to the straight path.⁴ Being on the straight path, the Muslim nation is thus "a just community" or justly balanced between excessiveness and negligence. This same import is even shown in the opening chapter of the Glorious Qur'ān: "Guide us to the straight path. The path of those upon whom You have bestowed favor, not of those who have evoked [Your] anger or of those who are astray."⁵

The straight path in the verses cited above is the middle position between those who earned the anger of Allah and those who went astray.⁶ Similar to this, is Allah's statement: "Say, 'O People of the Scripture, come to a word that is equitable between us and you - that we will not worship except Allah and not associate anything with Him and not take one another as lords instead of Allah.' But if they turn away, then say, 'Bear witness that we are Muslims [submitting to Him]'"⁷. The verse obviously calls People of the Scripture to the origin and essence of religion that *da'wah* of all Prophets agrees upon. It is equitable between all the parties i.e. just and middle

¹ See al-Madanī, Muḥammad Muḥammad. *The Moderation of Islam*, Studies In Islam Series, translated from Arabic by M. Ahmed and T. Tawfik, revised by Shawkī Sukkari. Cairo: The Supreme Council for Islamic Affairs, Ministry of Waqfs, 1414 AH, 1993 CE, p. 11.

² See al-Ṣallābī, 'Alī Muḥammad. *Al-Wasāṭiyyah fī al-Qur'ān al-Karīm* (Intermediation in the Glorious Qur'ān). Sharjah: Maktabat al-Ṣaḥābah, 1428 AH, 2007 CE, p. 68.




³ See *Ibid.*, pp. 30-31.


⁴ See Ibn 'Ashūr, *Tafsīr al-Tahrīr wa al-Tanwīr*, 2:15.

⁵ Al-Fātiḥah 1:6-7.

⁶ See al-Ṣallābī, *al-Wasāṭiyyah fī al-Qur'ān al-Karīm*, p. 55.

⁷ *Ibid.* 'Imrān 3:64.

regarding which no party exceeds another in weight or value. It is that followers of all Prophets should believe in the Oneness of Allah and must not take  another as lords instead of Him.¹ Moreover, Allah  commanded His Prophet Muhammad : "Say, 'Indeed, my Lord has guided me to a straight path – a religion (truly) upright – the way of Abraham, inclining toward truth. And he was not among those who associated others with Allah'."² In this manner, the Qur'ānic *da'wah* calls to the erect, upright and well-established guidance where there is neither swerving nor deviation.³

Amongst the main aspects of the moderation of the Qur'ānic *da'wah* is that it affirms that Allah  has bestowed man with body and soul so that he should appreciate moral values and fulfill his materialist needs too. Allah has not made man absolute spiritual like the angels as life on earth necessitates that man must have this duality in nature.⁴ Such two aspects of man i.e. the bodily and the moral ones are not only reconciled to each other, but they are insisted upon as the natural basis of life. A good example for this coordination is the Prayer in which spiritual presence and certain bodily movements harmonize with each other.⁵ Along with man's body and soul, the Qur'ānic *da'wah* cares also for his mind. The following three verses give evidence that the Qur'ānic *da'wah* concerns with such three phases respectively:

– "... and eat and drink, but be not excessive. Indeed, He likes not those who commit excess."⁶ This is a prohibition of being excessive either by considering unlawful certain kinds of food that Allah makes lawful or vice versa. The verse also forbids exceeding the proper bounds and harming one's body by excessive desire for food or by not having the necessary nourishment. This refers to the principle that equity is the upright path of Allah.⁷

¹ See Riqā, *Tafsīr al-Manār*, 3:325.

² Al-An'ām 6:161. For conveying the precise meaning of the verse, the translated phrase "a correct religion" has been changed into "a religion (truly) upright". See al-Ṣalābī, *al-Waṣāṭiyyah fī al-Qur'ān al-Karīm*, p. 367.

³ See Ibn Kathīr, *Tafsīr al-Qur'ān al-'Azīm*, 3:342.

⁴  al-Madanī, *Moderation of Islam*, p. 9.

⁵ See Hallövic, *Islam and the West*, p. 71.

⁶ Al-A'rāf 7:31.

⁷ See al-Ālūsī, *Rūḥ al-Ma'ānī*, 4:349, 369.

– "And [by] the soul and He who proportioned it. And inspired it [with discernment of] its wickedness and its righteousness, He has succeeded who purifies it, And he has failed who instills it [with corruption]."¹ The meaning is that people only achieve success when they purify their souls by doing acts of obedience to Allah and avoiding acts of disobedience to Him and vice versa.²

– "Say, 'Observe what is in the heavens and earth.' But of no avail will be signs or warners to a people who do not believe."³ The disbelievers here are called to use their minds to contemplate Allah's creatures in the heavens, its orbits, stars, clouds etc. as well as the earth, its plants, minerals etc. in order to reach true knowledge of Allah ﷻ and believe in His Oneness.⁴

One of the most important manifestations of this quality of moderation of the Qur'ānic *da'wah* is its compliance with man's *fiṭrah*. When it prohibits something for the evil it involves or leads to such as usury, theft or illegal sexual intercourse, it allows virtuous alternatives. Hence, honest trade, buying, selling, different good ways of the acquisition of wealth and marriage are lawful. Such attitude is generally summed up in the words of the people of Korah when they told him: "But seek, through that which Allah has given you, the home of the Hereafter; and [yet], do not forget your share of the world. And do good as Allah has done good to you. And desire not corruption in the land. Indeed, Allah does not like corrupters."⁵

Unlike the Torah that encouraged the people of Prophet Moses ﷺ to obey their Lord by promising them victory and prosperity in all their worldly affairs and the Gospel that told that the appointed happiness and bliss is not in this world but only in the Hereafter; the Qur'ānic *da'wah* takes the middle position and highlights that by carrying out the commands of Allah, man can achieve his own well-being both in this

¹ Al-Shams 91:7-10.

² See al-Rāzī *Mafātīh al-Ghayb*, 31:177.

³ Yūnus 10:101.

⁴ See Ibn 'Aṭīyyah, *al-Muḥarrar al-Wajīz*, 3:145. For more details see Dawūd, *Fiqh al-Da'wah wa al-Dā'iyyah*, pp. 117-18.

⁵ Al-Qaṣaṣ 28:77. See Ṣaqr, *al-Dīn al-'Ālamī*, pp. 29-30 and al-Madani, *Moderation of Islam*, pp. 10-11.

world and in the life to come in light of the superior objective which is to acquire the pleasure of Allah ﷻ.¹ We thus read in verse (272) of chapter al-Baqarah (2): "... And whatever good you [believers] spend is for yourselves, and you do not spend except seeking the countenance of Allah. And whatever you spend of good - it will be fully repaid to you, and you will not be wronged." In this verse, Muslims are instructed that they must not void their charities by reminding the poor of their generosity ■ by injuring them by their haughty words as they themselves are more benefitted from such charities ■ they receive huge rewards (from Allah) for them. However, Muslims' charities must be, with all the more reason, for seeking the countenance of Allah.²

The Qur'ānic *da'wah* is moderate in the field of worship as it dispraises both excessive and disregarded devotion. For that reason the Great Qur'ān condemns monasticism of the Christians: "...and monasticism, which they innovated; We did not prescribe it for them except [that they did so] seeking the approval of Allah. But they did not observe it with due observance..."³ They thus invented monasticism which was not enjoined on them by Allah, isolated themselves from people, dwelled in deserts and mountains, abandoned marriage and wore rough clothes. They did so for seeking the pleasure of Allah but the result was converse. They eventually believed in trinity and renounced the true religion of their Prophet Jesus (peace and blessings of Allah be upon him.)⁴

On the other hand, the Noble Book of Allah censures overlooking Prayer which is a major form of worship: "But there came after them successors who neglected prayer and pursued desires; so they are going to meet evil."⁵ Hence, the Qur'ānic *da'wah* takes the middle state and praises the true believers who keep performing Prayer in the proper manner, are not negative but meet all their religious duties towards their community just as towards their Lord and defend themselves against the aggression of their enemy: "And those who have responded to their lord and established prayer and whose affair is [determined by] consultation among themselves, and from what We

¹ See Dirāz, *Madkhal ilā al-Qur'ān al-Karīm*, p. 106.

² ■ Abū al-Su'ūd, *Irshād al-'Aql al-Salīm*, 1:264.

³ Al-Ḥadīd 57:27.

⁴ See al-Sherbīnī, *al-Sirāj al-Munīr*, 4:215-16.

⁵ Maryam 19:59.

have provided them, they spend. And those who, when tyranny strikes them, they defend themselves."¹ They thus obey Allah with regard to the Prayer and all other celestial commands such as paying the obligatory charity and consulting each other with regard to public affairs without any of them becoming obstinate. They also defend themselves against their arch enemies. Indeed, defending oneself against the tyrant is praised here just as forgiveness at times of anger has been praised for lowering one's own self before the offenders is not ■ characteristic of those (believers) upon whom Allah has bestowed glory.²

Thereupon, the Qur'ānic *da'wah* views man's endeavour to perform acts of pure worship to Allah as of the same value and grade as his endeavour to earn his livelihood. Allah says concerning the Friday congregational Prayer: "O you who have believed, when [the adhan] is called for the prayer on the day of Jumu'ah [Friday], then proceed to the remembrance of Allah and leave trade. That is better for you, if you only knew. And when the prayer has been concluded, disperse within the land and seek from the bounty of Allah, and remember Allah often that you may succeed."³

Once the call is made for the Friday congregational Prayer, male Muslims must devote themselves to its performance. But soon ■ the Prayer finishes, they are to resume their work, trade, farming, craft etc. They are not asked to leave their work for more than the time needed for the Friday congregational Prayer. But they should not at any time abandon the remembrance of Allah even when they are at work. Indeed, keeping remembering Allah ﷻ even by one's heart only helps for achieving success and being very far away from wronging others or committing any disobedience to Allah .⁴

The same spirit of moderation is perceived in all other regulations of the Qur'ānic *da'wah*. Fast thus is not complete abstinence by day and night. Rather, it is only for ■ short period of time for purifying one's soul then a person can satisfy his physical needs after sunset and until dawn: "It has been made permissible for you the night

¹ Al-Shūrā 42:38-39.

² Al-Shawkānī, *Fath al-Qadīr*, 4:619-20.

³ Al-Jumu'ah 62:9-10.

⁴ See al-Bahīyy, *Taṭwīr al-Mujtama'*, pp. 106-7.

preceding fasting to go to your wives [for sexual relations]. They are {close} as garments to you, as you are to them. Allah knows that you used to deceive yourselves, so He accepted your repentance and forgave you. So now, have relations with them and seek that which Allah has decreed for you. And eat and drink until the white thread of dawn becomes distinct to you from the black thread [of night]. Then complete the fast until the sunset..."¹

In more than one occasion, the Qur'ānic *da'wah* calls also for moderation regarding charity. One example that can be cited here is Allah's saying: "... Eat of [each of] its fruit when it yields and give its due [zakah] on the day of its harvest. And be not excessive. Indeed, He does not like those who commit excess."² *Imām* al-Bayḍāwī said that "be not excessive" means: do not exceed the proper limits with regard to giving charities for Allah is not content with the doing of the extravagant.³

Similarly, moderation has to be sought as far as fighting in the cause of Allah is concerned: "Fight in the way of Allah those who fight you but do not transgress. Indeed, Allah does not like transgressors"⁴ In this way, Muslims ■ asked to fight in the cause of Allah their enemies who indulge in fighting against them. However, they are forbidden to fight the peaceful people who do not combat them. They are also not allowed to fight the vulnerable or weak that do not battle against them such as women, children, monks, old people, the sick, the disabled, the blind and the insane.⁵

In fact, all the legislations of the Qur'ānic *da'wah* hold ■ middle position between two edges. Verse 89 of chapter al-Mā'idah reads: "Allah will not impose blame upon you for what is unintentional in your oaths, but He will impose blame upon you for [breaking] what you intended of oaths. So its expiation is the feeding of ten needy people from the average of that which you feed your [own] families or clothing them

¹ Al-Baqarah 2:187. For conveying the precise meaning of the verse, the translated phrase "They are clothing for you and you are clothing for them" has been changed into "They are {close} as garments to you, as you are to them."

² Al-An'ām 6:141.

³ See al-Bayḍāwī, *Anwār al-Tanzīl*, 2:185.

⁴ Al-Baqarah 2:190. For more details see al-Madanī, *Moderation of Islam*, pp. 18, 28 and 29.

⁵ See Ṭanṭāwī, *al-Tafsīr al-Wasīṭ*, 1:408.

or the freeing of a slave. But whoever cannot find [or afford it] - then a fast of three days [is required]. That is the expiation for oaths when you have sworn. But guard your oaths. Thus does Allah make clear to you His verses that you may be grateful"¹

The Qur'ānic law here is temperate between two sides (1) imposing the expiation on whoever takes ■ oath by Allah and does not fulfill it including the unintentional oaths which would lead to extreme hardship and (2) the relinquishment of the expiation entirely which would lead many people to make little of swearing oaths by Allah intentionally and breaking them in the future. Another indication of the intermediation of the Qur'ānic legislation in the same verse is that the expiation of breaking an intended oath is to feed or clothe ten needy people from the average of what one feeds his own family. From one hand, this will not deprive the person - who makes the expiation - from his dearest money, from the other; it considers the benefit of the poor by insuring that low-level food or cloth must not be given to them.²

The next example is that one of the good traits of the pious servants of the Most Merciful is that when they spend (on their own personal or family needs), they "... do so not excessively or sparingly but are ever, between that, [justly] moderate."³ This signifies that they are praised for their golden mean as they avoid both extravagance and stinginess in their expenses.⁴ The Qur'ān thus allows man to satisfy his nature but without exaggeration. Just ■ such limitation applies to eating and drinking ■ in al-A'rāf 7:31 cited earlier, the same balance is enjoined with regard to dress, ornamentation, entertainment etc.⁵

Finally, the researcher holds that it is important to mention that some Qur'ānic verses formulate the general principles on which the moderation of the Noble Book is based. Reference will be made here to four of such rules. The first is shown by verses (32- 33) of chapter al-A'rāf (7) stating that Allah has made permitted to man all the lawful

¹ For conveying the precise meaning of the verse, the translated phrase "what is meaningless in your oaths" has been changed to: "what is unintentional in your oaths".

² ■ al-Ṣallābī, *al-Waṣaṭiyyah fī al-Qur'ān al-Karīm*, pp. 484-485.

³ Al-Furqān 25:67.

⁴ See Abū Ḥayyān al-Andalusī, *al-Baḥr al-Muḥīṭ fī al-Tafsīr*, 8:129.

⁵ See al-Madanī, *Moderation of Islam*, pp. 22-23.

adornment and the good things of provision, but has forbidden to him all immoralities, sin, oppression and assigning of partners to Allah ﷻ. The second of the concerned principles is that the limits of Allah must not be transgressed¹ though this may be pardoned under compulsion of necessity.² The third is made clear in Allah's saying: "... Allah intends for you ease and does not intend for you hardship..."³ and: "... He has chosen you and has not placed upon you in the religion any difficulty..."⁴ While the fourth is that the servants of Allah should combine between fearing their Lord and longing for His mercy and forgiveness. Hence, the Glorious Qur'ān reads: "... Indeed, your Lord is swift in penalty; but indeed, He is Forgiving and Merciful"⁵ Allah ﷻ also says regarding His Noble Prophets: "... Indeed, they used to hasten to good deeds and supplicate Us in hope and fear, and they were to Us humbly submissive."⁶

1.5.6 Gradualness:

As a matter of principle, gradualness of the Qur'ānic *da'wah* is emphasized by the fact that the Great Qur'ān was revealed piecemeal. Allah ﷻ says: "And [it is] ■ Qur'an which We have separated [by intervals] that you might recite it to the people over ■ prolonged period. And We have sent it down progressively."⁷ The verse makes it quite clear that the Qur'ānic revelation was divided into parts from time to time to handle the different incidents that the Prophet ﷺ and his Companions would witness during twenty three years of his prophethood. The task of the Prophet was to convey, recite and explain to people verses of the Glorious Qur'ān once they had been revealed to him.⁸

Indeed, such gradual revelation of the Qur'ān made it easier for the Companions of the Prophet to memorize and apprehend it, prepared for their full abandonment of their void creeds, null worships and bad habits of the pre-Islamic period and paved the

¹ Al-Baqarah 2:229.

² Al-An'ām 6:119. See Ibn 'Āshūr, *Maqāṣid al-Sharī'ah al-Islāmiyyah*, pp. 376-380.

³ Al-Baqarah 2:185.

⁴ Al-Hajj 22:78.

⁵ Al-A'rāf 7:167. See Esposito, *The Straight Path*, pp. 24-25.

⁶ Al-Anbiyā' 21:90.

⁷ Al-Isrā' 17:106.

⁸ See Ibn Kathīr, *Tafsīr al-Qur'ān al-'Azīm*, 5:116.

way for their perfect adherence to the sound beliefs, the correct devotions and the good morals of Islam. Hence, the Qur'ān started with purifying them from the stains of polytheism and indecent acts then revived their hearts by the doctrines of Monotheism, Resurrection and Recompense. On a later stage, the Qur'ān enjoined the Companions of the Prophet, step-by-step, to perform the different kinds of worships solely for seeking the pleasure of Allah ﷻ.¹

Another general evidence for the gradualness of the Qur'ānic *da'wah* is the distinction between the *Makkī* and the *Madanī sūrahs*. The early *Makkī sūrahs* are the shortest then they start gradually to become longer. The verses in the early *sūrahs* have unusual deep and powerful psychological influence. Such tone gives way bit by bit as the style of the *Madanī* verses is easier and more fluent. This does not mean that the *Madanī* verses are not powerful but the functions of the *Makkī* and *Madanī sūrahs* are different. The *Makkī sūrahs* focus on moral and spiritual exhortation while the *Madanī* ones care for the detailed organization and direction of the Muslim community, the practical application and the construction of the actual social fabric.² That is why, for instance, ■ ruling on transactions appears in any of the *Makkī sūrahs*.³

One of the manifestations of the gradualness of the Qur'ānic *da'wah* is its assertion that true belief goes ahead of uprightness and keeps Muslims from deviation from the straight path. Such conviction is unveiled by Allah's saying: "Indeed, those who have said, 'Our Lord is Allah' and then remained on a right course - the angels will descend upon them, [saying], 'Do not fear and do not grieve but receive good tidings of Paradise, which you were promised'".⁴ It was narrated that 'Umar ibn al-Khaṭṭāb ؓ commented on this verse while he was on the pulpit giving the Friday sermon: "They stood, by Allah, straight on the way of His obedience without dodging like ■ fox". 'Uthmān ؓ remarked on it saying: "Then (i.e. after they had declared their faith in

¹ See al-Zurqānī, *Manāhil al-'Irfān*, 1:55-56.

² Fazlur Rahman, *Islam*, p. ■ and Dirāz, *Madkhal ■ al-Qur'ān al-Karīm*, p. 123.

³ See Abū Zahrah, Muḥammad. *Al-Mu'jizah al-Kubrā al-Qur'ān* (Qur'ān. The Great Miracle). Cairo: Dār al-Fikr al-'Arabī, n.d., p. 19.

⁴ Fuṣṣilat 41:30. See Hāshim, *al-Da'wah al-Islāmiyyah*, p. 17.

Allah,) they offered good deeds sincerely for Allah" and in 'Alī's words: "Then they performed the obligatory acts."¹

However, Muslims were commanded to perform such obligatory acts in a progressive manner. The researcher is going now to give some supportive examples starting with the worships. Initially, number of the obligatory Prayers was only two. This is implied by Allah's saying: "So be patient, [O Muhammad]. Indeed, the promise of Allah is truth. And ask forgiveness for your sin and exalt [Allah] with praise of your Lord in the evening and the morning."² According to Qatādah ibn Di'āmah, the verse refers to the dawn Prayer and the afternoon Prayer.³ On the other hand, Prayer at this stage was made compulsory on Prophet Muḥammad ﷺ alone as Allah ﷻ commanded him: "And establish prayer at the two ends of the day and at the approach of the night. Indeed, good deeds do away with misdeeds. That is a reminder for those who remember."⁴ Accordingly, after the Prophet ﷺ had been commanded (in the two verses preceding this verse in *sūrat Hūd*) to keep steadfast on obedience to Allah, not to exceed the limits set by religion and not to incline toward those who do wrong, he ﷺ enjoined here to perform the best of all worships and the most virtuous deed (i.e. Prayer) that helps him to accomplish all the foregoing.⁵

Afterwards, Prayer was made obligatory on Muslims and the Prophet was ordered to direct his family and the rest of the Muslim community to offer it: "And enjoin prayer upon your family [and people] and be steadfast therein. We ask you not for provision; We provide for you, and the [best] outcome is for [those of] righteousness."⁶ Then the following two Qur'ānic verses were revealed: "So exalted is Allah when you reach the evening and when you reach the morning. And to Him is [due all] praise throughout

¹ See al-Qurṭubī, *al-Jāmi' li Ahkām al-Qur'ān*, 15:358.

² Ghāfir 40: 55. Translation of "evening" has been changed into "afternoon".

³ Al-Suyūṭī, Jalāl al-Dīn 'Abdelrahmān ibn Abī Bakr. *Al-Durr al-Manthūr fī al-Tafsīr bi al-Ma'thūr* (The Scattered Pearls in the Exegesis of the Qur'ān Based on Transmitted Reports). Beirut: Dār al-Fikr, n.d., 7:293.

⁴ Hūd 11:114.

⁵ See al-Marāghī, *Tafsīr al-Marāghī*, 12:94.

⁶ Taha 20:132. See al-Bahīyy, *Taṭwīr al-Mujtama'*, pp. 10-11.

the heavens and the earth. And [exalted is He] at night and when you are at noon"¹ which explicitly make reference to the five obligatory Prayers.² And yet, the number of *rak'ahs* was raised on a gradual basis. Only two *rak'ahs* were enjoined on both of the traveler and the resident then the number of *rak'ahs* was increased for the resident.³

The same was the case with the obligatory charity, the Qur'ānic *da'wah* declared its ordainment stage by stage. In the very beginning, the Glorious Qur'ān condemned the materialists who would not help the poor and regarded this as one characteristic of the deniers of the Day of Recompense (which comprised an indirect suggestion to the believers to spend in the cause of Allah): "Have you seen the one who denies the Recompense? For that is the one who drives away the orphan. And does not encourage the feeding of the poor."⁴ The Qur'ān then addressed Prophet Muḥammad ﷺ commanding him to give those in need their due rights, starting especially with three categories of them; namely the kindred, the poor and the wayfarer: "And give the relative his right, and [also] the poor and the traveler, and do not spend wastefully."⁵

Afterwards, the revelation spoke to all the believers affirming to them that spending in Allah's cause is the right of the needy and commanding them to give such right on the day of the harvest, which constituted the major part of the Muslims' income at that time, but not to delay it: "And He it is who causes gardens to grow, [both] trellised and untrellised, and palm trees and crops of different [kinds of] food and olives and pomegranates, similar and dissimilar. Eat of [each of] its fruit when it yields and give its due [zakāh] on the day of its harvest. And be not excessive. Indeed, He does not like those who commit excess".⁶

¹ Al-Rūm 30:17-18.

² Al-Marāghī, *Tafsīr al-Marāghī*, 12:95.

³ See al-Jaṣṣāṣ, Ahmad ibn 'Alī Abū Bakr al-Rāzī al-Ḥanafī, *Al-Fuṣūl fī al-'Uṣūl* (Chapters on Principles of Islamic Jurisprudence), 2nd ed. Kuwait: Wazarat al-Awqaf al-Kuwaitiyyah, 1414 AH, ■■■ CE, 2:226.

⁴ Al-Mā'ūn 107:1-3.

⁵ Al-Isrā' 17:26.

⁶ Al-An'ām 6:141.

Subsequently and after migration to Medina, the Qur'ānic *da'wah* defined the utmost degree of almsgiving: "... And they ask you what they should spend. Say, 'The [beyond needs]'..."¹ Once this verse was revealed, the Companions of the Prophet ﷺ retained from their earnings what would be sufficient for their expenditure and gave out in charity all what was beyond their needs.² Hence, the verse implies a prohibition to give in charity all one's wealth and subsequently beg people to fulfill his needs.³ The Qur'ānic *da'wah* then provided Muslims with further clarification on this matter by determining the minimum limit of the poor due that must be paid ■ obligatory charity i.e. *zakāh*: "And establish prayer and give *zakāh* and bow with those who bow [in worship and obedience]."⁴

The obligatory Fast was also enjoined progressively. The Noble Qur'ān firstly ordained it by the outlined command: "O you who have believed, decreed upon you is fasting..."⁵ Muslims were informed that Fast is a pious act that was made compulsory on peoples of the previous divine laws. It is thus a conventional and continual act not ■ specific religious duty imposed only on followers of the last Prophet: "... as it was decreed upon those before you that you may become righteous."⁶ The Qur'ānic *da'wah* then notified Muslims that observing Fast is easy ■ its days are few in number: "[Fasting for] a limited number of days..."⁷ Nevertheless, at this stage Fast was made optional as people were not accustomed to it and a person had the choice whether to observe Fast or to feed one poor Muslim for every day he would not fast: "... So whoever among you is ill or on ■ journey [during them] - then an equal number of days [are to be made up]. And upon those who can afford it - a ransom [as

¹ Al-Baqarah 2:219. Al-Bahīyy, *Taṭwīr al-Mujtama'*, ■. 12-15, al-Ṣallābī, *al-Wasaṭiyyah fī al-Qur'ān al-Karīm*, p. 488 and Fazlur Rahman, *Islam*, pp. 36-37.

² Al-Khāzin, *Lubāb al-Ta'wīl*, 1:212-13.

³ See Ibn Kathīr, *Tafsīr al-Qur'ān al-'Azīm*, 1:434-35.

⁴ Al-Baqarah 2:43. See al-Bahīyy, *Taṭwīr al-Mujtama'*, p. 15.

⁵ Al-Baqarah 2:183.

⁶ Al-Baqarah 2:183.

⁷ Al-Baqarah 2:184. ■ Husayn, Muḥammad al-Khaḍir. *Al-Da'wah ilā al-'Islāh 'alā Ḍaw' al-Kitāb wa al-Sunnah wa 'Abr Tārīkh al-'Ummah* (The Call to Reform in the Light of the Book and the Sunnah and Through the History of the Muslim Nation), scrutinized and commented on by 'Alī ibn Ḥasan ibn 'Alī ibn 'Abdelḥamīd al-Ḥalabī al-Atharī. Riyadh: Dār al-Rāyah li al-Nashr wa al-Tawzī', 1417 AH, p. 84.

substitute] of feeding ■ poor person [each day]. And whoever does good of his own accord - it is better for him. But to fast is best for you, if you only knew."¹

Later on, Fast became an individual obligation on whoever was able to observe it but not an optional worship any more: "The month of Ramadhan [is that] in which was revealed the Qur'an, a guidance for the people and clear proofs of guidance and criterion. So whoever sights [the new moon of] the month, let him fast it; and whoever is ill or on a journey - then an equal number of other days. Allah intends for you ease and does not intend for you hardship and [wants] for you to complete the period and to glorify Allah for that [to] which He has guided you; and perhaps you will be grateful."²

The same characteristic of the gradualness of the Qur'ānic *da'wah* is manifest with regard to Hajj and 'Umrah or lesser Hajj. The command to perform Hajj and 'Umrah was obviously issued few years following the prescription of the obligatory charity and the Fast. More specifically, Muslims were only ordered to perform Hajj and 'Umrah in the sixth year of *hijrah* when they started to have considerable power in Medina that could enable them to go along the way to Mecca. During that year Allah ﷻ revealed: "And complete the Hajj and 'Umrah for Allah..."³ The verse signifies that it is incumbent upon Muslims to complete the performance of Hajj and 'Umrah (or lesser pilgrimage), that they have already started, just as they must perform the Prayer and pay the obligatory charity. Hajj and 'Umrah must be offered purely for Allah's sake without showing-off. The verse incites Muslims to be sincere to Allah especially in the performance of Hajj and 'Umrah as such worship is more liable to be defective. Whoever nullifies it, he must then make up for it.⁴


¹ Al-Baqarah 2:184. For conveying the precise meaning of the verse, the translated phrase "who are able [to fast, but with hardship]" has been changed into: "who can afford it". Also, the translated phrase "And whoever volunteers excess" has been changed into: "And whoever does good of his own accord".

² Al-Baqarah 2:184. ■ al-Jaṣṣāṣ, *al-Fuṣūl fī al-'Uṣūl*, 2:226 and al-Ṣallābī, *al-Waṣāṭiyyah fī al-Qur'ān al-Karīm*, p. 488.

³ Al-Baqarah 2:196.

⁴ See Ibn 'Ajībāh, *al-Baḥr al-Madīd*, 1:225.

Sūrat al-Baqarah, at a later stage, mentions some more details on Hajj; its execution, preparation for it, its sacred sites, its rites, its etiquettes and the permissibility to earn and trade during it.¹ Afterwards, *sūrat Āli ‘Imrān* (the third *Madaniyyah sūrah*) was revealed and it showed precise details about the reason why Mecca is the place for Hajj: "Indeed, the first House [of worship] established for mankind was that at Makkah - blessed and a guidance for the worlds."² The *sūrah* also uncovers some of the historical features of the concerned House of worship i.e. *al-Ka‘bah* and the impacts of the strong relationship between it and the Divine Message: "In it are clear signs [such as] the standing place of Abraham. And whoever enters it shall be safe..."³ The same verse subsequently discloses the information that ability is a prerequisite for the ordainment of Hajj: "... And [due] to Allah from the people is a pilgrimage to the House - for whoever is able to find thereto a way. But whoever disbelieves - then indeed, Allah is free from need of the worlds."⁴

Finally, verses 26 to 37 of *sūrat al-Hajj* (*sūrah* number 18 of the *Madaniyyah sūrahs*) add to what has been already revealed in *sūrat al-Baqarah* regarding the obligation to offer Hajj, the way of its performance and the permissibility to earn and trade during it. At the same time, those verses elaborate on what has been already revealed in *sūrat Āli ‘Imrān* regarding the place of Hajj.⁵ They thus describe the *Ka‘bah* at Mecca (the Sacred House) two times as being the "Ancient House" for it was the first House [of worshipping Allah] to be established for mankind on earth. It was saved from the devastating flood at the time of Prophet Noah , protected against every arrogant person who wanted to destroy it and it is an honourable House that has never been dominated.⁶

The researcher is going now to give some examples for the gradualness of the Qur’ānic *da‘wah* in the field of legislation relating to people’s daily life. The first pertains to the

¹ 2:197-203.

² Āli ‘Imrān 3:96.

³ Āli ‘Imrān 3:97.

⁴ Āli ‘Imrān 3:97.

⁵ See al-Bahīyy, *Taṭwīr al-Mujtama’*, pp. 29-34.

⁶ See al-Jāwī, *Marāḥ Labīd*, 2:271.

expiation for breaking an oath taken by Allah ﷻ. It was initially forbidden to make Allah ﷻ an object for one's idle or untruthful oaths or an excuse not to do ■ good deed or to reconcile between people, by telling that he has already taken an oath by Allah not to do so, or by taking such oath right after being asked to do the concerned good deed:¹ "And do not make [your oath by] Allah ■ excuse against being righteous and fearing Allah and making peace among people. And Allah Is Hearing and Knowing."² The next stage was a declaration that Allah will call His servants to account for the untruthful oaths they take intentionally: "Allah does not impose blame upon you for what is unintentional in your oaths, but He imposes blame upon you for what your hearts have earned. And Allah is Forgiving and Forbearing."³

The final phase was imposing expiation for whoever would take an oath by Allah then break it in future: "Allah will not impose blame upon you for what is meaningless in your oaths, but He will impose blame upon you for [breaking] what you intended of oaths. So its expiation is the feeding of ten needy people from the average of that which you feed your [own] families or clothing them or the freeing of a slave. But whoever cannot find [or afford it] - then ■ fast of three days [is required]. That is the expiation for oaths when you have sworn. But guard your oaths. Thus does Allah make clear to you His verses that you may be grateful."⁴

The second example for the gradualness of the legislative side of the Qur'ānic *da'wah* in the scope of people's interactive life is their invitation to be patient with abuses from others and forgive those who hurt them. Again, such invitation took place step by step. Firstly, Muslims were allowed to retaliate proportionally without exceeding retaliation than what was faced by them: "And if you punish [an enemy, O believers], punish with an equivalent of that with which you were harmed..."⁵ Then they were informed that it would be better for them to forgive their enemies - when they ■

¹ See al-Tabarī, *Jāmi' al-Bayān*, 4:419-25.

² Al-Baqarah 2:224.

³ Al-Baqarah 2:225.

⁴ Al-Mā'idah 5:89.

⁵ Al-Nahl 16:126.

able to punish them - as this is a sort of nobility of character and a manifestation of mercy: "... But if you ■ patient - it is better for those who are patient."¹

The same *sūrah* then emphasized the virtue of exercising patience (i.e. and pardoning the transgressor) by directing the Glorious Prophet to do so and giving him the good news that it is Allah ﷻ Who will help him to do so, bearing in mind that the Prophet is the good example that should be followed by all Muslims. The next verse thus reads: "And be patient, [O Muhammad], and your patience is not but through Allah. And do not grieve over them and do not be in distress over what they conspire."² Verses 37-43 of *sūrat al-Shūrā* develop an identical approach regarding the same issue.

The Qur'ānic *da'wah* followed the same gradual attitude regarding the prohibitions. Hence, it forbade Muslims from committing the major sins then from the minor ones.³ Moreover, Muslims were not (generally) commanded to give up a sin all at once. Rather, the Great Qur'ān would prepare them mentally and psychologically for its prohibition on ■ progressive basis so that when ■ divine forbiddance was issued they were ready to comply and announce "... We hear and we obey..."⁴

Let us take the prohibition of wine as an example. Its use was permitted in the early years of *da'wah*. Then wine was mentioned in comparison to the (good provision) by the *Makkī* Qur'ān: "And from the fruits of the palm trees and grapevines you take intoxicant and good provision. Indeed in that is a sign for a people who reason."⁵ The verse thus implies that wine is a bad thing. The *Madanī* Qur'ān then started to handle the same matter by taking one more step namely; inciting Muslims to dislike wine through declaring that its sin is greater than its benefit.⁶ Later on, the Qur'ānic *da'wah* restricted wine consumption by forbidding Muslims to offer the Prayer while they are intoxicated.⁷ Finally, a total ban was introduced: "O you who have believed, indeed,

¹ See al-Ṭabarī, *Jāmi' al-Bayān*, 4:419-25.

² Al-Nahl 16:127. See Husayn, *al-Da'wah ilā al-'Islāh*, pp. 84-85.

³ See al-Zurqānī, *Manāhil al-'Irfān*, 1:56.

⁴ Al-Baqarah 2:285. See al-Ṣallābī, *al-Wasaṭiyyah fī al-Qur'ān al-Karīm*, p. 488.

⁵ Al-Nahl 16:67.

⁶ Al-Baqarah 2:219.

⁷ Al-Nisā' 4:43.

intoxicants, gambling, [sacrificing on] stone alters [to other than Allah], and divining arrows are but defilement from the work of Satan, so avoid it that you may be successful. Satan only wants to cause between you animosity and hatred through intoxicants and gambling and to avert you from the remembrance of Allah and from prayer. So will you not desist?"¹ "This shows the slow, experimental legal tackling of problems ■ they arise"² by the Qur'ānic *da'wah*.

Another prime example of the gradualness of the Qur'ān concerning the prohibitions relates to the ban on usury. Firstly, the Qur'ān told that unlike the obligatory charity; usury was neither accepted nor rewarded by Allah.³ Secondly, the story of the Jews who had been punished by Allah because of eating usury was narrated.⁴ Thirdly, Muslims were forbidden to consume doubled and multiplied usury.⁵ Fourthly and finally, ■ prohibition of all kinds of usury was given.⁶

¹ Al-Mā'idah 5:90-91. Hāshim, *al-Da'wah al-Islāmiyyah*, p. 20, Dirāz, *Madkhal ilā al-Qur'ān al-Karīm*, ■. 123 and Fazlur Rahman, *Islam*, p. 38.

² Fazlur Rahman, *Islam*, p. 38.

³ Al-Rūm 30:39.

⁴ Al-Nisā' 4:160-161.

⁵ Āli 'Imrān 3:130-32.

⁶ Al-Baqarah 278-79. Al-Ṣallābī, *al-Wasaṭiyyah fī al-Qur'ān al-Karīm*, pp. 491-92 and Fazlur Rahman, *Islam*, p. 37.

Chapter Two

Methodologies of *Da'wah* in the Glorious Qur'ān According to Its Themes

The Glorious Qur'ān guides people to all that purifies their souls, rectifies their morals and refines their relationship with Allah ﷻ and people. It is a Book of *da'wah* right from its start to its very end where topics of *da'wah* vary to comprise all factors leading to the promotion of the individual, the rise of the nation as well as the attainment of Allah's reward and pleasure.

Though all the different themes that the Qur'ānic *da'wah* discusses such as the doctrinal, the devotional, the social, the economic, the military, the political, the health and the recreational ones can fall under the "methodologies of *da'wah* in the Glorious Qur'ān according to its themes," all the previous themes belong to the following three main methodologies:

- a) The Doctrinal Methodology
- b) The Legislative Methodology
- c) The Ethical Methodology¹

In the next pages, greater focus will be on each one of these methodologies.

¹ See al-Bayānani, *al-Madkhal ilā 'ilm al-Da'wah*, pp. 196-97 and Ibrāhīm, *Manāhij al-Da'wah al-Islāmiyyah*, p. 42.

2.1 The Doctrinal Methodology:

Doctrine or '*aqidah*' generally is "The rule that is not open to doubt with regard to those who believe in."¹ It is also known as "Belief in some principles or ideas that have settled in the heart for various reasons and become like one part of a person's entity that he defends just as he defends his own self."² On the other hand, '*aqidah*' technically is defined as signifying "all that refers to belief but not action, such as belief in the existence of Allah and the prophethood of His Messengers."³ Worthy mentioning is that '*aqidah*' acquires a superior status in the sight of the Qur'anic *da'wah*. It is considered the origin of happiness, the basis of uprightness and the foundation of obedience that whoever clings to gains all real features of the good life.

2.1.1 Milestones of the Doctrinal Methodology of the Qur'anic *Da'wah*:

A deep insight into the Glorious Book shows that the doctrinal methodology of the Qur'anic *da'wah* can be outlined in light of the following four milestones:

- a) Demonstrating the correct belief in an easy and direct way.
- b) Clarifying the realities of the universal vague matters without leaving them to the human mind to deal with on its own accord.
- c) Impressing faith firmly in people's souls in a way that depends on both mind and heart through:
 - Showing the intellectual and textual proofs for it.
 - Discussing and fending off the misconceptions relating to it.
- d) Abolishing the wrong dogmas from the people's lives.⁴

These four main milestones will now be discussed in detail.

¹ Muṣṭafā et al., *al-Mu'jam al-Wasīṭ*, 2:614.

² See Ṭanṭāwī, Muḥammad Sayyid. *Al-'Aqidah wa al-Akhlāq* (Faith and Ethics). Cairo: Dār al-Sa'ādah li al-Ṭibā'ah, 1418 AH, 1998 CE, p. 7.

³ Muṣṭafā et al., *al-Mu'jam al-Wasīṭ*, 2:614.

⁴ See al-Bayānonī, *al-Madkhal ilā 'ilm al-Da'wah*, pp. 221-24.

2.1.1.1 Demonstrating the Correct Faith in an Easy and Direct Way:

The doctrinal methodology of the Qur'ānic da'wah makes very clear the six pillars of faith i.e. belief in Allah, the angels, the heavenly revealed Books, the Messengers, the Last Day and the predestination both its good and its evil.¹ Each one of these pillars will be now discussed on a separate basis.

2.1.1.1.1 Belief in Allah:

As satted earlier, belief in Allah ﷻ is the highest fiducial import that the Qur'ānic doctrinal methodology centers around. Hence, the Glorious Qur'ān elaborates on the issue of monotheism from various aspects. It initially clarifies that Allah's aim at the creation is that they should believe in His Oneness: "And I did not create the jinn and mankind except to worship Me."² 'Alī ibn Abī Tālib ؑ said: "except to worship Me' signifies except to command and call them to worship me." A proof for this is Allah's saying: "... And they were not commanded except to worship one God..."³ i.e. "Allah that all beings are to worship and all people are to obey. Allah Who deserves that all His creatures believe in His Oneness and Lordship."⁴ Worship of Allah is thus the objective behind the creation of the jinn and mankind. At the top of worshipping Allah ﷻ comes the true belief in His Oneness.

The Noble Qur'ān emphasizes that the Oneness of Allah is the call of truth that took people away from the darkness and ignorance of pagan idolatry to the light of faith and the life of knowledge and from injustice and tyranny to justice and uprightness and from fear and confusion to security and stability. Hence, Allah ﷻ says: "To Him [alone] is the call of truth. And those they call upon besides Him do not respond to them with a thing, except as one who stretches his hands toward water [from afar, calling it] to reach his mouth, but it will not reach it [thus]. And the supplication of the

¹ These are the pillars of faith mentioned in a *ḥadīth* known as *Ḥadīth Jibrīl* and narrated by al-Bukhārī in his *Ṣaḥīḥ*, book of Faith, chapter on the Asking of Angel Gabriel from the Prophet ﷺ about *Īmān*, *Islam*, *Ihsān* and the knowledge of the Hour, vol. 1, ¶ 19, *ḥadīth* no. 50, and Muslim in his *Ṣaḥīḥ*, book of Faith, chapter on What is al-*Īmān*? Explaining Its Characteristics, vol.1, p. 39, *ḥadīth* no. 9.

² Al-Dhāriyāt 51:56.

³ Al-Tawbah 9:31. See al-Baghawī, *Ma'ālim al-Tanzīl*, 7:380.

⁴ See al-Ṭabarī, *Jāmi' al-Bayān*, 14:213.

disbelievers is not but in error [i.e. futility]."¹ It is the call of the testimony that (there is no true deity but Allah) ■ was narrated from 'Alī ibn Abī Ṭālib, Ibn 'Abbās and others. Such verse likens those who turn away from the call of truth and worship other than Allah to a man who stands on the verge of ■ well stretching out his hands to water that it may reach his mouth. Indeed, it is neither logical nor possible that water ■ reach his mouth and in no way will it reach his mouth. The condition of the polytheists who call upon other than Allah is the same. They are not benefited from their false gods in this world or in the Hereafter. They will never respond to them and, accordingly, the invocation of the polytheists will only be in waste and deviation.²

The Glorious Qur'ān is replete with the verses deeming Allah far above all defects and affirming His Oneness and absolute perfection such as Allah's sayings: "... There is nothing like unto Him, and He is the Hearing, the Seeing,"³ "So do not assert similarities to Allah. Indeed, Allah knows and you do not know,"⁴ "To Him belongs the highest attribute in the heavens and earth. And He is the Exalted in Might, the Wise"⁵ and "Say, 'He is Allah, [who is] One'⁶ i.e. is One in His Self, Attributes, Names and Actions ﷻ. By the way, every single Qur'ānic verse is scarcely devoid of the mention of one of the Attributes or Names of Allah ﷻ. Shaykh al-Islām Ibn Taymiyah said: "The Qur'ān mentions Allah's Names, Attributes and Actions more than it mentions eating, drinking and marriage in Paradise. Besides, verses which mention Allah's Names and Attributes are higher in rank than verses speaking on the Hereafter. Consequently, the greatest verse in the whole Qur'ān is *ayat al-Kursī* (the Qur'ānic verse of Allah's Chair, *sūrat al-Baqarah*, 2:255) which refers to Allah's Names and Attributes. Likely, the best *sūrah* is 'Um al-Qur'ān (i.e. *al-Fātiḥah* or the mother of the Qur'ān) which points out to Allah's Names and Attributes more than it makes mention of the Hereafter."⁷

¹ Al-Ra'd 13:14. Translation of "supplication" has been changed into "call".

² Hāshim, *al-Da'wah al-Islāmiyyah*, p. 11.

³ Al-Shūrā 42:11.

⁴ Al-Naḥl 16:74.

⁵ Al-Rūm 30:27.

⁶ Al-Ikhlāṣ 112:1.

⁷ ■ Ibn Taymiyah, Abū al-'Abbās Aḥmad ibn 'Abdelḥalīm ibn 'Abdelsalām ibn 'Abdullah ibn Abī al-Qāsim ibn Muḥammad al-Ḥarrānī al-Ḥanbalī al-Dimashqī Taqī al-Dīn. *Dar' Ta'āruḍ al-'Aql wa al-Naql* (Warding off the Conflict between Mind and Text), scrutinized by Muḥammad Rashād Sālim. Riyadh: Dār al-Kunūz al-Adabiyyah, 1391 AH, 3:61.

Bearing in mind that the Noble Qur'ān makes reference to the Exalted Name "Allah" more than two thousand and five hundred times, confirms that Allah is the Lord, the Creator and the Provider for man and the universe and the only One Who bestows upon man His guidance and then calls him to account by His justice and mercy;¹ it is not then difficult to know the wisdom of the fact that the first command in the Qur'ān is to believe in the Oneness of Allah in His Godship for He is the One in His Lordship. Allah ﷻ says: "O mankind, worship your Lord, who created you and those before you, that you may become righteous. [He] who made for you the earth a bed [spread out] and the sky a ceiling and sent down from the sky, rain and brought forth thereby fruits as provision for you. So do not attribute to Allah equals while you know [that there is nothing similar to Him]."²

In these two verses, "Allah (Blessed and Exalted is he) clarifies the Oneness of His Godship in light of His graces on His servants and that He is the One Who takes them away from nonexistence to existence and perfects His apparent and hidden favours upon them."³ The simple result of acknowledging Allah ﷻ as the sole Creator, Provider, Bestower and Controller of the affairs of the heavens and the earth without any partner with Him is to believe in His Oneness, in the right to be worshipped, and to submit to His commands and prohibitions.

Every Prophet starting from Prophet Noah عليه السلام to the final Prophet Muḥammad ﷺ called his people to believe in the Oneness of Allah ﷻ. We thus read in the Great Qur'ān: "And We certainly sent into every nation a messenger, [saying], 'Worship Allah and avoid Taghut'"⁴ which signifies that Allah has ever been enjoining belief in His Oneness and prohibiting infidelity in all religious laws and with regard to all nations.⁵ Such is the core of the call of the *da'wah* of all the Messengers that Allah has sent to

¹ Fazlur Rahman, *Major Themes*, p. 1.

² Al-Baqarah 2:21-22.

³ Ibn Kathīr, *Tafsīr al-Qur'ān al-'Azīm*, 1:103.

⁴ Al-Naḥl 16:36.

⁵ Al-Rāzī, *Mafātīḥ al-Ghayb*, 20:205.

His servants... that there is no true god but Allah and that He is the only One worthy to be the sole God that must be worshipped alone.¹

Accordingly, the first concern of the noble Messengers was to reform their people's faith. They then cared for mending what needed to be mended of their people's characters.² Every Messenger would commence his *da'wah* with the Oneness of Allah just as Allah ﷻ says: "And We sent not before you any messenger except that We revealed to him that, 'There is no deity except Me, so worship Me'"³ and "And ask those We sent before you of Our messengers; have We made besides the Most Merciful deities to be worshipped."⁴ *Imām* al-Bayḍāwī stated that Allah ﷻ directed His Prophet Muḥammad in this last verse to seek evidence in the Prophet's unanimous agreement on the Oneness of Allah that his call to it was not something that he innovated to be belied or regarded as an enemy.⁵

Allah ﷻ has also addressed His Prophet Muḥammad saying: "Say, 'It is only revealed to me that your god is but one God; so will you be Muslims [in submission to Him]?'".⁶ Moreover, the Noble Qur'ān tells about the *da'wah* of Prophets Noah, Hud, Shu'ayb and Saleh to the Oneness of Allah and the call of every one of them to his people: "... 'O my people, worship Allah; you have no deity other than Him..."⁷

2.1.1.1.2 Belief in the Angels:

In addition, the doctrinal methodology of the Qur'ānic *da'wah* signifies the injunction to believe in the angels as Allah ﷻ says: "The Messenger has believed in what was revealed to him from his Lord, and [so have] the believers. All of them have believed in Allah and His angels and His books and His messengers..."⁸ and: "... And whoever disbelieves in Allah, His angels, His books, His messengers, and the Last Day has

¹ Al-Khaṭīb, *al-Tafsīr al-Qur'ānī li al-Qur'ān*, 9:864.

² See Ṣaqr, *al-Dīn al-'Ālamī*, pp. 6, 7.

³ Al-Anbiyā' 21:25.

⁴ Al-Zukhruf 43:45.

⁵ Al-Bayḍāwī, *Anwār al-Tanzīl*, 5:92.

⁶ Al-Anbiyā' 21:108.

⁷ Al-A'rāf 7:59, 65, 73, 85, Hūd 11:50, 61, 84 and al-Mu'minūn 23:23, 32.

⁸ Al-Baqarah 2:285.

certainly gone far astray."¹ Angels are naturally disposed for obeying Allah completely, carry out His commands and yield to His Mightiness. Allah ﷻ states: "And to Allah prostrates whatever is in the heavens and whatever is on the earth of creatures, and the angels [as well], and they are not arrogant. They fear their Lord above them, and they do what they are commanded."²

Accordingly, angels are infallible and purified. They do not abstain from following or humbling themselves before their Lord's mandate. They also fear Allah ﷻ because He is the subjugator over them and the One controlling all their affairs and they willingly and submissively carry out all acts of obedience they ■■■ commanded to do and all heavenly and earthly measures.³

More specifically, the Great Qur'ān speaks about the angels who carry the Throne: "Those [angels] who carry the Throne and those around it exalt [Allah] with praise of their Lord and believe in Him and ask forgiveness for those who have believed..."⁴ and those who record the good deeds and the bad ones: "And indeed, [appointed] over you are keepers. Noble and recording. They know whatever you do"⁵ "i.e. they know all the immense and little actions you do and verify them. Even when a deed is as small as the speck or the membrane on a date seed, the keeping angels record it so that its doer gets recompensed for it. Exalting the recorders by praising them is a magnification to the matter of retribution and an indication that it is one of the great affairs in the sight of Allah 'Exalted and Glorified is He' and thus He appoints for it such honoured angels."⁶

In addition, the Noble Qur'ān tells about the keeping angels who keep man from every evil except that was predestined for him: "For each one are successive [angels] before

¹ Al-Nisā' 4:136.

² Al-Naḥl 16:49, 50.

³ See al-Ālūsī, *Rūḥ al-Ma'ānī*, 7:397-99. They same meaning is conveyed by verses of al-Anbiyā' 21:26-28 and al-Tahrim 66:6.

⁴ Ghāfir 40:7.

⁵ Al-Infītār 82:10-12.

⁶ Abū al-Su'ūd, *Irshād al-'Aql al-Salīm*, 9:122.

and behind him who protect him by the decree of Allah..."¹ According to the book of *tafsīr* of *imām* Ibn Kathīr, "For the Servant of Allah ■ angels appointed to guard him in succession; some guards at night and others in the day time. They keep him from evils and accidents... Mujāhid (d. 104 AH - 722 CE) said: 'Every Servant of Allah has ■ appointed angel that guards him when he is asleep or awake from jinn, humans and pests. Whenever any one of these is going to harm him, the angel tells it: 'Go away' except something that Allah has allowed'."² Allah ﷻ makes mention also of the angel of death: "Say, 'The angel of death will take you who has been entrusted with you. Then to your Lord you will be returned',"³ and his assistants: "And He is the subjugator over His servants, and He sends over you guardian-angels until, when death comes to one of you, Our messengers take him, and they do not fail [in their duties]."⁴

On the other hand, keepers of Paradise and Hellfire are mentioned numerous in the Book of Allah ﷻ. The Glorious Qur'ān also mentions the angels Gabriel, Michael and Mālik by their names: "Whoever is an enemy to Allah and His angels and His messengers and Gabriel and Michael - then indeed, Allah is ■ enemy to the disbelievers."⁵ While commenting ■ this verse *imām* al-Rāzī said: "Because Gabriel is concerned with revelation and knowledge, and Michael is concerned with provision and nurture; and knowledge which is spiritual nourishment is superior to physical nourishment, this leads that Gabriel 'peace be upon him' is superior to Michael."⁶

As for the angel Mālik, reference is made to his name in Allah's saying: "And they will call, 'O Malik, let your Lord put an end to us!' He will say, 'Indeed, you will remain'.⁷ The verse tells bout the dwellers of Hellfire "that they will call upon its (angel) keeper to ask Allah ﷻ to make an end of them by causing them to die so that they find rest.

¹ Al-Ra'd 13:11.

² Ibn Kathīr, *Tafsīr al-Qur'ān al-'Azīm*, 4:375.

³ Al-Sajdah 32:11.

⁴ Al-An'ām 6:61.

⁵ Al-Baqarah 2:98.

⁶ Al-Rāzī, *Mafātih al-Ghayb*, 2:386.

⁷ Al-Zukhruf 43:77.

But Mālik will reply them after one thousand years telling them that they are going to remain forever in the torment."¹

Angels do never sleep or slacken to obey Allah: "To Him belongs whoever is in the heavens and the earth. And those near Him are not prevented by arrogance from His worship, nor do they tire. They exalt [Him] night and day [and] do not slacken."² They ■ not considered masculine or feminine for Allah rebuked and threatened the infidels for regarding the angels as females: "And they have made the angels, who are servants of the Most Merciful, females. Did they witness their creation? Their testimony will be recorded, and they will be questioned."³ As for not considering the angels males, this is because Allah ﷻ does not describe them as such and consequently whoever does so is a liar.

The angels do not marry, reproduce or eat. However, their whole affair is unseen and known only to Allah and they must not be given any description other than what Allah has given to them without increasing or decreasing any thing.⁴ Angels thus do not have any of the material characteristics of the human beings. Rather, they constitute ■ different and independent world. Allah has created them from light just as He has created Adam from clay and jinn from fire. *Imām* Muslim narrated from 'Ā'ishah رضي الله عنها that the Messenger of Allah ﷺ said: "Angels have been created from light, jinn have been created from fire and Adam has been created from what you have been told."⁵

Angels dwell in heavens and descend upon receiving ■ command from Allah to do so. The Companion Ibn 'Abbās رضي الله عنه narrated that the Messenger of Allah ﷺ said to Gabriel: "Why do not you visit me more than you do?" Whereupon, Allah ﷻ revealed: "[Gabriel said], 'And we [angels] descend not except by the order of your Lord. To Him belongs that before us and that behind ■ and what is in between. And never is your


¹ Al-Baghawī, *Ma'ālim al-Tanzīl*, 7:222.

² Al-Anbiyā' 21:19-20.





³ Al-Zukhruf 43:19.

⁴ See Ayyūb, Ḥasan Muḥammad. *Tabsīṭ al-'Aqā'id al-Islāmiyyah* (A Simplification of the Islamic Beliefs), 5th ed. Beirut: Dār al-Nadwah al-Jadidah, 1403 AH, 1983 CE, pp. 182-84.

⁵ Muslim, vol. 4, p. 2294, ḥadīth no. 2996.

Lord forgetful’.”¹ Besides, the Noble Qur’ān gives evidence that angels can represent themselves in human or other tangible shapes. The Gabriel Jebrīl thus descended to Mary, the virgin, in a human shape² and a group of angels came to Prophet Abraham  representing themselves in the shape of human beings conveying to him the good news; he thought they were guests and served them food.³

2.1.1.1.3 Belief in the Messengers:

The doctrinal methodology of the Glorious Qur’ān indicates that Allah (Blessed and Exalted is He) has not left people to their minds lest they should be overwhelmed by vain desires and thus go astray and depart from rightness. Rather, He  sent to people His Prophets and Messengers to guide them to the truth and goodness.⁴ Hence, the Qur’ānic *da’wah* is very clear in inviting people to believe in all the Prophets and Messengers of Allah and asserting that goodness, in the sight of Allah, lies in doing so. Allah  says: “The Messenger has believed in what was revealed to him from his Lord, and [so have] the believers. All of them have believed in Allah and His angels and His books and His messengers, [saying], ‘We make no distinction between any of His messengers.’ And they say, ‘We hear and we obey. [We seek] Your forgiveness, our Lord, and to You is the [final] destination’.”⁵ Whosoever believes in all what is referred to by this verse is a true believer, but whoever belies  or any part of it is regarded by Allah as being an infidel.⁶ Allah  says: “O you who have believed, believe in Allah and His Messenger and the Book that He sent down upon His Messenger and the Scripture which He sent down before. And whoever disbelieves in Allah, His angels, His books, His messengers, and the Last Day has certainly gone far astray.”⁷

¹ Maryam 19:64. See al-Bukhārī, vol. 4, p. 112, ḥadīth no. 3218.

² Maryam 19:17.

³ Review Hūd 11:69 and al-Dhāriyāt 51:25-26.

⁴ Ṣaḥr, *al-Dīn al-‘Ālamī*, pp. 6-7.

⁵ Al-Baqarah 2:285.

⁶ See Ibn Abī al-‘Ezz, Muḥammad ibn ‘Alā’ al-Dīn ‘Alī ibn Muḥammad al-Ḥanafī al-Adhra’ī al-Ṣāliḥ al-Dimashqī. *Sharḥ al-‘Aqīdah al-Ṭahāwiyyah* (The Explanation of the Ṭahāwī Faith), scrutinized by a group of scholars. Cairo: Dār al-Salām li al-Nashr wa al-Tawzī’ wa al-Tarjamah, 1426 AH, 2005 CE, p. 297.

⁷ Al-Nisā’ 4:136.

In other words, the Great Qur'ān regards every people who belied their Messenger as disbelieving the rest of all the Messengers of Allah: "The people of Noah denied the messengers."¹ The denial of the people of Noah of their Prophet was thus tantamount to their denial of every Messenger as the call of all Messengers is the same.² The Noble Qur'ān tells the same about peoples of Prophets Hud, Saleh, Lot and Shu'ayb, peace and blessings of Allah be upon them all. Whosoever disbelieves in one of Allah's Messengers is a disbeliever in Allah ﷻ and the rest of all His Messengers, peace and blessings of Allah be upon them all.³

Prophets and Messengers of Allah clarified the realities of their religion to the people, their duties towards their Creator, their own selves and towards each other as well as their obligations in relation to the universe in which they live. Hence, Prophets and Messengers of Allah commanded their peoples to worship Allah alone, spread justice on earth and to abstain from and combat all sorts of injustice. Allah ﷻ says: "We have already sent Our messengers with clear proofs and sent down with them the Scripture and the balance that the people may maintain [their affairs] in justice..."⁴ Not only that, but every Messenger also called his people to good morals and treated the social diseases that were prevalent at their time.⁵ This research has already discussed this point in detail under the topic "Reforming the affairs of the world."

Prophets Adam, Noah, 'Idrīs, Hud, Saleh, Abraham, Ishmael, Isaac, Jacob, Joseph, Lot, Shu'ayb, Jonah, Moses, Aaron, 'ilyās, Zechariah, John, Elias, Dha al-Kifl, David, Solomon, Job, the Descendants, Jesus and Muḥammad are mentioned in the Glorious

¹ Al-Shu'arā' 26:105.

² Ibn 'Ashūr, *Tafsīr al-Tahrīr wa al-Tanwīr*, 19:166.

³ See Al-Ḥakīmī, Ḥāfiẓ ibn Aḥmad ibn 'Alī. *Ma'arīj al-Qabūl Bishorḥ Sullam al-Wuṣūl ilā 'Ilm al-'Uṣūl* (Ascents of Acceptance in the Explanation of the Ladder to Achieving Mastery of the science of Principles of Faith), scrutinized by Maḥmūd Abū 'Umar. Dammam: Dār Ibn al-Qayyim, 1410 AH, 1990 CE, pp. 676-77. See also Ibn Taymiyah, Abū al-'Abbās Aḥmad ibn 'Abdelḥalīm ibn 'Abdelsalām ibn 'Abdullah ibn Abī al-Qāsim ibn Muḥammad al-Ḥarrānī al-Ḥanbalī al-Ḍimashqī Taqī al-Dīn. *Minḥāj al-Sunnah fī Naqqḥ Kolām al-Shī'ah al-Qadariyyah* (The Way of Sunnah in Fending off the Opinions of al-Shī'ah al-Qadariyyah), scrutinized by Muḥammad Rashād Sālim. Riyadh: Jāmi'at al-Imām Muḥammad ibn Su'ūd al-Islāmiyyah, 1406 AH, 1986 CE, 6:188.

⁴ Al-Ḥadīd 57:25 (Translation of "evidences" has been changed into "proofs"). See Ibn Taymiyah, *Minḥāj al-Sunnah*, p. 309.

⁵ Maḥfūz, *Hidāyat al-Murshidīn*, pp. 25-26.

Qur'ān. However, Allah ﷻ has not made incumbent upon His servants to know what the exact number of the Prophets is, He ﷻ says: "And We have already sent messengers before you. Among them are those [whose stories] We have related to you, and among them are those [whose stories] We have not related to you..."¹ Each Muslim has to believe generally in all the Prophets and Messengers of Allah without counting them and specifically in those who are mentioned in the Glorious Qur'ān.²

Though the core message of all Messengers was the same i.e. to call to the belief in the Oneness of Allah and the Last Day and good morals; the secondary rules of their laws differed with regard to the religious obligation, the lawful and the unlawful. Each Messenger was thus sent with a code of laws that suited his time until humanity has become ready to receive the final message that fits all times and places.³ Allah ﷻ says: "... To each of you We prescribed a law and a method. Had Allah willed, He would have made you one nation [united in religion], but [He intended] to test you in what He has given you; so race to [all that is] good. To Allah is your return all together, and He will [then] inform you concerning that over which you used to differ."⁴ As such, Oneness of Allah is the message of every Prophet and the *da'wah* of every divine Book but laws, commands and prohibitions are different. Something may be unlawful in one law and become then allowed according to another law and vice versa. Likely, something may be flexible in one law and then becomes strict according to another law and vice versa.⁵

Moreover, the Noble Qur'ān explicates that the Prophets and Messengers of Allah are the best creatures of Allah chosen from amongst the rest of all human beings. Allah ﷻ says: "Indeed, Allah chose Adam and Noah and the family of Abraham and the family of 'Imrān over the worlds."⁶ Allah has thus chosen His Prophets and made them at the

¹ Ghāfir 40:78.

² See al-Ḥakīmī, *Ma'ārij al-Qabūl*, 2:678.

³ Şaqr, *al-Dīn al-'Ālamī*, pp. 7-8.

⁴ Al-Mā'idah 5:48. See al-Ḥakīmī, *Ma'ārij al-Qabūl*, 2:677 and Şaqr, *al-Dīn al-'Ālamī*, pp. 7-8.

⁵ See Ibn Kathīr, *Tafsīr al-Qur'ān al-'Azīm*, 3:117.

⁶ Āli 'Imrān 3:33.

top of all His creatures. Just as we see that the pure thing is that which is free from turbidity, Allah's Prophets and Messengers ■ the best and finest of all people.¹ Allah ﷻ says: "Allah chooses from the angels messengers and from the people. Indeed, Allah is Hearing and Seeing."² He ﷻ also says: "And indeed they are, to Us, among the chosen and outstanding."³

All the Prophets and Messengers of Allah were good examples for people. They were beaming patterns who conveyed from Allah by their tongues and attracted people by their good souls, pure nature, fine biographies and perfect humanity.⁴ Allah ﷻ says: "Those are the ones whom Allah has guided, so from their guidance take an example..."⁵ He ﷻ also says: "And We made them leaders guiding by Our command. And We inspired to them the doing of good deeds, establishment of prayer, and giving of zakah; and they were worshippers of Us."⁶ This verse signifies that Allah ﷻ has made His Prophets and Messengers leaders to be followed in the matters of religion. They are sent by Allah to people and are commanded by Him to guide them to the truth. Allah has also inspired in His Prophets and Messengers the doing of good deeds so that they reach the complete perfection which comprehends both action and knowledge.⁷

Allah ﷻ has said with regard to Prophet Muḥammad ﷺ: "There has certainly been for you in the Messenger of Allah an excellent pattern for anyone whose hope is in Allah and the Last Day and [who] remembers Allah often."⁸ This verse calls Muslims to imitate the Messenger, copy his traits and follow his way. Such is the doing of whosoever seeks the reward of Allah, fears His punishment in the Day of Resurrection during which there will be no helpers except the good deeds and whosoever

¹ See Ibn al-Jawzī, *Zād al-Masīr*, 1:274.

² Al-Hajj 22:75.

³ Sād 38:47.

⁴ Al-Ghazālī, *Nazarāt fī al-Qur'ān*, p. 76.

⁵ Al-An'ām 6:90.

⁶ Al-Anbiyā' 21:73.

⁷ See al-Ālūsī, *Rūḥ al-Ma'ānī*, 17:71.

⁸ Al-Aḥzāb 33:21.

remembers Allah often. Indeed, whoever remembers Allah obeys Him and follows the deeds of His Messenger.¹

Additionally, the Qur'ānic *da'wah* highlights that Prophet Muḥammad ﷺ is the seal of all Prophets and Messengers: "Muhammad is not the father of [any] one of your men, but [he is] the Messenger of Allah and last of the prophets. And ever is Allah, of all things, Knowing."² Being the final Prophet is an indication that the advice of Prophet Muḥammad ﷺ was perfect and that his pity was complete due to the fact that a non-final Messenger might not target the highest degrees of compassion and admonition depending on the Messenger who would come after him.³ The Great Qur'ān clearly establishes that there is no way to attain the love of Allah ﷻ, after the emergence of Muḥammad ﷺ as a Prophet, other than following the way of the final Prophet: "Say, [O Muhammad], 'If you should love Allah, then follow me, [so] Allah will love you and forgive you your sins. And Allah is Forgiving and Merciful'"⁴ i.e. follow my law and way so that Allah will love you.⁵

Besides, Allah has sent His Final Messenger to all people and commanded him to declare this to them: "... And this Qur'an was revealed to me that I may warn you thereby and whomever it reaches..."⁶ Allah ﷻ also says: "Say, [O Muhammad], 'O mankind, indeed I am the Messenger of Allah to you all..."⁷ Allah (Blessed and Exalted is He) has addressed His Prophet and chosen (Prophet) Muḥammad confirming to him in a certain manner the generality of his mission to encompass all people: "And We have not sent you except comprehensively to mankind as a bringer of good tidings and a warner. But most of the people do not know."⁸ This verse affirms the universality of the mission of Prophet Muḥammad ﷺ to all people regardless of their race,

¹ Al-Marāghī, *Tafsīr al-Marāghī*, 21:146.

² Al-Aḥzāb 33:40.

³ Al-Ālūsī, *Rūḥ al-Ma'ānī*, 11:212.

⁴ Āli 'Imrān 3:31.

⁵ Al-Baghawī, *Ma'ālim al-Tanzīl*, 2:27.

⁶ Al-An'ām 6:19.

⁷ Al-A'rāf 7:158.

⁸ Saba' 34:28.

language and colour and that this was not restricted to the people of Mecca, the Arabs or those who came to the Prophet seeking faith and guidance.¹

2.1.1.1.4 Belief in the Divine Books:

The doctrinal methodology of the Qur'ānic *da'wah* demonstrates that Allah ﷻ has descended Books to His Messengers which contained His commands, prohibitions, promise, threat and whatever He ﷻ likes of His Words. Allah ﷻ thus says: "Mankind [of] one religion [before their deviation]; then Allah sent the prophets as bringers of good tidings and warners and sent down with them the Scripture in truth to judge between the people concerning that in which they differed..."² It is worth mentioning that the verse reads "and sent down with them" but not "and revealed to them" to include both those who have received a book such as Abraham, Moses, Jesus and Muḥammad ﷺ and those who were sent to advocate Prophets who came before them such as the Prophets of the children of Israel in the period between Moses and Jesus ﷺ.³

The doctrinal methodology of the Qur'ānic *da'wah* affirms the obligation to believe in all such descended Books - whatever we know of them and whatever we do not know - that they are from Allah and that all their contents are true. Allah ﷻ says: "O you who have believed, believe in Allah and His Messenger and the Book that He sent down upon His Messenger and the Scripture which He sent down before. And whoever disbelieves in Allah, His angels, His books, His messengers, and the Last Day has certainly gone far astray"⁴ and: "... but say, 'I have believed in what Allah has revealed of the Book...'"⁵ i.e. "Tell them O Muḥammad: I have believed in whatever Book Allah has sent... I do not deny any of this as you do O people of the troops belying some of it and believing in some."⁶

¹ Ibn 'Āshūr, *Tafsīr al-Tahrīr wa al-Tanwīr*, 22:63.







² Al-Baqarah 2:213.




³ See Ibn 'Āshūr, *Tafsīr al-Tahrīr wa al-Tanwīr*, 2:290.

⁴ Al-Nisā' 4:136.

⁵ Al-Shūrā 42:15. For conveying the precise meaning of the verse, the translated word "Qur'an" has been changed into "Book".

⁶ Al-Ṭabarī, *Jāmi' al-Bayān*, 21:516.

Books that Allah has mentioned in the Qur'ān are the Torah that has been descended on Prophet Moses , the Gospel that has been descended on Prophet Jesus , the Qur'ān that has been descended on Prophet Muḥammad  and the Psalms that has been descended on Prophet David . Allah  thus says: "He has sent down upon you, [O Muhammad], the Book in truth, confirming what was before it. And He revealed the Torah and the Gospel. Before, as guidance for the people. And He revealed the Qur'ān..."¹ and: "... and to David We gave the book [of Psalms]."² The Qur'ān also clarifies that Allah has sent down scriptures containing His teachings and instructions such as scriptures of Abraham and Moses: "Or has he not been informed of what was in the scriptures of Moses. And [of] Abraham, who fulfilled [his obligations]."³ It seems that such scriptures are many for Allah says regarding Moses : "... And he threw down the tablets..."⁴ and "... he took up the tablets..."⁵ and each tablet is a scripture.⁶

The Glorious Qur'ān expounds that the divine Books that preceded it have undergone some sorts of distortion, change and alteration. Contrary to that, the Glorious Qur'ān is preserved against increase, decrease, distortion and alteration. No single letter of the Noble Qur'ān has been changed. This goes back to the fact that keeping the previous Books was entrusted to its people who were unable to safeguard their scriptures. As far as the Glorious Qur'ān is concerned, it is Allah  Who undertook the responsibility of its keeping. He  says regarding the Torah: "Indeed, We sent down the Torah, in which was guidance and light. The prophets who submitted [to Allah] judged by it for the Jews, ■ did the rabbis and scholars by that with which they were entrusted of the Scripture of Allah..."⁷ But He  says concerning the Qur'ān: "Indeed, it is We who sent down the Qur'ān and indeed, We will be its guardian"⁸ i.e. "And We will keep it so that no null and void occurs to it and nothing of its rules, boundaries or

¹ Āli 'Imrān 3:3-4.

² Al-Nisā' 4:163.

³ Al-Najm 53:36-37.

⁴ Al-A'rāf 7:150.

⁵ Al-A'rāf 7:154.

⁶ Al-Rāzī, *Mafātih al-Ghayb*, 29:274.

⁷ Al-Mā'idah 5:44.

⁸ Al-Hijr 15:9.

obligations decreases from it."¹ Allah ﷻ also says regarding the Qur'ān: "... And indeed, it is a mighty Book. Falsehood cannot approach it from before it or from behind it; [it is] ■ revelation from a [Lord who is] Wise and Praiseworthy."²

On that account, the Great Qur'ān criticizes the Jews and the Christians for the changes and alterations they introduced into the Torah and the Gospel: "Do you covet [the hope, O believers], that they would believe for you while a party of them used to hear the words of Allah and then distort the Torah after they had understood it while they were knowing?"³ Ibn Zayd⁴ said while commenting on Allah's saying: "used to hear the words of Allah and then distort the Torah": "i.e. the Torah that Allah has sent down to them. They distorted it by making the lawful in it unlawful and vice versa and making the truth in it untruth and vice versa. Whenever a truthful gave them a bribe, they would bring out to him the Book of Allah. But whenever a liar gave them a bribe, they would bring out to him the distorted Book."⁵ Allah ﷻ also says: "And from those who say, 'We are Christians' We took their covenant; but they forgot a portion of that of which they were reminded. So We caused among them animosity and hatred until the Day of Resurrection. And Allah is going to inform them about what they used to do."⁶ This signifies that the Christians "changed their religion and violated the covenant that Allah has taken over them to fulfill their compact with their Lord."⁷

The doctrinal methodology of the Qur'ānic *da'wah* underlines that Allah ﷻ descended the Glorious Qur'ān as ■ Book "of guidance to the whole mankind which leads to their happiness in this world and in the Hereafter. It enlightens people's minds, purifies their souls, mends their deeds, reforms their conditions and regulates the community

¹ Al-Ṭabarī, *Jāmi' al-Bayān*, 17:68.

² Fuṣṣilat 41:41-42.

Al-Baqarah 2:75.³

⁴ Ibn Zayd: Zayd ibn Aslam al-'Adawī al-'Umarī (d. 136 AH - 753 CE); ■ jurist and exegete of the Qur'ān from Medina. He was also a trustworthy narrator who excelled in the science of ḥadīth and led a learning circle in the Prophet's Mosque. He wrote a book on the exegesis of the meanings of the Qur'ān that was narrated from him by his son 'Abdelrahmān. Al-Ziriklī, *al-A'lam*, 3:56-57.

⁵ Al-Ṭabarī, *Jāmi' al-Bayān*, 17:68.

⁶ Al-Mā'idah 5:14.

⁷ Al-Marāghī, *Tafsīr al-Murāghī*, 6:77.

life in the most perfect manner. Whoever opposes it goes astray."¹ Allah ﷻ says: "Alif, Lam, Ra. [This is] ■ Book which We have revealed to you, [O Muhammad], that you might bring mankind out of darknesses into the light by permission of their Lord - to the path of the Exalted in Might, the Praiseworthy."² He ﷻ says also: "And We send down of the Qur'an that which is healing and mercy for the believers, but it does not increase the wrongdoers except in loss."³

While commenting on the last verses, shaykh Muḥammad Abū Zahrah (d. 1394 AH - 1974 CE) said: "Only the believers are those who avail from the good spiritual nurture and the useful medicine that wipes out the diseases of the heart. As far as the disbelievers are concerned, it is because they have turned away from the truth and insisted not to listen to it; whenever they hear the Qur'an it does neither make them recover nor nourish them. Rather, it increases them in loss as Allah says '... but it does not increase the wrongdoers except in loss.' This is due to the fact that the disbelievers cling to their disbelief and are stubborn. Evidence does not change thier conviction and their obstinacy is manifested."⁴

Since the Glorious Qur'an is the last of all messages, it is distinguished by comprising the essence of the divine teachings of Torah, the Gospel and all the Scriptures sent down by Allah; it affirms the truth they call to i.e. belief in the Oneness of Allah, in Allah's Messengers, in the Recompense, the establishment of the truth and the adoption of good manners. Meanwhile, Qur'an is ■ criterion over the previous Books and it exposes the faults, distortions, changes and alterations that occurred to them. Allah ﷻ says: "And We have revealed to you, [O Muhammad], the Book in truth, confirming that which preceded it of the Scripture and as ■ criterion over it. So judge between them by what Allah has revealed and do not follow their inclinations away

¹ Al-Ṣinhāji, 'Abdelḥamīd Muḥammad ibn Bādīs. *Al-'Aqā'id al-Islāmiyyah* (The Islamic Beliefs), narration of Muḥammad al-Ṣāliḥ Ramaḍān, 2nd ed. Algeria: Maktabat al-Sharikah al-Jazā'iriyyah Marāziqah ■ Dawūd ■ Shurakā'uhumā, n.d., p. 102.

² Ibrāhīm 14:1.

³ Al-Isrā' 17:82.

⁴ Abū Zahrah, *Zahrat al-Tafāsīr*, 8:4442-43.

from what has come to you of the truth. To each of you We prescribed a law and a method..."¹

2.1.1.1.5 Belief in the Last Day:

The Noble Qur'ān takes ■ great interest in calling people to believe in the Last Day and asserts that such belief is one of the pillars of faith without which no salvation is attained. One manifestation of such interest is that no single *sūrah* of the Qur'ān is void of a reference (made) to the Last Day either by describing it and its events or by confirming it as a reality that is not open to doubt.² Hence, *sūrat al-Fātiḥa* – which is the first *sūrah* in the whole Qur'ān states in the context of Glorifying Allah that He ﷻ is the "Master of the Day of Judgment"³ which is the doomsday when people will be resurrected to be accounted for their good and evil deeds. The next *sūrah* then - i.e. *sūrat al-Baqarah* which is the second *sūrah* ■ the whole Qur'ān - indicates in its outset that an absolute belief in the Last Day is a necessary characteristic of the pious people who are bestowed the true guidance of Allah: " This is the Book about which there is no doubt, ■ guidance for those conscious of Allah. Who believe in the unseen, establish prayer, and spend out of what We have provided for them. And who believe in what has been revealed to you, [O Muhammad], and what was revealed before you, and of the Hereafter they are certain [in faith]. Those are upon [right] guidance from their Lord, and it is those who are the successful."⁴

Imām Ibn Kathīr said while commenting on Allah's saying, "and of the Hereafter they ■■ certain [in faith]" in the verses cited above: "i.e. of Resurrection, Doomsday, Paradise, Hellfire, Reckoning and the Scale bearing in mind that it is called the Hereafter because it comes after the end of the life of this world."⁵

¹ Al-Mā'idah 5:48.

² See Jalī, Aḥmad Muḥammad Aḥmad. "Al-'īmān bi al-Yawm al-Ākhir Adilatuh wa Āthāruh fi Ḥayāt al-Insān" (Belief in the Last Day Its Proofs and Impact ■ Man's Life), *Majallat al-Buhūth al-Islāmiyyah*, Rabi' al-Awwal-Jumadā al-Thāniyyah 1413 AH, 311-14.

³ Al-Fātiḥah 1:4.

⁴ Al-Baqarah 2:2-5.

⁵ Ibn Kathīr, *Tafsīr al-Qur'ān al-'Azīm*, 1:80.

The Qur'ānic concern for calling to belief in the Last Day continues until we reach the last parts of the Glorious Book where we find many **verses** - especially in the *Makki sūrahs* revealed in the early days of the Islamic *da'wah*¹ - calling to the belief in that great Day, describing its scenes and clarifying the conditions of people on that Day and the characteristics of those who believe in it as well as those who deny it. Allah ﷻ thus says: "The Inevitable Reality. What is the Inevitable Reality? And what can make you know what is the Inevitable Reality?"² "i.e. the time when things prove to be true and recompense is due."³ Allah ﷻ also says: "So leave them to converse vainly and amuse themselves until they meet their Day which they are promised. The Day they will emerge from the graves rapidly as if they were, toward an erected idol, hastening. Their eyes humbled, humiliation will cover them. That is the Day which they had been promised,"⁴ "Then how can you fear, if you disbelieve, a Day that will make the children white-haired? The heaven will break apart therefrom; ever is His promise fulfilled"⁵ and "I swear by the Day of Resurrection. And I swear by the reproaching soul [to the certainty of resurrection]. Does man think that We will not assemble his bones? Yes. [We are] Able [even] to proportion his fingertips."⁶

In addition, the Great Qur'ān also speaks on the great news at the very beginning of its thirtieth part: "About what are they asking one another. About the great news. That over which they are in disagreement. No! They are going to know. Then, no! They are going to know"⁷ and the great news, according to the most correct opinion, is the Resurrection.⁸ Besides, it tells about *al-Ghāshiyah* (The Overwhelming) and *al-Qāri'ah* (The Striking Calamity) - which **are** two **verses** of the Day of Resurrection - in two *sūrahs* that each one of them is called after one of these two names and points out to people's division, in the Hereafter, to those who will be happy and those who will be miserable.

¹ Hasson, Issac. "Last Judgment," *Encyclopaedia of the Qur'ān*, vol. 3 (Leiden: Brill, 2003), 136.

² Al-Hāqqah 69:1-3.

³ Al-Ṭabarī, *Jāmi' al-Bayān*, 23:566.

⁴ Al-Ma'ārij 70:42-44.

⁵ Al-Muzzammil 73:17-18.

⁶ Al-Qiyāmah 75:1-4.

⁷ Al-Naba' 78:1-5.

⁸ Al-Qurṭubī, *al-Jāmi' li Ahkām al-Qur'ān*, 19:170.

Another example from the thirtieth part of the Qur'ān is *sūrat al-Zalzalah* which gives an overall description to the events that will take place on the Day of Resurrection: "When the earth is shaken with its [final] earthquake. And the earth discharges its burdens. And man says, 'What is [wrong] with it?' That Day, it will report its news. Because your Lord has commanded it. That Day, the people will depart separated [into categories] to be shown [the result of] their deeds. So whoever does ■ atom's weight of good will see it. And whoever does an atom's weight of evil will see it."¹ All parts of the Glorious Qur'ān are thus replete with verses confirming the belief in the Last Day and instilling its facts in the souls of the believers.

It is worth mentioning that the Glorious Qur'ān asserts the agreement of all heavenly messages on the belief in resurrection after death for presenting before Allah and reckoning for deeds. Allah ﷻ has not sent His Prophet Muḥammad ﷺ and revealed the Qur'ān to him but to guide people to the way of truth and warn them against the punishment on the Day of Resurrection. People will be divided according to their deeds, some will be rewarded in Paradise while others will dwell the Hellfire. He ﷻ says: "And thus We have revealed to you an Arabic Qur'an that you may warn the Mother of Cities [Makkah] and those around ■ and warn of the Day of Assembly, about which there is no doubt. A party will be in Paradise and a party in the Blaze."² *Imām* al-Rāzī opined that the Day of Resurrection is called 'the Day of Assembly' because Allah ﷻ will gather all creatures in it. Dwellers of the heavens will thus gather with dwellers of the earth, souls will gather with their bodies, workers will gather with their deeds and the unjust will gather with whom they have wronged.³

We also read ■ the Noble Qur'ān that Prophet Noah عليه السلام called his people to believe in the Last Day saying: "And Allah has caused you to grow from the earth a [progressive] growth. Then He will return you into it and extract you [another]

¹ Al-Zalzalah 99:1-8.

² Al-Shūrā 42:7.

³ Al-Rāzī, *Mafātih al-Ghayb*, 27:580.

extraction."¹ Similarly, Prophet Shu'ayb admonished his people to get ready for meeting Allah ﷻ by offering the good deeds only for His sake and abandoning doing mischief in the land as well as all other sins: "And to Madyan [We sent] their brother Shu'ayb, and he said, 'O my people, worship Allah and expect the Last Day and do not commit abuse on the earth, spreading corruption'"² bearing in mind that 'expecting the Last Day' is to wait for it and believe in its occurrence in the future.³

Besides, the Great Qur'ān tells about Prophet Abraham who asks His Lord for pardon and forgiveness on the Day of Resurrection: "And who I aspire that He will forgive me my sin on the Day of Recompense."⁴ Allah ﷻ has also told Prophet Moses ﷺ about the inevitable occurrence of the Day of Resurrection and that knowledge of its time is only with Him when He will recompense people for their deeds. Allah ﷻ has also warned Prophet Moses ﷺ against following the path of the deviators who avert people from believing in the Day of Resurrection and getting prepared for it. Allah ﷻ thus says: "Indeed, the Hour is coming - I almost conceal it - ■ that every soul may be recompensed according to that for which it strives. So do not let one avert you from it who does not believe in it and follows his desire, for you [then] would perish."⁵ Exegetes of the Glorious Qur'ān agreed that the Hour mentioned in this verse is Resurrection.⁶

One of the manifestations of the importance of the belief in the Last Day in the sight of the doctrinal methodology of the Qur'ānic *da'wah* is that the Noble Qur'ān always associates it to the belief in Allah ﷻ. This comes in twenty six places in the Glorious Book such as: "Righteousness is not that you turn your faces toward the east or the west, but [true] righteousness is [in] one who believes in Allah , the Last Day, the angels, the Book, and the prophets and gives wealth, in spite of love for it, to relatives, orphans, the needy, the traveler, those who ask [for help], and for freeing slaves; [and

¹ Nūḥ 71:17-18.

² Al-'Ankabūt 29:36.

³ ■ Ibn 'Āshūr, *Tafsīr al-Tahrīr wa al-Tanwīr*, 20:168.

⁴ Al-Shu'arā' 26:82.

⁵ Taha 20:15-16.

⁶ Ibn 'Aṭīyah, *al-Muḥarrar al-Wajīz*, 4:40.

who] establishes prayer and gives zakah; [those who] fulfill their promise when they promise; and [those who] ■■■ patient in poverty and hardship and during battle. Those are the ones who have been true, and it is those who are the righteous"¹ and: "But those firm in knowledge among them and the believers believe in what has been revealed to you, [O Muhammad], and what was revealed before you. And the establishers of prayer [especially] and the givers of zakah and the believers in Allah and the Last Day - those We will give a great reward."² The researcher views that the secret behind this is that belief in the Last Day and what it entails of reckoning people for their good and bad deeds is an incentive for true belief in Allah and the fulfillment of its requirements i.e. obeying Him and the abandonment of His disobedience. And Allah knows best.

The Great Qur'ān affirms the reality of resurrection and informs that Allah ﷻ brings out the dead from the graves for reckoning, just as He brings forth vegetation from the earth.³ Allah ﷻ thus says: "... And you see the earth barren, but when We send down upon it rain, it quivers and swells and grows [something] of every beautiful kind. That is because Allah is the Truth and because He gives life to the dead and because He is over all things competent. And [that they may know] that the Hour is coming - no doubt about it - and that Allah will resurrect those in the graves"⁴ and: "And it is Allah who sends the winds, and they stir the clouds, and We drive them to a dead land and give life thereby to the earth after its lifelessness. Thus is the resurrection."⁵

Additionally, the Glorious Qur'ān clarifies that resurrection is a necessity that Allah's justice and wisdom demand: "Or do those who commit evils think We will make them like those who have believed and done righteous deeds - [make them] equal in their

¹ Al-Baqarah 2:177.

² Al-Nisā' 4:162.

³ See Ibn al-Qayyim al-Jawziyyah, Muḥammad ibn Abī Bakr ibn Ayyūb ibn Sa'd Shams al-Dīn. *I'lām al-Muwaqqi'in 'an Rab al-'Ālamīn* (Notifying the Signers ■■■ Behalf of the Lord of the Worlds), scrutinized by Muḥammad 'Abdelsalām Ibrāhīm. Beirut: Dār al-Kutub al-'Ilmiyyah, 1411 AH, 1991 CE, 1:112 and 'Ubaydāt, 'Abdelkarīm Nawfal. *Al-Dalālah al-'Aqliyyah fī al-Qur'ān wa Makānatuhā fī Taqrīr Masā'il al-'Aqīdah al-Islāmiyyah* (Rational Signification in the Qur'ān and its Role in the Affirmation of Issues of the Islamic Faith). Amman: Dār al-Nafā'is li al-Nashr wa al-Tawzī', 2000 CE, p. 444.

⁴ Al-Ḥajj 22:5-7.

⁵ Fāṭir 35:9.

life and their death? Evil is that which they judge."¹ Hence, the doctrinal methodology of the Qur'ānic *da'wah* opens for man doors of luminous hope in fair retribution and the distinction between the good doers and the bad ones:² "Then did you think that We created you uselessly and that to Us you would not be returned? So exalted is Allah, the Sovereign, the Truth; there is no deity except Him, Lord of the Noble Throne."³

Just ■ Allah will certainly resurrect people after their death, He ﷻ will definitely gather them after resurrection and drive them to the station of reckoning in order to judge between them. He ﷻ thus says: "And to establish prayer and fear Him." And it is He to whom you will be gathered."⁴ The Qur'ān is replete with verses in the same meaning.

Accordingly, Allah will hold people accountable for their deeds. He will disclose to them all what they have done in worldly life and records of their deeds will be made public. The righteous believers will take their records in their right hands and will be judged with ■ easy account; while the wicked will take their records in their left hands, or will receive them behind their backs, and will be judged with ■ hard account. Allah ﷻ says: "And [for] every person We have imposed his fate upon his neck, and We will produce for him on the Day of Resurrection a record which he will encounter spread open. [It will be said], 'Read your record. Sufficient is yourself against you this Day ■ accountant'."⁵

One of the scenes of the Day of Resurrection as portrayed by the doctrinal methodology of the Qur'ānic *da'wah* is that of the scale which will weigh the servants of Allah, their deeds or records of their deeds. Allah ﷻ says: "And the weighing [of deeds] that Day will be the truth. So those whose scales are heavy - it is they who will be the successful. And those whose scales are light - they are the ones who will lose

¹ Al-Jāthiyah 45:21. 'Ubaydāt, *al-Dalālah al-'Aqliyyah*, p. 448.

² ■ Abū Ṣir, *al-Du'āh ilā Allah*, p. 274.

³ Al-Mu'minūn 23:115-16.

⁴ Al-An'ām 6:72.

⁵ Al-Isrā' 17:13-14.

themselves for what injustice they were doing toward Our verses."¹ Since scaling is meant for retribution, it will be after reckoning. Reckoning thus makes the servants of Allah confess their deeds and scaling shows their volumes for the definition of their recompense.²

Moreover, the Glorious Qur'ān represents the accuracy of weighing in ■ sensational picture that people are familiar with: "And We place the scales of justice for the Day of Resurrection, so no soul will be treated unjustly at all. And if there is [even] the weight of a mustard seed, We will bring it forth. And sufficient are We as accountant."³ As for the deeds of the disbelievers, the Noble Qur'ān highlights that they will end to manifest loss on the Day of Resurrection ■ they will weigh nothing and are worthless in the sight of Allah: "Say, [O Muhammad], 'Shall we [believers] inform you of the greatest losers as to [their] deeds? [They are] those whose effort is lost in worldly life, while they think that they are doing well in work. Those are the ones who disbelieve in the verses of their Lord and in [their] meeting Him, ■ their deeds have become worthless; and We will not assign to them on the Day of Resurrection any importance'."⁴ The Companion Abū Hurayrah narrated that Prophet Muḥammad ﷺ said: "On the Day of Resurrection, a huge fat man will come while not carrying the weight of ■ mosquito's wing in Allah's Sight," then he ﷺ recited, "We will not assign to them ■ the Day of Resurrection any importance."⁵

The Glorious Qur'ān states that all servants of Allah will pass by *al-Ṣirāṭ* or the bridge over the Fire: "And if We willed, We could have obliterated their eyes, and they would race to [find] the path, and how could they see?"⁶ Lexically, the word *al-Ṣirāṭ* stands for a way⁷ and in this context it refers to the bridge set up by Fire between it and Paradise on which people will pass, on the Day of Judgement, according to their

¹ Al-A'rāf 7:8-9. Al-Mu'minūn 23:101-4 and al-Qān'ah 101:6-9 are of similar meaning.

² Al-Tha'labī, *al-Kashf* ■ *al-Bayān*, 8:437.

³ Al-Anbiyā' 21:47.

⁴ Al-Kahf 18:103-5.

⁵ Narrated by al-Bukhārī in his *Ṣaḥīḥ*, book of Prophetic Commentary on the Qur'ān, chapter of the exegesis of Verse no. 105 of Sūrat al-Kahf, vol. 6, p. 93, ḥadīth no. 4729.

⁶ Yāsīn 36:66.

⁷ Muṣṭafā et al., *al-Mu'jam al-Wasīṭ*, 1:512.

deeds.¹ This is mentioned in detail in *sūrat Maryam* where Allah ﷻ says: "And there is none of you except he will pass over it. This is upon your Lord inevitability decreed. Then We will save those who feared Allah and leave the wrongdoers within it, on their knees."² This signifies that all people will pass over Fire; people who are decreed to be its dwellers will fall in it, but others will be saved.³

The Great Qur'ān tells that Paradise is the house of the pious worshippers of Allah. It is the great recompense and the plentiful reward. Its comfort is not spoiled by any imperfection and its purity is not made turbid by any dullness.⁴ Allah ﷻ says: "And hasten to forgiveness from your Lord and ■ garden ■ wide as the heavens and earth, prepared for the righteous."⁵ In addition, the Glorious Qur'ān makes clear that the bliss of Paradise is permanent and will never run out. It lists its food, shade and fruits. Allah thus says: "... Its crop is lasting, and its shade..."⁶ and: "And fruit, abundant [and varied]. Neither limited [to season] nor forbidden."⁷ There is a plenty of other verses describing Paradise in the Glorious Qur'ān.

On the other hand, Hellfire is the abode of punishment that Allah has prepared for those who disbelieve in Him, disobey His law and deny His Messengers. It is the torment of Allah in which He tortures His enemies and His prison where He imprisons the wrong doers. It is the greatest disgrace and the biggest loss.⁸ Allah ﷻ says: "But if you do not - and you will never be able to - then fear the Fire, whose fuel is men and

¹ ■ Ibn Taymiyah, Abū al-'Abbās Aḥmad ibn 'Abdelḥalīm ibn 'Abdelsalām ibn 'Abdullah ibn Abī al-Qāsim ibn Muḥammad al-Ḥarrānī al-Ḥanbalī al-Dimashqī Taqī al-Dīn. *Majmū' al-Fatāwā* (A Compilation of Legal Opinions), scrutinized by 'Abdelrahmān ibn Muḥammad ibn al-Qāsim. Medina: King Fahd Quran Printing Complex, 1416 AH, 1995 CE, 3:147.

² 19:71-72. For conveying the precise meaning of the verse, the translated phrase "come to" has been changed into "pass over."

³ Al-Nawawī, Abū Zakariyyā Muḥyī al-Dīn Yaḥyā ibn Sharaf. *Al-Minhāj Sharḥ Ṣaḥīḥ Muslim ibn al-Ḥajjāj* (The Persistent Way in the Explanation of the Authentic Book of Hadīth of Muslim ibn al-Ḥajjāj), 2nd ed. Beirut: Dār Iḥyā' al-Turāth al-'Arabī, 1392 AH, 16:58.

⁴ See al-Ḥakīmī, *Ma'ārij al-Qabūl*, 2:857 and al-'Iteibī, 'Umar ibn Sulaymān ibn 'Abdullah al-Ashqar. *Al-Jannah wa al-Nār* (Paradise and Hellfire). Jordan: Dār al-Nafā'is li al-Nashr wa al-Tawzī', 1418 AH, 1998 CE, p. 117.

⁵ Āli 'Imrān 3:133.

⁶ Al-Ra'd 13:35. For conveying the precise meaning of the verse, the translated word "fruit" has been changed into "crop."

⁷ Al-Wāq'ah 56:32-33.

⁸ Al-Ḥakīmī, *Ma'ārij al-Qabūl*, p. 857 and al-'Iteibī, *al-Jannah wa al-Nār*, p. 11.

stones, prepared for the disbelievers."¹ He ﷺ warns: "And fear the Fire, which has been prepared for the disbelievers."²

Additionally, the Noble Qur'ān asserts that dwellers of Hellfire will never get out of it and their punishment will never be lightened for them. They will regret over the commands of Allah that they neglected in the life of this world and make a request to return to it to correct their deeds, but their request will be rejected. They will even not be made to die and their suffering due to the torment of Fire will never end. Rather, they will be punished eternally therein. Such residents of Hellfire are those who disbelieved in Allah ﷻ, associated false gods to Him from amongst His creatures and opposed His Prophet Muḥammad ﷺ.³

As for the disobedient Muslims and those who have committed major sins and did not repent before death, they may be punished in Hellfire without residing eternally therein. Instead, Allah ﷻ will take them away of it - by His favour - as no one of the believers in the Oneness of Allah will dwell in the Fire for ever. Allah ﷻ says: "Indeed, Allah does not do injustice, [even] as much as an atom's weight; while if there is ■ good deed, He multiplies it and gives from Himself a great reward."⁴ Hence, Allah will take the disobedient amongst the believers away from Fire - after completing therein the duration that Allah desires - then He will make them enter Paradise by the intercession of the intercessors.⁵ Conversely, the disbelievers do not have any share in intercession for Allah ﷻ says: "...for them besides Him will be no protector and no

¹ Al-Baqarah 2:24.

² Āli 'Imrān 3:131.

³ See Stanton, H. U. Weitbrecht. *The Teaching of the Qur'ān, with an Account of Its Growth and a Subject Index*. New York: The Macmillan Company, 1919 CE, p. 54. Review Fāṭir 35:36-37 and al-Zukhruf 43:74-78.

⁴ Al-Nisā' 4:40.

⁵ See Harrās, Muḥammad ibn Khalīl Ḥasan. *Sharḥ al-'Aqīdah al-Wāsiṭiyyah* (The Explanation of the Wāsiṭī Doctrine), scrutinized by 'Ulwī ibn 'Abdelqādir al-Saqqāf, 3rd ed. Al-Khabar: Dār al-Hijrah li al-Nashr wa al-Tawzī', 1415 AH, 1:189 and Ṣaqr, Shihātah Muḥammad. *Tahdhīb Iqīdā' al-Ṣirāṭ al-Mustaḳīm* (Rectification of the Book of the Requisite of the Straight Path). Beheira: Maktabat Dār al-'Ulūm, n.d., p. 268.

intercessor..."¹ and: "... For the wrongdoers there will be no devoted friend and no intercessor [who is] obeyed."²

2.1.1.1.6 Belief in the Predestination Both Its Good and Evil:

The doctrinal methodology of the Qur'ānic *da'wah* highlights the obligation to believe in the predestination both its good and evil. This comprises the conviction and recognition that "Allah (Blessed and Exalted is He) predestined all different things in the past and knew that they will take place at certain points of time and in specific manners known to Him ﷻ. Things thus occur just as Allah ﷻ predestined."³ Allah ﷻ says: "... And everything with Him is by due measure"⁴ i.e. "by a certain limit without the least increase or decrease."⁵ We also read in the Great Qur'ān: "... And ever is the command of Allah ■ destiny decreed"⁶ i.e. "An affirmed decision and irrevocable judgement which is established and can never be altered."⁷ Allah ﷻ also says: "Indeed, all things We created with predestination."⁸

Imām Ibn 'Āshūr commented on the foregoing verse saying: "It signifies that Allah creates substances and accidents of all creatures according to ■ measure. The word al-Qadar is thus synonymous to the word al-Qadr which is to pinpoint things and determine them precisely. The meaning is that Allah ﷻ creates different things according to definite laws based on profound wisdom."⁹ Amongst the Qur'ānic ■■■■ that affirm predestination is Allah's saying: "Say, 'Never will we be struck except by what Allah has decreed for us; He is our protector.' And upon Allah let the believers rely."¹⁰ The Glorious Qur'ān is replete with verses of similar effect.

¹ Al-An'ām 6:51.

² Ghāfir 40:18.

³ Al-Nawawī, *al-Minhāj*, 1:154.

⁴ Al-Ra'd 13:8.

⁵ Al-Tha'labī, *al-Kashf wa al-Bayān*, 5:273.

⁶ Al-Aḥzāb 33:38.

⁷ ■■■■ 'Ajlāh, *al-Baḥr al-Madīd*, 4:438.

⁸ Al-Qamar 54:49.

⁹ Ibn 'Āshūr, *Tafsīr al-Tahrīr wa al-Tanwīr*, 27:205.

¹⁰ Al-Tawbah 9:51.

The researcher thinks it is important here to cite some of the luminous words of *imām* al-Khaṭṭābī¹ ■ predestination. He said: "Many people may think wrongly that predestination denotes that Allah ﷻ forces His servants and compels them to do what He has previously destined for them. But the matter is not as they assumed. Rather, predestination signifies Allah's prior knowledge of the deeds that His servants will acquire. Such deeds then take place according to what Allah has predestined and He is the One Who creates them all; both the good and the evil of them."²

It is not thus right to be lazy or abandon work and rely on predestination on the pretext that what Allah has destined will definitely occur. Indeed, people do not know what exactly Allah had recorded for them before their creation. This is only known to Allah and He ﷻ will not hold people accountable for what they are ignorant of. Rather, Allah will question them about His commands and prohibitions which are made clear in the Glorious Qur'ān and the *Sunnah* of Prophet Muḥammad ﷺ. He ﷻ commands people to work, exert effort and remain on the right course of His Way and clarifies in many places in the Qur'ān that they will be rewarded or punished according to their deeds. He ﷻ says: " And say, 'Do [as you will], for Allah will see your deeds, and [so, will] His Messenger and the believers. And you will be returned to the Knower of the unseen and the witnessed, and He will inform you of what you used to do'"³ and: "So whoever does an atom's weight of good will see it. And whoever does an atom's weight of evil will see it."⁴

¹ Al-Khaṭṭābī: Ḥamd ibn Muḥammad ibn Ibrāhīm ibn al-Khaṭṭāb al-Bustī Abū Sulaymān (d. ■ AH – 998 CE); one of the descendants of Zayd ibn al-Khaṭṭāb (brother of the second Caliph 'Umar ibn al-Khaṭṭāb) who was ■ jurist and scholar of ḥadīth. Some of his popular compilations are *Bayān I'jāz al-Qur'ān*, *Gharīb al-Ḥadīth*, and *Tafsīr ■ḥadīth al-Jāmi' al-Ṣaḥīḥ li al-Bukhārī*. *Imām* al-Khaṭṭābī would also compose poetry and he lived and died in Bost (a town in Kabul). Al-Ziriklī, *al-A'lām*, 2:273.

² Al-Nawawī, *al-Minhāj*, 1:154-55.

³ Al-Tawbah 9:105.

⁴ Al-Zalzalah 99:7-8. See Tanṭāwī, *al-'Aqīdah wa al-Akhlāq*, p. 84 and Ghalwash, Aḥmad Aḥmad. *'Uṣūl al-Da'wah al-Islāmiyyah* (Principles of Islamic Da'wah). Cairo: Dār al-Risālah, 1430 AH, 2009 CE, pp. 306-7.

2.1.1.2 Clarifying the Realities of the Universal Vague Matters Without Leaving them to the Human Mind to Deal with ■ Its Own Accord:

This is to protect people against deviation and honour them with true guidance. The concerned vague matters comprehend learning about the reality of man, the origin of his creation, his nature and his task in this world as being the one addressed by the Islamic faith, discovering the reality of the apparent world surrounding him in this universe (the heavens, the earth, the sun, the moon etc.) as well ■ knowing the factuality of the hidden world around man such as the world of jinn and devils. The following lines will go into detail about these matters.

2.1.1.2.1 Man's Reality, the Origin of His Creation, His Nature and His Role:

Like all other things, man is one of the creatures of Allah. There is ■ plenty of verses on the start of man's creation such as Allah's saying: "O mankind, fear your Lord, who created you from one soul and created from it its mate and dispersed from both of them many men and women. And fear Allah, through whom you ask one another, and the wombs. Indeed Allah is ever, over you, an Observer."¹ The "one soul" referred to here is Adam, peace be upon him. Allah then created Eve from one of the left ribs of Adam who acquainted himself and got on intimate terms with her as she was created from a part of him. Since Adam's wife was created from him and his children were afterwards created from his and his wife's sperm-drops and so on, all human beings are subjoined to him.²

However, Allah ﷻ has decreed to place mankind as ■ successive authority on the earth so as to test them and ultimately reward the good doers and punish the wrong ones: "And [mention, O Muhammad], when your Lord said to the angels, 'Indeed, I will make upon the earth a successive authority.' They said, 'Will You place upon it one who causes corruption therein and sheds blood, while ■ declare Your praise and sanctify You?' Allah said, 'Indeed, I know that which you do not know'.³ Thereby Allah has told the angels "I know that, in the creation of the human species, there are

¹ Al-Nisā' 4:1.

² Al-Rāzī, *Mafātih al-Ghayb*, 9:477.

³ Al-Baqarah 2:30. See Sābiq, *Sayyid. Al-'Aqā'id al-Islāmiyyah* (The Islamic Beliefs). Beirut: Dār al-Kitāb al-'Arabī, n.d., pp. 111-12.

interests which you know not and which are superior to the evils that you mentioned. I will choose from amongst them the Prophets and send from them the Messengers. Many of them will be the truthful, the martyrs, the upright, the worshippers, the ascetics, the pious, the righteous, those brought near to Allah, the scholars, the doers of good deeds, the humble and lovers of Allah ﷻ who follow His Messengers ﷺ."¹

It is worth mentioning that the doctrinal methodology of the Qur'ānic *da'wah* demonstrates that "man's superiority and inferiority are dependent on *taklif* or legal accountability for actions which is based on freedom and responsibility. By fulfilling the trust of *taklif*, man is liable to be above the creation. However, by shirking the responsibility of *taklif* man is subjected to descend to the basest of the base. The trust of *taklif* may thus raise man to be superior above the angels or debase him to the faction of devils."² Allah ﷻ says: "Indeed, we offered the Trust to the heavens and the earth and the mountains, and they declined to bear it and feared it; but ■■■ [undertook to] bear it. Indeed, he was unjust and ignorant."³ He ﷻ also says: "By the fig and the olive. And [by] Mount Sinai. And [by] this secure city [Makkah]. We have certainly created man in the best of stature. Then We return him to the lowest of the low. Except for those who believe and do righteous deeds, for they will have a reward uninterrupted."⁴ Hence, the great reward is for whoever believes and acts righteously according to his ability. As for those who do neither obey Allah nor follow His Messengers, Allah will cause them - though initially created in the fairest mental and physical stature - to end up in Hellfire which is the lowest position.⁵

No one will be punished for ■ sin committed by another even if he was his father or closest relative. Allah ﷻ says: "... And every soul earns not [blame] except against itself..."⁶ However, the Islamic faith regards the story of Adam, peace be upon him, "as

¹ Ibn Kathīr, *Tafsīr al-Qur'ān al-'Aẓīm*, 1:124-25.

² Al-'Aqqād, 'Abbās Maḥmūd, *Ḥaqā'iq al-Islām wa Abāṭīl Khuṣūmih* (The Truths about Islam and the False Accusations of its Opponents). Beirut: Manshūrāt al-Maktabah al-'Aṣriyyah, 1957, p. 77.

³ Al-Aḥzāb 33:72.

⁴ Al-Tīn 95:1-6.

⁵ Al-Zuhūrī, *al-Tafsīr al-Munīr*, 3:2898.

⁶ Al-An'ām 6:164, al-Isrā' 17:15, Fāṭir 35:18 and al-Zumar 39:7.

an example of the sin and salvation that happen to man. Man's fault thus does never criminate him or his children. On the other hand, his salvation is conditional on his repentance and the divine knowledge that he avails from."¹ Hence, the Noble Qur'ān reads: "... And Adam disobeyed his Lord and erred. Then his Lord chose him and turned to him in forgiveness and guided [him]"² and: "Then Adam received from his Lord [some] words, and He accepted his repentance. Indeed, it is He who is the Accepting of repentance, the Merciful."³

Additionally, the doctrinal methodology of the Qur'ānic *da'wah* manifests that man's *taklīf* is linked to his ability to learn and the fact that Allah has subjected all creatures to him to help him with his interests and the different affairs of his life. Allah ﷻ says: "Recite, and your Lord is the most Generous. Who taught by the pen. Taught man that which he knew not."⁴ He also says: "And He taught Adam the ██████ - all of them. Then He showed them to the angels and said, 'Inform Me of the names of these, if you are truthful'. They said, 'Exalted are You; ██████ have no knowledge except what You have taught us. Indeed, it is You who is the Knowing, the Wise'. He said, 'O Adam, inform them of their names.' And when he had informed them of their names, He said, 'Did I not tell you that I know the unseen [aspects] of the heavens and the earth? And I know what you reveal and what you have concealed'."⁵ This means that Allah ﷻ has taught Adam the names of all tiny and massive creatures or has taught him the benefits of every thing and what it is used for.⁶ In another verse, Allah ﷻ says: "Do you not ██████ that Allah has made subject to you whatever is in the heavens and whatever is in the earth and amply bestowed upon you His favors, [both] apparent and unapparent? But of the people is he who disputes about Allah without knowledge or guidance or an enlightening Book [from Him]."⁷

¹ Al-'Aqqād, *Ḥaqā'iq al-Islām*, p. 80.

² Ṭaha 20:121-22.

³ Al-Baqarah 2:37.

⁴ Al-'Alaq 96:3-5.

⁵ Al-Baqarah 2:31-33.

⁶ Abū Zayd al-Tha'ālībī, *al-Jawāhir al-Ḥisān*, 1:209.

⁷ Luqmān 31:20.

2.1.1.2.2 The Reality of the Universe and Its Great Creatures:

The doctrinal methodology of the Qur'ānic *da'wah* elucidates that the whole universe and all the creatures in it including the heavens, the earths, the mountains, the rivers, the sun, the moon, the thunder, the lightning, the plants, the inanimate beings, the animals etc. glorify Allah ﷻ and worship Him. Allah ﷻ says: "And the thunder exalts [Allah] with praise of Him - and the angels [as well] from fear of Him - and He sends thunderbolts and strikes therewith whom He wills while they dispute about Allah; and He is severe in assault."¹ He ﷻ also says: "Have they not considered what things Allah has created? Their shadows incline to the right and to the left, prostrating to Allah, while they are humble. And to Allah prostrates whatever is in the heavens and whatever is on the earth of creatures, and the angels [as well], and they are not arrogant. They fear their Lord above them, and they do what they are commanded."²

Thereby, Allah ﷻ tells about His Magnificence, Loftiness and Glory. Every thing has thus yielded to Him and all creatures including the solid bodies, the animals, the human beings and the jinn - who are accountable for their actions - as well as the angels submit to Him. Hence, the verses tell that every thing having shadows that turn round, to the right and the left i.e. in the morning and in the afternoon, makes prostration (by its shadows) unto Allah... Mujāhid said: The prostration of every thing is its shadows. He then mentioned the mountains and stated that their prostration is their shadows. Al-Qazzāz³ said: The waves of the sea are its prayer. The verses put different creatures in the category of the rational as prostration is ascribed to them.⁴

¹ Al-Ra'd 13:13.

² Al-Naḥl 16:48-50.

³ Al-Qazzāz: Muḥammad ibn 'Abdelwāḥid Abū Ghālib al-Shaybānī al-Baghdādī (d. 508 AH); ■ great reciter of the Noble Qur'ān who was well-versed in all different modes of recitation. *Imām* al-Dhahabī mentioned that al-Shaybānī was one of the most skilled reciters of Baghdad. He was a grand scholar and ■ trustworthy narrator who transcribed many books. His grandson Naṣrullāh al-Qazzāz narrated (modes of recitation of the Glorious Qur'ān) from him. Ibn al-Jazari, Muḥammad ibn Muḥammad ibn Yūsuf, *Ghāyat al-Nihāyah fī Ṭabaqāt al-Qurrā'* (The Far End ■ the Categories of the Reciters). Beirut: Dār al-Kutub al-'Ilmiyyah, 2006, 2:192-93.

⁴ Ibn Kathīr, *Tafsīr al-Qur'ān al-'Azīm*, 4:494.

2.1.1.2.3 The Reality of the Hidden World around Man Such as the Worlds of Jinn and Devils:

The Glorious Qur'ān tells man about the hidden world around him such as the worlds of jinn and devils. Jinn are one of the creatures of Allah that belong to the *Ghayb* or "the unseen things" that we have to believe in: "And He created the jinn from a smokeless flame of fire."¹ The Great Qur'ān clarifies that man cannot see jinn in their real state: "... Indeed, he [Allah] sees you, he and his tribe, from where you do not see them..."² Some of the jinn are believers and others are disbelievers or defiantly disobedient. The Qur'ān then reports the description they themselves gave of their conditions: "And among us are the righteous, and among us are [others] not so; we were [of] divided ways."³

So, some of the jinn are pious and some are vicious. They are - in this world - of diverse parties and various sects. But they are all legally accountable and compensated for their deeds, just like the human beings. Allah ﷻ says: "And I did not create the jinn and mankind except to worship Me."⁴ He also tells in his Glorious Book about the saying of the jinn: "And among us are Muslims [in submission to Allah], and among us are the unjust (who do not follow the truth). And whoever has become Muslim - those have sought out the right course. But as for the unjust (who do not follow the truth), they will be, for Hell, firewood."⁵

The doctrinal methodology of the Qur'ānic *da'wah* manifests that the *Shayṭān* does neither recognize the unseen nor uncover the secrets of the unknown world: "... if they had known the unseen, they would not have remained in humiliating punishment."⁶ The *Shayṭān* does not harm any body except by Allah's Leave: "...And in no way are

¹ Al-Raḥmān 55:15.

² Al-A'rāf 7:27.

³ Al-Jin 72:11.

⁴ Al-Dhāriyāt 51:56.

⁵ Al-Jin 72:14-15. For conveying the precise meaning of the verse, the translated phrase "the unjust" has been changed into: "the unjust (who do not follow the truth)". See Ayyūb, *Tabsīṭ al-'Aqā'id al-Islāmiyyah*, pp. 187-88, Ghalwash, *Uṣūl al-Da'wah al-Islāmiyyah*, pp. 222-27 and Ṭanṭāwī, *al-'Aqīdah al-Akhlāq*, 167-69.

⁶ Saba' 34:14.

they harming anyone except by the permission of Allah..."¹ The evil power of the *Shayṭān* does not have any influence on man's conscience unless he surrenders to ■ responding to his own desire or due to his weak resistance to the temptation. Such reality is very clear in Allah's address to the cursed Satan: "Indeed, My servants - no authority will you have over them, except those who follow you of the deviators."² Whosoever thus obeys Satan obeys, consequently, his own self. He is the ■ who wrongs it but not the Satan: "They said, 'Our Lord, we have wronged ourselves, and if You do not forgive us and have mercy upon us, we will surely be among the losers'."³ Therefore, Satan addresses his followers on the Day of Resurrection: "... But I had no authority over you except that I invited you, and you responded to me. So do not blame me; but blame yourselves..."⁴

2.1.1.3 Impressing Faith Firmly in People's Souls in a Way That Depends on Both Mind and Heart:

In addition to highlighting the true faith in an easy and direct way, the doctrinal methodology of the Qur'ānic *da'wah* strengthens faith firmly and protects it in people's souls through:

2.1.1.3.1 Showing the Intellectual and Textual Proofs for the True Faith:

This is usually done in a powerful and catching manner that rests on revelation and addresses minds and hearts together. Besides, the Glorious Qur'ān implants and stabilizes faith in the souls in a way that depends on sense. This results in three styles or methodologies, namely; the intellectual, the sentimental, and the sensible ones that will be discussed in detail in the next chapter.

2.1.1.3.2 Discussing and Fending off the Misconceptions Relating to Faith:

This is another way that the doctrinal methodology of the Qur'ānic *da'wah* follows to make faith stable in people's souls after providing an obvious explanation for its foundations. The following is one example from the Qur'ān for discussing and fending

¹ Al-Baqarah 2:102.

² Al-Hijr 15:42.

³ Al-A'raf 7:23.

⁴ Ibrāhīm 14:22. See al-'Aqqād, *Ḥaqā'iq al-Islām*, p. 104.

off ■ common misconception about Resurrection: "Or [consider such an example] as the one who passed by a township which had fallen into ruin. He said, 'How will Allah bring this to life after its death?' So Allah caused him to die for a hundred years; then He revived him. He said, 'How long have you remained?' The man said, 'I have remained a day or part of a day.' He said, 'Rather, you have remained one hundred years. Look at your food and your drink; it has not changed with time. And look at your donkey; and We will make you a sign for the people. And look at the bones [of this donkey] - how We raise them and then We cover them with flesh.' And when it became clear to him, he said, "I know that Allah is over all things competent."¹

2.1.1.4 Abolishing the Wrong Dogmas from the People's Lives:

The Noble Qur'ān abolishes the wrong dogmas via different ways such as the disavowal of polytheism,² the disavowal of trinity,³ the refutation of the falsehood that Allah ﷻ has a wife and ■ son,⁴ the refutation of the fabrications of the godhood of Jesus ﷺ, his being the son of God and his crucifixion,⁵ the non-acceptance of the belief of the Jews and the Christians who deny Prophet Muḥammad and the ⁶ ﷺ disavowal of drawing close to Allah by worshipping idols.⁷ The Great Qur'ān also affirms the deficiency and incapacity of the alleged gods. Allah ﷻ thus says: "Say, 'Do you worship besides Allah that which holds for you no [power of] harm or benefit while it is Allah who is the Hearing, the Knowing?'"⁸ and: "And they worship besides Allah that which does not possess for them [the power of] provision from the heavens and the earth at all, and [in fact], they are unable."⁹

¹ Al-Baqarah 2:259. See al-Bayānōnī, *al-Madkhal ilā 'ilm al-Da'wah*, pp. 221-23.

² Al-Isrā' 17:111 and al-Furqān 25:2.

³ Al-Mā'idah 5:73.

⁴ Al-An'ām 6:100-1.

⁵ Al-Mā'idah 5:17, Maryam 19:35 and al-Nisā' 4:157.

⁶ Al-Mā'idah 5:68.

⁷ Al-Zumar 39:3.

⁸ Al-Mā'idah 5:76.

⁹ Al-Naḥl 16:73. See al-Bayānōnī, *al-Madkhal ilā 'ilm al-Da'wah*, pp. 222-24 and Yūsuf, Muḥammad al-Sayyid. *Manhaj al-Qur'ān al-Karīm fī ṣlāḥ al-Mujtama'* (The Methodology of the Noble Qur'ān in Reforming the Society), 3rd ed. Egypt: Dār al-Salām li al-Ṭibā'ah ■ al-Nashr wa al-Tawzī' ■ al-Tarjamah, 1428 AH, 2007 CE, pp. 154-56.

In conclusion, reference may be made to the Qur'ānic confirmation that no one is to be forced or compelled to embrace Islam: "There shall be ■■ compulsion in [acceptance of] the religion. The right course has become clear from the wrong. So whoever disbelieves in Taghut and believes in Allah has grasped the most trustworthy handhold with no break in it. And Allah is Hearing and Knowing."¹ This verse signifies that: "Allah does not force (true) religion, which is heart belief and mental surrender, upon anybody. This is because the embracement of religion is based on free will on which both of reward and punishment depend. Otherwise, the test is not set and the examination is rendered void. Accordingly, this verse disavows compulsion in [acceptance of] the religion due to its contradiction with religiousness which denotes submission of the heart and willing direction of the soul and limbs towards Allah; the Lord of the worlds. On the contrary, when man is forced to follow a religion he only becomes more disinclined to it. Compulsion and religiousness are thus opposite to each other. They can neither gather nor can any of them result from the other".²

2.2 The Legislative Methodology:

Linguistically, the word *sharī'ah* refers to the spots through which animals are made to descend to (wells of) water (to drink from). And the same word is used for the laws of Fast, Prayer, Hajj, marriage etc. that Allah has sent down to His servants (in the sense that they ■■ the ways leading to Allah's pleasure and great reward). Additionally, Arabs would use the word *shir'ah* and *sharī'ah* for the resource of water that people went to or took their (riding) animals to water from. Notably, they used the word *sharī'ah* only for the flowing, unfailing and visible spring water that they did not have to use any rope for letting down their buckets into. Hence, the parable says: "The easiest watering is *tashrī'*" for those who were in charge of watering the pack animals did not become tired from watering the latter from the *sharī'ah* (whose water could be reached from near) which was not the case (at other situations) when water could only be obtained at depth.³

¹ Al-Baqarah 2:256.

² Tanṭāwī, *al-Tafsīr al-Wasīf*, 1:588.

³ See Ibn Manẓūr, *Lisān al-'Arab*, 8:175.

Just as water gives life to plants, animals and is the main source of man's physical life, the laws of Allah or religion (for which the word *sharī'ah* is commonly used) is the source of spiritual human life. Religion thus provides the soul with moral watering and purifies it.¹ This is emphasized by al-Rāghib al-Aṣfahānī who said: *Sharī'ah* is the religion that Allah has sent to man and commanded him to follow. And Allah's laws are named *sharī'ah* for their likeness to the ■■■■■ of water in that whoever seeks any one of the two is watered and purified. The same scholar then elaborated that the watering he meant here is what a wise man referred to saying: "I used to drink without getting watered. But when I came (truly) to know Allah - Exalted is He - I would be watered even without drinking."²

Nevertheless, some prominent ancient scholars such as ■■■ Qatādah ibn Di'āmah and modern ones like Muḥammad Rashīd Riḍā (d. 1354 AH - 1935 CE) maintained that the word *sharī'ah* is more peculiar than the word religion which extends to encompass doctrine, morals ■■■ well as all rules and regulations of the Islamic law. Unlikely, the word *sharī'ah* is restricted to denote only the practical side of religion such as ordinances, commands and prohibitions or the ■■■ called i.e. legislation.³ This side is what will be discussed here.⁴

2.2.1 The Main Principles of the Legislative Methodology of the Qur'ānic Da'wah:

The legislative methodology of the Qur'ānic da'wah is based on some general principles, amongst them the most important can be regarded as follows:

- a) The High Correlation between Good Faith and Good Action
- b) Mercy
- c) Piety

¹ See Riḍā, *Tafsīr al-Manār*, 6:342.

² See al-Rāghib al-Aṣfahānī, *al-Mufradāt fī Ghariḥ al-Qur'ān*, pp. 450-51.

³ See al-Ṭabarī, *Jāmi' al-Bayān*, 22:70 and Riḍā, *Tafsīr al-Manār*, 6:343.

⁴ Each one of the two words "*shir'ah*" and "*sharī'ah*" appears only one time in the Noble Qur'ān ■■■ what follows: "... To each of you We prescribed ■■■ law and a method..." (al-An'ām 6:48). "Then We put you, [O Muḥammad], on ■■■ ordained way concerning the matter [of religion]; so follow it and do not follow the inclinations of those who do not know" (al-Jāthiyah 45:18).

- d) Justice
-) Equality
- f) Achieving the Interests of People and Warding off Evil from Them
- g) Establishing Universal Standards and Letting the Details for People to Decide
- h) Clarifying the Effective Causes of Some Primary and Secondary Questions
- i) The Miraculous Nature of the Qur'ānic Verses Containing Legal Rulings

Each of these principles will now be separately discussed.

2.2.1.1 The High Correlation between Good Faith and Good Action:

The Legislative Methodology of the Glorious Qur'ān is based, first and foremost, on the principle that true belief in Allah, His Messenger and the Last Day should result in the acquisition of good deeds that please Allah ﷻ. He ﷻ thus says: "... So whoever would hope for the meeting with his Lord - let him do righteous work and not associate in the worship of his Lord anyone."¹

Imām Ibn Kathīr highlighted that the verse cited above refers to the two prerequisites of any accepted/rewarded deed, namely; that it must be done purely for sake of Allah alone (as ■ manifestation of one's sincere belief in Him) and that it must be in conformity to the *sharī'ah* of Allah and His Messenger ﷺ.² In other words, a true Muslim must combine between having sound faith in Allah and following His divine legislation.

This same notion is quite clear in the words of Ibn Rushd who said: "You must know that religion aims at teaching people the true knowledge and the true acting. As for the true knowledge, it is to know Allah (Blessed and Exalted is He), the status of all other beings specially the honoured ones and the otherworldly happiness and misery. On the other hand, the true acting is the performance of deeds leading to happiness and the avoidance of deeds leading to misery."³ Hence, the phrase "those who believe and do righteous deeds" is repeated 50 times in the Noble Qur'ān.

¹ Al-Kahf 18:110.

² Ibn Kathīr, *Tafsīr al-Qur'ān al-'Azīm*, 5:183.

³ Ibn Rushd, *Faṣl al-Maqāl*, p. 54.

At the top of all righteous deeds come worships, amongst which the most important are the Prayer, obligatory charity, Fast and Hajj that - in addition to the *shahādah* (or testimony of faith) - constitute the five pillars of Islam and are considered the prime practical apparent side of faith.¹ According to the legislative methodology of the Qur'ānic *da'wah*, the prescription of such kinds of worships is ■ means to purify people's spirits, nourish their souls, save them from being totally overwhelmed by their material pursuits or lusts and keep constantly their consciences alerted of their eternal existence in the afterlife.²

The Great Qur'ān thus reads concerning Prayer: "Indeed, I am Allah. There is ■ deity except Me, so worship Me and establish prayer for My remembrance."³ As such, the Qur'ānic ordainment of Prayer follows immediately its call to monotheism. The verse also implies that the perfect remembrance of Allah ﷻ is the main benefit reaped from Prayer that when performed for the sake of Allah alone is a protection against forgetting the meeting with Him on the Day of Resurrection.⁴ The Prayer is thus a continuous spiritual connection with Allah ﷻ and a repeated sought of His guidance at different times of day and night. It starts with the declaration "Allah is the greatest" ■ that it builds up in the believer all meanings of servitude to Allah alone and strengthens his determination to obey his Lord and avoid all sins that displease Him.

As for the obligatory charity, it cleanses the soul from stinginess and liberates the believer from the adoration of money. Allah thus addresses Prophet Muhammad ﷺ saying: "Take, [O, Muhammad], from their wealth a charity by which you purify them and cause them increase..."⁵ Paying the obligatory charity - seeking only Allah's Countenance - thus refines the soul just as it clears up the money and impels the believer to do more righteous deeds just as it develops the wealth.⁶ Like the case with

¹ See Zidān, *Uṣūl al-Da'wah*, p. 39 and al-'Aqqād, *Ḥaqā'iq al-Islām*, ■. 108.

² See al-Zurqānī, *Manāhil al-'Irfān*, 2:351 and al-'Aqqād, *Ḥaqā'iq al-Islām*, p. 110.

³ Taha 20:14.

⁴ See al-Qurṭubī, *al-Jāmi' li Ahkām al-Qur'ān*, 11:177 and Abū al-Su'ūd, *Irshād al-'Aql al-Salīm*, 6:8.

⁵ Al-Tawbah 9:103.

⁶ See Abū Zahrah, *Zahrat al-Tafāsīr*, 2:1007.

Prayer, keeping to the obligatory charity is also ■ means to the remembrance of Allah and ■ security against forgetting Him which is implied by Allah's saying: "O you who have believed, let not your wealth and your children divert you from remembrance of Allah. And whoever does that - then those are the losers. And spend [in the way of Allah] from what We have provided you before death approaches one of you and he says, 'My Lord, ■ only You would delay me for a brief term ■ I would give charity and be among the righteous.' But never will Allah delay ■ soul when its time has come. And Allah is Acquainted with what you do."¹

Fast is another way to the fortification of man's spiritual resolution. It aims at the attainment of piety² as it lightens man's desperate craving for food and sexual relation, controls his fantasy, holds him back from ungratefulness (to Allah), restrains him from all immoralities and prevents him from being preoccupied with the fleeting joys of this world.³ Bearing in mind that it is a hidden act of worship that no one knows except Allah, Fast accustoms the believers to sincerity and the assumption of individual responsibility about which the Glorious Qur'ān reads: "... Every person, for what he earned, is retained."⁴

Finally, Hajj is also ■ worship that brings the believer closer to Allah ﷻ and helps him to be righteous and God-fearing when he avoids what His Lord has forbidden and abides by what He has commanded him to do during his religious travel.⁵ This can be obviously understood from Allah's saying: "Hajj is [during] well-known months, so whoever has made hajj obligatory upon himself therein [by entering the state of ihram], there is [to be for him] no sexual relations and no disobedience and no disputing during hajj. And whatever good you do - Allah knows it. And take provisions, but indeed, the best provision is fear of Allah. And fear Me, O you of understanding."⁶

¹ Al-Munāfiqūn 63:9-11.

² As referred to in al-Baqarah 2:183.

³ ■ al-Rāzī, *Mafātīḥ al-Ghayb*, 5:240.

⁴ Al-Ṭūr 52:21.

⁵ See al-Ṭabarī, *Jāmi' al-Bayān*, 4:161.

⁶ Al-Baqarah 2:196.

In addition to seeking the betterment of the individual believer, the legislative methodology of the Qur'ānic *da'wah* demonstrates that all the foregoing (and other outwardly and inwardly) kinds of worship have a lot to do with the reform of the Muslim community at large.¹ Prayer thus reinforces the individual believer's connection with the rest of the Muslim community all over the world as whenever he performs the Prayer, he perceives that all Muslims direct their faces to the same *qiblah* and read the same invocation.² Payment of the obligatory charity establishes bridges of cooperation between the rich and the poor, reminds the former of their duty to support and aid the latter, wipes out selfish and greedy motivations and spreads kindness and love in the Muslim society. On the other hand, Fast confirms morality, habituates the believers to be patient and strong-willed and thus it leads them to shun all evil practices, work for the general welfare and reach their utmost goals in all the different spheres of life.³

As for Hajj, it is an international conference in which people of various colours, races and languages come to meet and know each other. It is a manifestation of human fraternity and equality when people from all different parts of the world gather in the same places and offer the same rituals. Therefore, when the people of Quraysh and their allies claimed that it did not befit their (superior) status to go to 'Arafāt (during Hajj) with the commoners and did not depart from there but returned instead from *Muzdalifah*, Allah ﷻ corrected such wrong practice saying: "Then depart from the place from where [all] the people depart and ask forgiveness of Allah. Indeed, Allah is Forgiving and Merciful."⁴

¹ See al-Zurqānī, *Manāhil al-'Irfān*, 2:351 and Al-Qaṭṭān, Mannā' ibn Khalīl, *Mabāḥith fī 'Ulūm al-Qur'ān* (Studies in the Sciences of the Qur'ān), 3rd ed. Riyadh: Maktabat al-Ma'ārif li al-Nashr wa al-Tawzī', 1421 AH, 2000 CE, p. 286.

² Al-Qaṭṭān, *Mabāḥith fī 'Ulūm al-Qur'ān*, p. 286. See al-Baqarah 2:243-50.

³ Zidān, *'Uṣūl al-Da'wah*, 41-42 and Ḥawwā, Muḥammad Sa'īd. *The Principles of Islam*, translated from Arabic into English by Maḥmūd Ḥassān al-Denāwī. Cairo: Dār al-Salām for Printing, Publishing, Distribution and Translation, 1436 AH, 2015 CE, p. 115.

⁴ Al-Baqarah 2:199. See al-Qurṭubī, *al-Jāmi' li Ahkām al-Qur'ān*, 2:427.

Besides, the legislative methodology of the Qur'ānic *da'wah* is entirely oriented towards expounding the otherworldly rewards the believers gain from the performance of worships. To give few examples, the researcher will quote here Allah's saying: "And those who are patient, seeking the countenance of their Lord, and establish prayer and spend from what We have provided for them secretly and publicly and prevent evil with good - those will have the good consequence of [this] home. Gardens of perpetual residence; they will enter them with whoever were righteous among their fathers, their spouses and their descendants. And the angels will enter upon them from every gate, [saying], 'Peace be upon you for what you patiently endured. And excellent is the final home'." ¹

Abū Bakr al-Aṣam² commented on the last two verses saying that the angels will enter upon the dwellers of Paradise - as an expression of the honour that Allah bestows upon them in Paradise - from every gate of righteousness such as the gate of Prayer, the gate of the obligatory charity etc. They (the angels) will tell the dwellers of Paradise: "So favorable is the ultimate outcome of the good deeds that you did in the world." ³

Another example is Allah's saying: "Indeed, those who recite the Book of Allah and establish prayer and spend [in His cause] out of what We have provided them, secretly and publicly, [can] expect a profit that will never perish. That He may give them in full their rewards and increase for them of His bounty. Indeed, He is Forgiving and Appreciative." ⁴ Allah thus will provide the believers who recite the Qur'ān, perform the Prayer, pay the obligatory charity and carry out all their other devotional duties

¹ Al-Ra'd 13:22-24.

² Abū Bakr al-Aṣam: 'Abdelrahmān ibn Kaysān (d. 225 AH - 840 CE); ■ Mu'tazilī jurist and exegete of the Qur'ān. Ibn al-Murtaḍā described him: "He was one of the most eloquent, knowledgeable and pious people and he wrote ■ book ■ the exegesis of the Qur'ān entitled *al-'Uṣūl*. Moreover, al-Qāḍī 'Abdeljabbār told about Abū Bakr al-Aṣam: "He acquired high status that the sultan would exchange letters with him." Al-Zirikī, *al-A'ām*, 3:323.

³ See al-Rāzī, *Mafātīḥ al-Ghayb*, 19:37.

⁴ Fāṭir 35:29-30.

with great rewards. He ﷻ will give them rewards that they did not even imagine at the time of offering the concerned duties. The increase referred to in this ██████ may also imply having the honour of glancing at the Countenance of Allah ﷻ.¹

The Qur'ānic *da'wah* shows that worshipping Allah ﷻ must be accompanied by seeking His divine help and loving Him. We thus read in *sūrat al-Fātiḥah*: "It is You we worship and You we ask for help."² Mentioning worship before seeking the help of Allah in this verse is tantamount to letting the ends precede the means. Verily, worshipping Allah is the purpose for which people have been created and pursuing His aid is the way to attain it.³ Allah ﷻ also says: "And [yet], among the people are those who take other than Allah as equals [to Him]. They love them as they [shou]ld love Allah. But those who believe are stronger in love for Allah..."⁴ The believers' love for Allah in this verse is his desire to obey his Creator and his care to gain His pleasure. On the other hand, Allah's love for His Servant is His will to honour him, guide him to His obedience and protect him from committing acts of disobedience to Him. The believers love for Allah does not ██████ while the disbelievers' imagining and false love for their idols ends for the least reason. During hard times, the disbelievers thus divert from calling upon their unreal deities to invoke Allah alone.⁵

Another important characteristic of the legislative methodology of the Qur'ānic *da'wah* is that it generally deems worships as being only *tawqifi*. Accordingly, Allah ﷻ says: "Or have they other deities who have ordained for them a religion to which Allah has not consented? But if not for the decisive word, it would have been concluded between them. And indeed, the wrongdoers will have a painful punishment."⁶

¹ See al-Rāzī, *Mafātīḥ al-Ghayb*, 26:237.

² 1:5.

³ See Muḥammad, Yusrī al-Sayyid, compiler and scrutinizer. *Badā'ī' al-Tafsīr al-Jāmi' lima Fassarah al-Imām Ibn al-Qayyim al-Jawziyyah* (The Marvelous Exegesis Collecting all What Have Been Explained by Imām Ibn al-Qayyim al-Jawziyyah), revised and arranged by Ṣāliḥ Aḥmad al-Shāmī. Kingdom of Saudi Arabia: Dār Ibn al-Jawzī li al-Naṣr wa al-Tawzī', 1427 AH, 1:44.

⁴ Al-Baqarah 2:165.

⁵ See al-Bayḍāwī, *Anwār al-Tanzīl*, 1:117.

⁶ Al-Shūrā 42:21. See al-Bayānōnī, *al-Madkhal ilā 'Ilm al-Da'wah*, pp. 226-27.

In this verse He ﷻ condemns the polytheists for following their assistants from amongst the devils who institute worships for them other than what Allah ﷻ has ordained such as *baḥīrah*,¹ *sā'ibah*,² *waṣīlah*,³ or *ḥām*,⁴ considering lawful the dead animals, blood, the flesh of swine, gambling and the like deviations. Had Allah ﷻ not formerly decreed to delay the punishment of those polytheists to take place only in the Hereafter, he would have judged between them and the believers and punished the polytheists in this world.⁵

This same concept of the prohibition of introducing innovations in the matter of worship was highlighted by *imām* al-Ghazzālī (d. 505 AH - 1111 CE). He mentioned that the different ranges of the acts of Prayer, such as, the fact that *sujūd* (prostration) is double the portion of *rukū'* (bowing) and that the number of the *rak'ahs* of '*aṣr* is double that of '*fajr* can only be known through the Prophet and have divine secrets of some effects that human minds can never independently reach.⁶

No less true is the fact that the broad sense of worship - according to the legislative methodology of the Qur'ānic *da'wah* - comprises many deeds other than the pillars of Islam. Such deeds can either be internal acts (of the heart) such as trusting Allah, calling for His help, relying on Him, fearing Him, longing for His Mercy etc. or external acts of obedience to Allah such as being dutiful to the parents, keeping good relations with kith and kin, enjoining good and forbidding evil etc. We therefore read in the Noble Qur'ān: "O you who have believed, eat from the good things which We have provided for you and be grateful to Allah if it is [indeed] Him that you worship."⁷

¹ A she-camel whose milk was spared for the idols and nobody was allowed to milk it.

² A she-camel let loose for free pasture for their false gods, e.g. idols, etc., and nothing was allowed to be carried on it.

³ A she-camel set free for idols because it has given birth to a she-camel at its first delivery and then again gives birth to a she-camel at its second delivery.

⁴ A stallion-camel freed from work for their idols, after it had finished a number of copulations assigned for it, all these animals were liberated in honour of idols as practised by pagan Arabs in the pre-Islamic period.

⁵ See al-Zuhālī, *al-Tafsīr al-Wasīṭ*, 3:2335.

⁶ See Abū Ḥāmid al-Ghazzālī, Muḥammad ibn Muḥammad al-Ṭūsī. *Al-Munqiz min al-Ḍalāl* (The Rescuer from Deviation), verified by Muḥammad Muḥammad Iābir. Beirut: al-Maktabah al-Thaqāfiyyah, n.d., pp. 58-59.

⁷ Al-Baqarah 2:172.

Unlike the case with the pillars of Islam, ways of the application of the deeds referred to above may differ pursuant to different times and places.

2.2.1.2 Mercy:

The influence of the principle of mercy is both profound and deep rooted within the legislative methodology of the Qur'ānic *da'wah*. An absolute proof for this is the fact that all the Qur'ānic *sūrahs* start with the phrase: "In the name of Allah, the Entirely Merciful, the Especially Merciful."¹ Moreover, the description of the Great Qur'ān itself as being ■ mercy is repeated eleven times in the whole Book.² Allah ﷻ - the One from Whom the Qur'ān has been revealed - states that He has decreed upon Himself mercy.³ He ﷻ also confirms that He has given His Prophet Muḥammad the mercy by which he dealt with the believers gently and was kind to them: "So by mercy from Allah, [O Muhammad], you were lenient with them..."⁴

While commenting on the previous verse, *imām* Ibn 'Āshūr mentioned that the Arabic *bā'* letter, which is translated as "by", denotes accompaniment. He added that the verse in hand signifies that the Prophet's leniency with the believers was accompanied by the mercy of Allah. Thus, the Prophet was neither careless of any of the believers' interests nor did he keep step with them in disregarding any of the commands of religion. Therefore, he ﷺ ■ competent to the description of being merciful to the believers.⁵ Besides, the Qur'ān outlines that Allah ﷻ has created mankind to give them His mercy.⁶ Likely, it unveils the purpose for appointing Prophet Muḥammad as a Messenger saying: "And We have not sent you, [O Muhammad], except as a mercy to the worlds."⁷ So, the conclusion is that the Prophet, the whole message of Islam and all its legislations have mercy on the whole human kind as well as all other creatures.

¹ The sole exception to this is *sūrat al-Tawbah* no. 9.

² Review al-An'ām 6:157, al-A'rāf 7:52, 203, Yūnus 10:57, Yūsuf 12:111, al-Naḥl 16:64, 89, al-'Isrā' 17:82, al-Naml 27:77, al-Qaṣaṣ 28:86, Luqmān 31:2.

³ Review al-An'ām 6:12, 54.

⁴ Āli 'Imrān 3:159.

⁵ See Ibn 'Āshūr, *Tafsīr al-Tahrīr* ■ *al-Tanwīr*, 3:265. Review also al-Tawbah 9:128.

⁶ Hūd 11:118-19.

⁷ Al-Anbiyā' 21:107.

The application of this principle of mercy starts with laws relating to family relations. Relationship between husband and wife is thus based on affection and mercy. Allah ﷻ says: "And of His signs is that He created for you from yourselves mates that you may find tranquility in them; and He placed between you affection and mercy. Indeed in that are signs for a people who give thought."¹ The verse refers to the cordiality and kindness that Allah places in the heart of a marriage partner towards the other despite of not being familiar to each other before. Al-Suddī² said: affection - in the verse - is love and mercy is pity. It was also mentioned that affection in this context is the husband's love for his wife, while mercy is showing leniency towards her so that she is not harmed.³

The Qur'ān also enjoins husbands to live with their wives *bilma'rūf* (i.e. in kindness): "... And live with them in kindness. For if you dislike them - perhaps you dislike a thing and Allah makes therein much good."⁴ The verse implies that husbands must be fair with their wives with regard to providing a proper lodging for them, spending on them and even speaking nicely to them and taking upon oneself to please them. But if the husband dislikes something in his wife, he has to be patient and not to hasten to divorce her. He must know that it may be true that he is averse to something in which there is a great deal of religious good for him and vice versa. It may happen that Allah ﷻ will give him a righteous child from the same wife he dislikes or that He ﷻ will cause the husband's heart to have affection and love for his wife in future.⁵

A very clear evidence for the Qur'ānic application of the principle of mercy in marital legislations is that it uses the same word *bilma'rūf* in thirteen more verses on different issues related to marriage such as proposal of marriage, divorce, *nafaqah*, and *'iddah*.⁶

¹ Al-Rūm 30:21.

² Al-Suddī: Ismā'īl ibn 'Abdelrahmān (d. 128 AH - 745 CE); a *tābi'ī* who came from Hejaz but lived in Kufa. According to Ibn Taghribirdī, al-Suddī "excelled in exegesis of the meanings of the Qur'ān, biography of the Prophet and battles that he ﷺ went into. He was a great *imām* knowledgeable of people's history and important events." Al-Ziriklī, *al-A'ām*, 1:317.

³ al-Shawkānī, *Fath al-Qadīr*, 4:253.

⁴ Al-Nisā' 4:19.

⁵ See al-Sherbīnī, *al-Sirāj al-Munīr*, 1:290.

⁶ Review al-Baqarah 2:228-29, 231-36, 240-41, al-Nisā' 4:25 and al-Talāq 65:2, 6.

Mercy is also a fundamental basis for the legislative methodology of the Qur'ānic *da'wah* in respect of laws relating to the relationship between parents and children. The Glorious Qur'ān thus assigns the father to the tangible duty of spending on his children according to his means,¹ attributes him the spiritual responsibility for educating and training them to be obedient to Allah ﷻ so that the children become saved from the punishment of Hellfire.² On the other hand, the Glorious Book charges the mother with the task of feeding and nursing the children.³ A concomitant of this is the Qur'ānic command to the children to do good to their parents: "Worship Allah and associate nothing with Him, and to parents do good..."⁴ Similarly, Allah's order to people to show fairest companionship to parents comes directly following His instruction to them to worship Him. The reason for such progression is that Allah is the Creator, the Sustainer and the Benefactor Who showers His servants with His blessings at all times and under all conditions, while the parents are the means through which man comes into existence.⁵

Not only that, but the Noble Qur'ān also grounds relations amongst relatives on mercy in order to safeguard mutual compassion and support. Fortifying relations amongst relatives is a direct result of being dutiful to Allah and should never be cut.⁶ Relatives act like the wings for man, his hands, strength, support and shield. Hence, next to the Qur'ānic command to be kind to the parents, Muslims are demanded to be kind to their relatives: "... and to parents do good and to relatives..."⁷ The legislative methodology of the Qur'ānic *da'wah* supports the view that relatives share one family and similar circumstances and so, they should be nearer to each other.⁸ The Great

¹ Al-Ṭalāq 65:7.

² Al-Tahrim 66:6.

³ Al-Baqarah 2:233.

⁴ Al-Nisā' 4:36.

⁵ See Ibn Kathīr, *Tafsīr al-Qur'ān al-'Azīm*, 2:261-62. The same connection between the command to worship Allah alone and the injunction to be dutiful and kind to parents appears in the following various places in the Qur'ān: al-Baqarah 2:83, al-An'ām 6:151, al-Isrā' 17:23, Luqmān 31:14 and al-Ahqāf 46:15.

⁶ Al-Nisā' 4:1.

⁷ Al-Baqarah 2:83 and al-Nisā' 4:36.

⁸ Rahman, Afzalur. *Islam. Ideology and the Way of Life*. London: Seerah Foundation, 1988, p. 387.

Qur'ān thus declares: "... But those of [blood] relationship are more entitled [to inheritance] in the decree of Allah ..." ¹

The Qur'ān attaches a great deal of importance to keeping good relations with relatives as to protect each other's welfare. Those who do so acquire one of the characteristics of people of good understanding '*ulu al albāb*' who: "... join that which Allah has ordered to be joined and fear their Lord and are afraid of the evil of [their] account." ²

It is interesting to note that the Qur'ān inter-relates treating relatives with kindness to fulfilling the covenant of Allah, exercising patience for His sake, establishing Prayer, spending in the cause of Allah, preventing evil with good and promises great rewards for them all. On the contrary, the Qur'ān connects severing the ties of kinship to breaking the covenant of Allah and spreading corruption on earth and imposes heavy punishment for committing them. ³

Al-Khaṭīb al-Sherbīnī mentioned that the main reason behind the prohibition of being married to two sisters in (al-Nisā' 4:23) is to avoid enmity and the cutting of relations between them. ⁴ A second opinion is attributed to al-Zamakhsharī (d. 538 AH - 1144 CE) who explained that the reason for which Moses asked Allah to forgive his brother, as mentioned in the Qur'ānic verse (Al-A'rāf 7:151) was to ensure maintaining the strong relationship with his brother, satisfying him, preventing people from gloating over his grief and to show unity of the two brothers. ⁵

Since mercy is immensely crucial in kinship relations, the legislative methodology of the Qur'ānic *da'wah* decrees that priority should be given to relatives with regard to

¹ Al-Anfāl 8:75.

² Al-Ra'd 13:22.

³ Al-Baqarah 2:27, al-Ra'd 13:25, Muḥammad 47:22-23.

⁴ See al-Sherbīnī, *al-Sirāj al-Munir*, 1:294.

⁵ See al-Zamakhsharī, Abū al-Qāsim Maḥmūd ibn 'Amr ibn Aḥmad. *Al-Kash-shāf 'an Ḥaqā'iq Ghawāmiḍ al-Tanzīl* (The Discloser of the Unknown Meanings of the Revelation), 3rd ed. Beirut: Dār al-Kitāb al-'Arabī, 1407 AH, 2:162.

receiving financial support and different charities.¹ Amongst the qualities of the truthful pious believer is that he "... gives wealth, in spite of love for it, to relatives, orphans, the needy, the traveler, those who ask [for help], and for freeing slaves...."² The verse then concludes: "... Those are the ones who have been true, and it is those who are the righteous." *Imām* al-Bayḏāwī advanced the argument that "relatives" have been given precedence here ■ spending on them is better than expending ■ any body else for it entails two good deeds namely; giving out charity and connecting ties with one's kinship.³

In the Qur'ānic usage, relations amongst members of the whole Muslim community at large are also founded on mercy. For more explanation, reference can be made to the divine command: "Worship Allah and associate nothing with Him, and to parents do good, and to relatives, orphans, the needy, the near neighbor, the neighbor farther away, the companion at your side, the traveler, and those whom your right hands possess. Indeed, Allah does not like those who are self-deluding and boastful."⁴ After commanding them to do good to parents and relatives, the verse enjoins Muslims to show kindness unto the orphans who have missed their fathers i.e. their helpers and protectors. The same command applies to the disabled as they have lost their ability to live normal life. The verse instructs Muslims to do good to the poor by helping them financially in order to meet their needs or at least by speaking to them gently. Muslims are then directed to show fairest companionship to the near neighbor, the neighbor farther away and the fellow-traveller by having friendly relations with them, avoiding to harm them, cooperating with them, visiting them, expressing their sympathy for the patient among them etc. The verse further prescribes giving good treatment to the wayfarer who is detached from his wealth by showing hospitality to him and helping him to get back safely to his home. The verse also implies that the same good

¹ Al-Baqarah 2:177, 215, al-Anfāl 8:41, al-Isrā' 17:26, al-Nūr 24:22, al-Rūm 30:38, al-Dhāriyāt 51:19 ■ al-Balad 90:15.

² Al-Baqarah 2:177.

³ See al-Bayḏāwī, *Anwār al-Tanzīl*, 1:453.

⁴ Al-Nisā' 4:36.

treatment should be given to the slaves (bearing in mind that, in the past era, slavery was widespread all over the world) and the domestic servants.¹

The Great Qur'ān emphasizes the realization of mercy amongst all members of the Muslim society by stating that enjoining one another to do merciful deeds is an identifying characteristic of the people of the right i.e. the dwellers of Paradise. We thus read in *sūrat al-Balad*: "And then being among those who believed and advised one another to patience and advised one another to compassion. Those are the people of the right."² *Imām al-Rāzī* established that "advising one another to patience" signifies recommending one another to persist in the true faith and keep away from sin, obeying Allah and exercising patience when having a misfortune. He added that "advising one another to compassion" stands for encouraging each other to have mercy for the oppressed, the poor and whoever is about to do some evil by preventing him from its commission.³

There is no doubt whatsoever that the legislative methodology of the Qur'ānic *da'wah* decrees that mercy should also be shown to non-Muslims. For example, there are many places in the Great Qur'ān where Allah forewarns Muslims against fighting peaceful followers of other doctrines or being hostile towards them. Verse (190) of *sūrat al-Baqarah* (2) thus reads: "Fight in the way of Allah those who fight you but do not transgress. Indeed, Allah does not like transgressors." The verse is explicit in restricting the permission of fighting to the one which is done in the cause of Allah only for a defensive purpose. It clearly prohibits transgression and regards it as a misdeed that Allah dislikes. Therefore, Muslims are forbidden from initiating fighting against non-Muslims who offer them peace. And even in defensive war, Muslims are neither allowed to fight those who do not participate in combating them such as children, women, old men, the disabled, and monks nor permitted to cause any ruin or cut trees etc.⁴ Verse (8) of *sūrat al-Mumtahinah* (60) confirms and elaborates upon

¹ See al-Zuhālī, *al-Tafsīr al-Wasīṭ*, 1:319-20.

² 90:17-18. For conveying the precise meaning of the verse, the translated word "companions" has been changed into "people."

³ See al-Rāzī, *Mafātīḥ al-Ghayb*, 31:171.

⁴ Riqā, *Tafsīr al-Manār*, 2:168.

this theme: "Allah does not forbid you from those who do not fight you because of religion and do not expel you from your homes - from being righteous toward them and acting justly toward them. Indeed, Allah loves those who act justly."

Furthermore, Muslims are enjoined to accompany their non-Muslim parents in this world with appropriate kindness.¹ Another indication of the concerned mercy that Muslims have to show in their relation to non-Muslims, is the instruction given to them to avoid adopting approaches which may arouse bitterness or hostility when engaging into debates with the People of the Book: "And do not argue with the People of the Scripture except in a way that is best, except for those who commit injustice among them..."² The best way referred to in this verse comprises confronting coarseness by gentleness, anger by restraining and it also entails calling to Allah ﷻ by His Signs and drawing the attention to His proofs.³

Another manifestation of this principle of mercy is the tendency that the legislative methodology of the Qur'ānic *da'wah* shows towards facilitation. Allah ﷻ addresses the believers saying: "... He has chosen you and has not placed upon you in the religion any difficulty..."⁴ In his book of *tafsīr*, Abū al-Su'ūd establishes that this verse implies that Allah ﷻ has not commanded the believers of anything beyond their ability. Nothing can then prevent them from complying with the instructions of their Lord and they are not excused if they ignore any of their religious duties. *Imām* Abū al-Su'ūd continues by saying the verse may also be referring to the concession that makes it permitted to a believer to abandon a certain command which is hard for him (for a specific reason). Allah has not laid any hardship in religion upon the believers by opening the doors of repentance for them if they sin and legislating for them the expiations, indemnities and blood money.⁵

¹ Luqmān 31:15.

² Al-'Ankabūt 29:46.

³ See al-Sherbīnī, *al-Sirāj al-Munīr*, 3:144.

⁴ Al-Hajj 22:78.

⁵ See Abū al-Su'ūd, *Irshād al-'Aql al-Salīm*, 6:122.

The Glorious Qur'ān also reads: "And Allah wants to lighten for you [your difficulties]..."¹ This applies generally to all the rulings of the Islamic law and to all that Allah ﷻ has made easy and facilitated for the believers as one of His favours upon them bearing in mind that He ﷻ did not make heavy the religious obligations upon them like He had made them upon the children of Israel as He ﷻ says: "... and relieves them of their burden and the shackles which were upon them..."²

A big list of practical examples for the consideration of the legislative methodology of the Qur'ānic *da'wah* to the precept of easing includes:

- Al-Baqarah 2:173 which permits a person who is forced by necessity - without willful disobedience nor transgressing due limits - to eat from the dead animals, the blood, the flesh of swine, or the animal which is slaughtered ■ a sacrifice for others than Allah.
- Al-Baqarah 2:178 which allows the family of the murdered to get the blood money instead of the application of the original retaliation for homicide i.e. putting the murderer to death.
- Al-Baqarah 2:193 which directs Muslims to combat those who humiliate sacred places, kill people, plunder their wealth and force them to change their religion and abandon their faith. Of course, fighting in the cause of Allah in such ■ ■■ - despite of being rough and hateful - is much easier than surrender to the enemy.
- Al-Baqarah 2:196 which directs those who have already made up their minds to make Hajj or 'Umrah but then prevented from proceeding with their rituals to offer animals that can be obtained with ease. The same verse commands those who perform 'Umrah during the Hajj months followed by Hajj to offer what can be obtained with ■■ to sacrifice. Whoever cannot find or afford an animal, he has to fast three days during Hajj and seven following his return.

¹ Al-Nisā' 4:28.

² Al-A'rāf 7:157. See al-Rāzī, *Mafātīḥ al-Ghayb*, 10:55.

- Al-Nisā' 4:6 which permits the poor guardian of the orphan to take a fair and reasonable remuneration for his service from the money of the latter.
- Al-Nisā' 4:101 which allows the travelers to shorten the Prayer.
- Al-Nisā' 4:102 which legislates Prayer at times of fear i.e. in the battlefield which enables Muslims to continue being mindful of their arms and belongings during the Prayer.
- Al-Tawbah 9:91 which allows excusable people because of their disability to stay behind and not participate in fighting in the cause of Allah.
- Al-Nahl 16:106 which tells that if a believer utters the word of disbelief after being subjected to unbearable torment, he will be pardoned.
- Al-Ahzāb 33:5 which signifies that Allah does not call ■ people to account for actions done unintentionally.
- Al-Shūrā 42:25 which lets the one who turns back to Allah in repentance to have high hopes in the great rewards of His merciful Lord Who has forgiven his sins and removed his burdens.
- Al-Ḥadīd 57:27 which dispraises monasticism and accordingly censures difficult practices.¹

2.2.1.3 Piety:

The Qur'ānic *da'wah* has ■ generally higher and distinguishing feature than any other enactment, in that man is to act in the presence of Allah, to whom all things submit, and to whom all motives are known. Therefore, piety conveys an all-embracing and overall sense of man's attitude and responsibility towards His Creator ﷻ. In other words, the legislative methodology of the Qur'ānic *da'wah* deems the concept of divine omnipresence and the insistence on human accountability the main incentives for Muslims to obey and follow the commands of the Noble Qur'ān.² Following is ■ list of some religious duties/rulings that the Glorious Qur'ān connects to piety:

¹ See 'Alī, Iḥsān Mīr. *Al-Maqāṣid al-'Āmmah li al-Sharī'ah al-Islāmiyyah bayn al-Aṣṣalḥ ■ al-Mu'āṣarah* (The General Objectives of the Islamic Law between Originality and Modernity). Damascus: Dār al-Thaqāfah li al-Jamī', 1430 AH, 2009 CE, 2:444-49.

² Goodman, Lenn E. *Islamic Humanism*. Oxford: Oxford University Press, 2003, pp. 88-89.

- Fulfilling one's covenant with Allah i.e. obeying Him and His Messenger: This is understood from Allah's saying: "But yes, whoever fulfills his commitment and fears Allah - then indeed, Allah loves those who fear Him."¹ Piety thus leads to fulfilling the pledge with Allah and is the cornerstone of the general adherence to all the divine instructions and the avoidance of all prohibitions.²
- Issues of faith and worship: The first five verses of *sūrat al-Baqarah* (2) produce a clear presentation for this. They identify the pious as being those who believe in the unseen, establish Prayer, give the obligatory charity and believe in the Noble Qur'ān and the Divine Scriptures revealed before it. The verses show that piety precedes guidance and all worships and is also Allah's precept to the People of the Book.³
- Matrimonial and family rulings: Verse (223) of *sūrat al-Baqarah* (2) thus decrees that Muslims may have sexual relations with their wives in any position as long as it is in the vagina not anus. The verse warns the believers against committing any of the sins Allah ﷻ has prohibited. It implies that those who fear Allah and are sure of the meeting with Him are the true believers who can heed the warning and, therefore, receive good tidings of great rewards.⁴
- Social obligations: There is very clear correlation between the mandate for the realization of piety and social commands. Examples for this include verses on topics such as cooperating in goodness and righteousness,⁵ peacemaking,⁶ and the avoidance of negative assumption, spying, and backbiting.⁷

¹ Āli 'Imrān 3:76.

² See al-Bayḍāwī, *Anwār al-Tanzīl*, 2:24. Refer also to al-Mā'idah 5:7, al-Shu'arā' 26:108, 126, 131, 144, 150, 163, 179, al-Zukhruf 43:63, al-Hujurat 49:1 and al-Hashr 59:7.

³ See Al-Biqā'ī, Ibrāhīm ibn 'Umar ibn Ḥasan al-Ribāṭī ibn 'Alī ibn Abī Bakr. *Naẓm al-Durar fī Tanāsūb al-Āyāt wa al-Suwar* (Stringing Pearls in Showing the Connections between Verses and Chapters of the Qur'ān). Cairo: Dār al-Kitāb al-Islāmī, 1969 CE, 1:81-82. Refer also to al-Baqarah 2:177-87, 203, Āli 'Imrān 3:123.

⁴ See al-Ṭabarī, *Jāmi' al-Bayān*, 4:419. Refer also to al-Baqarah 2:180, 231, 233, 237, 241 and al-Ṭalāq 65:1-2, 4-5.

⁵ Al-Mā'idah 5:2.

⁶ Al-Anfāl 8:1, al-Hujurat 49:10.

⁷ Al-Hujurat 49:12.

- Abidance by the Islamic financial law: To give ■ good example for this, reference may be made to verse number (278) of *sūrat al-Baqarah* (2) on the prohibition of usury. The verse reads: "O you who have believed, fear Allah and give up what remains [due to you] of interest, if you should be believers." It imports that Muslims must protect themselves from the punishment of Allah ﷻ by the avoidance of what He has prohibited and the abandonment of what remains due to them of usury. The verse tells Muslims that they should prove the truthfulness of their faith in Allah and the Last Day by conforming to Allah's commands and prohibitions.¹
- General compliance with the Islamic code of lawfulness and unlawfulness: Verses (87) and (88) of *sūrat al-Mā'idah* (5) thus read: "O you who have believed, do not prohibit the good things which Allah has made lawful to you and do not transgress. Indeed, Allah does not like transgressors. And eat of what Allah has provided for you [which is] lawful and good. And fear Allah, in whom you are believers." Muslims are thereby exhorted to adhere to righteousness with regard to food and all other matters. They must not consider things lawful or unlawful in opposition to what Allah has declared. Moreover, they must not exceed the limits of Allah concerning things prohibited or permitted by Him. Indeed, fearing Allah's wrath is ■ requirement of the true faith in Him.²
- Following the Islamic ethical code: For instance, there is a positive relationship between doing justice and righteousness. Allah thus commands the believers: "... Be just; that is nearer to righteousness. And fear Allah; indeed, Allah is Acquainted with what you do."³ Doing justice (which is a high moral value) thus leads to the complete righteousness that does not lack any sort of goodness.

¹ See al-Shawkānī, *Fath al-Qadīr*, 1:341. Refer also to al-Baqarah 2:282 and Āli 'Imrān 3:130.

² See Riqā, *Tafsīr al-Manār*, 7:25.

³ Al-Mā'idah 5:8.

This is because (doing) justice is the key factor in controlling the worldly desires of the soul, which is the main reason behind the achievement of piety.¹

- Striving in the cause of Allah: Similarly, the connection between striving in the cause of Allah and piety is obvious in a number of Qur'ānic verses. For example, Allah ﷻ says: "... So whoever has assaulted you, then assault him in the same way that he has assaulted you. And fear Allah and know that Allah is with those who fear Him."² In his commentary on this verse, Shaykh Abū Zahrah propounds that it calls Muslims to cling to righteousness and armor themselves with it when they go to war. It forbids them from transgressing the limits by fighting those who do not fight them. He believes that the verse also implies that Allah ﷻ always grants the pious His support and victory, for indeed He is the Protector of the patient.³
- Renouncing Satan: According to the Qur'ānic illumination of al-A'rāf (7) verse (201), it is befitting for the pious to constantly seek refuge with Allah and for the deviator to give it up. When the least evil thought comes to the pious, who try to protect themselves against harmful things, from Satan; they remember to seek refuge with Allah and rely on Him ﷻ. So, they distinguish the errors, perceive the plots of the Satan and shun them all.⁴ Another example is verse (21) of *sūrat al-Nūr* (24) which links between avoiding the footsteps of the Satan and being pure from sins and evil inner feelings.⁵

2.2.1.4 Justice:

The legislative methodology of the Qur'ānic *da'wah* highlights the advantages of good and warning against the disadvantages of evil. It is ■ methodology that does not

¹ See Ibn 'Āshūr, *Tafsīr al-Tahrīr wa al-Tanwīr*, 5:56.

² Al-Baqarah 2:194.

³ See Abū Zahrah, *Zahrat al-Tafāsīr*, 2:593. Refer also to Āli 'Imrān 3:172, 200, al-Mā'idah 5:35 and al-Tawbah 9:36.

⁴ See Abū al-Su'ūd, *Irshād al-'Aql al-Salīm*, 3:309.

⁵ Such link between the purification of the soul and the different Qur'ānic legislations ■ obvious in many verses of the Great Book. Examples for this are al-Tawbah 9:103, al-Baqarah 2:232, al-Nūr 24:28, 30, Fāṭir 35:18, al-A'lā 87:14 and al-Layl 92:18.

enforce inactive laws. Contrary to that, it emphasizes the principles of justice, good conduct and reasonability and warns against the road to ruin by combating bad conduct and oppression. Allah ﷻ thus says: "Indeed, Allah orders justice and good conduct and giving to relatives and forbids immorality and bad conduct and oppression. He admonishes you that perhaps you will be reminded."¹

The Companion Ibn Mas'ūd رضي الله عنه regarded the verse cited above as the most inclusive one in the whole Qur'ān. To appreciate this viewpoint, it is important to know that justice in the concerned verse refers to all religious obligations relating to the beliefs, legislations, dealing with people, treating them fairly, giving them their due rights, fulfilling the trusts and abandoning injustice. Good conduct, in its turn, is doing commendable things. Indeed, Allah ﷻ generally prescribes justice and fairness on His servants in all the different spheres of life such as the financial, judicial, political, social, religious scopes and even with one's own self.²

It is not then difficult to understand why justice is immensely crucial to the legislative methodology of the Qur'ānic *da'wah*. The Great Qur'ān deems it synonymous to virtuousness and remaining on the right course of Prophet Muḥammad ﷺ. Moreover, the celestial binding of justice takes precedence in the Glorious Book over the command to worship and invoke Allah sincerely.³ It is interesting to note that like the Divine Scriptures, Allah has also sent down justice to the human kind as He considers it the cornerstone of keeping the order of the creation.⁴ For that reason, Allah ﷻ charged Prophet Muḥammad ﷺ with the universal responsibility to do justice among all people: "So to that [religion of Allah] call, [O Muhammad], and remain on a right course as you are commanded and do not follow their inclinations but say, "I have believed in what Allah has revealed of the Qur'an, and I have been commanded to do justice among you. Allah is our Lord and your Lord. For us are our

¹ Al-Nahl 16:90.

² ■ al-Zuhālī, *al-Tafsīr al-Wasīṭ*, 2:1294-96.

³ Al-A'rāf 7:29. See Ibn Kathīr, *Tafsīr al-Qur'ān al-'Aẓīm*, 3:362.

⁴ Refer to al-Shūrā 42:17, al-Raḥmān 55:7 and al-Ḥadīd 57:25. See Ibn 'Āshūr, *Tafsīr al-Tahrīr wa al-Tanwīr*, 27:223.

deeds, and for you your deeds. There is no [need for] argument between us and you. Allah will bring ■ together, and to Him is the [final] destination."¹

Following is a list of some Qur'ānic instructions/legislations aiming at the actualization of justice:

- Matrimonial rulings: Wives enjoy marital rights over their husbands in the same manner the latter have over them. This is what the Noble Qur'ān explicitly ascertains: "... And due to the wives is similar to what is expected of them, according to what is reasonable..."² The Companion Ibn 'Abbās said: "I adorn myself for my wife just as she does for me. Indeed, I do not like to get all my rights over her lest she should become entitled to get all her rights over me." ■ Is reported that he also said: "Wives have the rights of good companionship and kindness over their husbands similar to the rights of their husbands over them in terms of obedience in the way that Allah has made obligatory on them."³

Other scholars stated that wives have the right not to be treated in a harmful way by their husbands as the latter retain the same right over them. Al-Ṭabarī narrated Ibn Zayd's commentary on the verse in hand: "Husbands must adhere to righteousness with regard to their wives and vice versa." After citing all the foregoing, *imām* al-Qurṭubī concluded that all such explanations are close to each other and the verse obviously comprises all marital rights.⁴

Another example for the importance of justice to the Qur'ānic marital rulings would be that relating to treating all one's wives with strict fairness.⁵

¹ Al-Shūrā 42:15. For conveying the precise meaning of the verse, the translated word "invite" has been changed into "call".

² Al-Baqarah 2:228.

³ See al-Qurṭubī, *al-Jāmi' li Ahkām al-Qur'ān*, 3:123-24.

⁴ See *Ibid.*, 124.

⁵ Al-Nisā' 4:3, 129. See 'Adawī, *Da'wat al-Rusul*, p. 511.

- Social relations: A typical example for this is verse (127) of *sūrat al-Nisā'* (4) which corrects wrong practices committed by guardians of orphan girls who had large inheritance from their parents. If the girl was both rich and good looking, the guardian desired her for marriage without giving her due dowry. If the girl was ugly, the guardian would neither marry her nor allow her to get married lest her future husband gets a share from her money. The guardian was keen to retain her unmarried till her death so he could inherit her. Another bad habit of the Pre-Islamic period pointed out by this text is the exclusion of young boys and girls from inheritance.

However, the verse rectifies all these faults on the basis of justice. It commands guardians of the orphan girls not to exploit their wealth unjustly. If they like to marry them, they must give them their due dowry. If they do not, they must not prevent them from getting married to other men. The verse also implies that young boys and girls have to receive their share in inheritance.¹

Another example showing that the concept of justice is one of the pillars of the Qur'ānic instructions relating to social affairs is verse number (5) of *sūrat al-Aḥzāb* (33) which prohibits claiming the parentage of any one other than the person's real son/daughter.

- Finance and transactions: All the Glorious Qur'ānic verses that form people's lifestyle and establish ways of labouring on earth relate to justice and aim mainly at achieving it.² A perfect example for this is verse (282) of *sūrat al-Baqarah* (2) which reiterates the command to do justice four times while handling the matter of writing down the debt and bringing witnesses to it. After advising Muslims to put the debt for a fixed term in writing, the concerned verse explains that a legal expert scribe should justly write the document for the parties without increasing nor decreasing the sum or

¹ ■ Ibn Kathīr, *Tafsīr al-Qur'ān al-'Aẓīm*, 2:376-77.

² See 'Abdelsalām, Ja'far, "Khaṣā'is al-Tashrī' al-Islāmī. Al-I'jāz al-Qur'ānī fī Majāl al-'Adālah" (Features of the Islamic Legislation. The Miraculous Nature of the Qur'ān in the Field of the Application of Justice), *al-Azhar magazine*, Dhū al-Qa'dah 1438 AH, August 2017 CE, p. 2177.

extending or shortening the time scale. The verse then clarifies that it is the debtor who should dictate this, for he is the confessor and the one witness is made against. But both of the one who dictates and the scribe should fear Allah, their Lord, and be fair by not diminishing anything from the terms which have been settled.

Stress ■ the application of justice is made by the same verse for the third time when it decrees that if the borrower is squanderer, of low understanding due to his young or old age or unable to dictate because of his muteness, ignorance of the language, etc. then the guardian of his interests - such as his father, custodian, agent, translator - should dictate it with equity. The verse then calls to maintaining justice for the fourth time when it exhorts Muslims not to be weary to write the debt, whether it is small or large, for its specified term. The verse clarifies that doing so is more just in the sight of Allah, stronger as evidence and more likely to prevent doubt between the creditor and the debtor.¹

Other examples from the Glorious Qur'ān for the essentiality of the execution of justice in transactions are: al-An'ām 6:152, Hūd 11:85, al-Isrā' 17:35, al-Shu'arā' 26:182, al-Raḥmān 55:9 and al-Muṭaffifīn 83:1-3 which all enjoin giving full measure and weight in justice.

According to Ibn 'Āshūr, a collective expression of the application of the principle of justice to the legislative methodology of the Qur'ānic *da'wah* regarding finance and transactions is that it does not restrain people from earning money through different permissible channels. Besides, it defines both the evil and good ways of expenditure, warns against the former and praises the latter. Meanwhile, the Islamic legislation does not deprive the owners of money from high rewards for spending their money on vital purposes. Ibn

¹ See al-Sherbīnī, *al-Sirāj al-Munir*, 1:186-87.

‘Āshūr then cites al-Baqarah 2:200-2002, Āli ‘Imrān 3:92 and al-Tawbah 9:34 in support of his view.¹

- Testimonies and judgments: According to al-Nisā’ 4:135, Muslims must constantly do their best to achieve and maintain justice. They must bear witness to truth for the sake of Allah even though it may be against their parents or kinsmen. Even if the true testimony is against themselves, they have to confirm it, since testimony is to declare the truth whether it is against oneself or others. If one of the two parties is rich while the other is poor, witnesses must be just in their testimony without the least unfairness due to inclining to any side, fearing from the rich or showing mercy to the poor. Indeed, Allah is more concerned with the well-being of both the rich and poor than the witnesses. Had the true testimony for or against any party not been good for them, Allah ﷻ would not have dictated it.²
- Politics and relations with non-Muslims: The researcher will take al-Nisā’ 4:58 as ■ example illustrating the application of the principle of justice to the legislative methodology of the Qur’ānic *da’wah* regarding politics. The verse reads: "Indeed, Allah commands you to render trusts to whom they are due and when you judge between people to judge with justice. Excellent is that which Allah instructs you. Indeed, Allah is ever Hearing and Seeing." *Imām* Ibn Kathīr outlined that this verse was (mainly) revealed about emirs and rulers.³

Muslims’ relation with non-Muslims is established on justice. They must not wrong peaceful non-Muslims or commit the least injustice against them. Rather, they should show them kindness and tenderness. Muslims are, however, permitted to defend themselves against the non-Muslims who fight and oppress them. They are not even allowed to befriend them or make allies of them. Allah ﷻ thus says: "Allah does not forbid you from those who do not

¹ ■ ‘Āshūr, *Maqāṣid al-Sharī‘ah al-Islāmiyyah*, p. 454.

² See al-Bayḍāwī, *Anwār al-Tanzīl*, 2:102. Review also al-An‘ām 6:152.

³ See Ibn Kathīr, *Tafsīr al-Qur’ān al-‘Azīm*, 2:300. Review also Zidān, *Uṣūl al-Da’wah*, pp. 110-12.

fight you because of religion and do not expel you from your homes - to deal justly and kindly with them. Indeed, Allah loves those who act justly. Allah only forbids you from those who fight you because of religion and expel you from your homes and aid in your expulsion - [forbids] that you make allies of them. And whoever makes allies of them, then it is those who are the wrongdoers."¹ He ﷺ also says: "Permission [to fight] has been given to those who are being fought, because they were wronged. And indeed, Allah is competent to give them victory."²

Yet, it is obligatory on Muslims to do justice to their non-Muslim enemies in the battlefield. Even if they murder Muslim women and children causing deep grief to Muslims, Muslims are still not permitted to mangle the dead bodies of their enemies with the intention of distressing them.³ The Noble Qur'ān hence roots relationships between its followers and followers of other religions in a common struggle against injustice and oppression.⁴

2.2.1.5 Equality:

The first verse of sūrat al-Nisā' (4) enlightens humanity to the strong sense of sameness when the whole mankind are described as being created only from one single soul and its mate: "O mankind, fear your Lord, who created you from one soul and created from it its mate and dispersed from both of them many men and women. And fear Allah, through whom you ask one another, and the wombs. Indeed Allah is ever, over you, an Observer." Therefore, the general principles of the legislative methodology of the Qur'ānic *da'wah* for the guidance of the conduct of mankind are founded on the fact that all men and women are equal because Allah created them from a single person (Adam), and from him (Adam) He ﷻ created his wife (Eve), and from them both, countless ■■■ and women ■■■ created. Since lineage of the whole

¹ Al-Mumtahana 60:8-9. Translation of "from being righteous toward them and acting justly toward" has been changed into: "to deal justly and kindly with".

² Al-Hajj 22:39.

³ See al-Qurtubī, *al-Jāmi' li Ahkām al-Qur'ān*, 6:109-10.

⁴ See Esack, Farid. *Qur'an. Liberation and Pluralism*. Oxford: One World Publications, 1988, p. 203.

humanity is only one, mankind must safeguard their mutual rights just as close relatives must do. They must treat each other fairly and must not oppress each other.¹

Indeed the Qur'ān recognizes and respects the dignity of mankind, regardless of religion, race, nationality, language or colour. To produce evidence for this from the Glorious Book, reference ■ be made to Allah's saying: "And We have certainly honored the children of Adam and carried them on the land and sea and provided for them of the good things and preferred them over much of what We have created, with [definite] preference."² The concerned honour is a right that every human being has for the mere reason of being ■ human being not because that he/she is an Arab, non-Arab, white, black, learned or unlearned. Allah has created all people in the best of stature, given them the discerning mind and the free will with which they can choose to do good or evil. Besides, Allah has also dignified mankind by subjecting for them the heavens, the earth, the stars and all that exists. Resurrection, accountability and liability to recompense and punishment are some manifestations of man's dignity for (having) responsibility for one's actions is a sort of tribute.³

Equality is to be ensured amongst male and female Muslims simply because they are not but brothers and sisters in Islam. The Qur'ān draws Muslims' attention to this fact by impressing on them that such brotherhood is to be regarded as one of Allah's graces bestowed upon them, so that they should always strive to maintain it. Hence, the Glorious Qur'ān reads: "...And remember the favor of Allah upon you - when you were enemies and He brought your hearts together and you became, by His favor, brothers..."⁴ In another occasion, the Qur'ān clearly ascertains: "The believers ■ but brother..."⁵

¹ See al-Ṭabarī, *Jāmi' al-Bayān*, 7:513-14.

² Al-Isrā' 17:70.

³ See Abū Zahrah, *Zahrat al-Tafāsīr*, 8:4426-27.

⁴ Āli 'Imrān 3:103.

⁵ Al-Ḥujurāt 49:10. See al-Khaṭīb, 'Umar 'Awdah. *Al-Mas'alah al-Ijtimā'iyyah bayn al-Islām wa al-Nuẓum al-Bashariyyah* (The Social Question between Islam and Human Systems). Beirut: Mu'assasat al-Risālah, 1970, pp. 206-7.

Yet, the legislative methodology of the Qur'ānic *da'wah* ordains that equality must stand firmly on a solid unshakable ground without making any discrimination on the basis of race, colour, nationality, race, religion or language. This is further reinforced by the below-mentioned astounding revelation produced by the Qur'ān, declaring that the whole mankind is equal: "O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of you..."¹ Hence, the Qur'ān recognizes the fact that people may have different nationalities with various characteristics, cultures and religious bents and speak different languages. However, as far as the Qur'ān is concerned, these differences help and necessitate knowing all kinds of people and interacting with them without showing prejudice towards any of them.²

2.2.1.6 Achieving the Interests of People and Warding off Evil from Them:

A thorough look into the Glorious Qur'ān reveals that the general objective of the Islamic legislation is to bring about the reform of man and the available resources that he has in this world. Allah has thus commanded his Prophet Shu'ayb عليه السلام to put in place reform to the best of his ability and praised him for telling his people: "... I only intend reform as much as I am able..."³ Besides, verse 142 of *sūrat al-A'rāf* (7) notifies of Prophet's Moses advice to his brother Prophet Aaron عليه السلام to be a reformer by rectifying what must be rectified in his people's affairs, not to follow the way of the mischief-makers and not to obey those who call to corruption.⁴ In two other places of the Great Book, the Glorious Qur'ān emphasizes the prohibition of doing mischief on the earth after its reformation.⁵ Moreover, five examples are found in the Qur'ān where Allah admonishes: "... do not commit abuse on the earth, spreading corruption."⁶ All the above mentioned highlights that the verdict of the legislative

¹ Al-Hujurāt 49:13.

² Afzalur Rahman, *Islam. Ideology*, p. 378.

³ Hūd 11:88.

⁴ عليه السلام al-Bayḍāwī, *Anwār al-Tanzīl*, 3:33. عليه السلام also Ibn 'Āshūr, *Maqāṣid al-Sharī'ah al-Islāmiyyah*, 273-74.

⁵ Al-A'rāf 7:56-85.

⁶ Al-Baqarah 2:60, al-A'rāf 7:74, Hūd 11:85, al-Shu'arā' 26:183 and al-Ankabūt 29:36.

methodology of the Qur'ānic *da'wah* relating to achieving the interests of people and warding off evil from them is clear and unequivocal.

Imām al-'Ezz ibn 'Abdelsalām¹ rightly remarked that the Islamic *sharī'ah* is all about securing interests and resisting evils. He proceeded: "Whenever you hear Allah's saying, 'O you who have believed', consider His precept after His call and you will either find some good that He prompts you to do, some evil that He restrains you from doing or the two instructions together".² Al-Shāṭibī³ agreed on that when he outlined: "*Sharī'ah* is only set up for ensuring people's interests both in this world and the Hereafter."⁴ This is further explained by stating that the general objectives of *sharī'ah* are five, namely to keep people's religion, souls, minds, lineage and wealth. Whatever saves any of these essentials is an interest. Conversely, whatever ruins any of them is an evil and repelling it is an interest.⁵

In order to meet the objectives mentioned above, the legislative methodology of the Qur'ānic *da'wah* thus establishes religion by the prescription of worships and safeguards it by ordaining fighting against those who inhibit people's religious freedom, force Muslims to abandon or hide their religion, harm them because of it, avert them from it or prevent them from declaring and calling to it.⁶ The Noble Qur'ān also honours the humankind⁷ and ascertains the immunity of people's souls by

¹ Al-'Ezz ibn 'Abdelsalām: 'Abdel'azīz ibn 'Abdelsalām ibn Abī al-Qāsim ibn al-Ḥasan al-Sulamī al-Dimashqī who was nicknamed Sultān al-'Ulamā' (d. 660 AH – 1262 CE); ■ *mujtahid* and a Shāfi'ī jurist. He was born in Damascus where he spent his early life. He then moved to Egypt. He had taken the command of the judiciary and the Friday sermon there before he died in Cairo. Some of his popular books are *al-Tafsīr al-Kabīr*, *al-Ilmām fī Adillat al-Aḥkām*, and *Qawā'id al-Sharī'ah*. Al-Ziriklī, *al-A'lām*, 4:21.

² See 'Ezz al-Dīn ibn 'Abdelsalām, Abū Muḥammad al-Salmī al-Dimashqī. *Qawā'id al-Aḥkām fī Maṣāliḥ al-Anām* (Foundations of Rulings Seeking People's Interests), revised and commented on by Ṭāha 'Abdelra'ūf Sa'd. Cairo: Maktabat al-Kuliyyāt al-Azhariyyah, 1414 AH, 1991 CE, 1:11.

³ Al-Shāṭibī: Ibrāhīm ibn Mūsā ibn Muḥammad al-Lakhmī al-Gharnāṭī (d. 790 AH – 1388 CE); he was a leading Mālikī scholar, proficient in the science of *'Uṣūl al-Fiqh*, and ■ *ḥāfiẓ* from Granada. Some of his most popular books are *al-Muwāfaqāt*, *al-I'tisām* and *Uṣūl al-Naḥw*. Al-Ziriklī, *al-A'lām*, 1:75.

⁴ See al-Shāṭibī, Ibrāhīm ibn Mūsā ibn Muḥammad al-Lakhmī al-Gharnāṭī. *Al-Muwāfaqāt* (The Correspondences), scrutinized by Abū 'Ubaydah Mash-hūr ibn Ḥasan Āl Salmān. Kingdom of Saudi Arabia: Dār Ibn 'Affān, 1417 AH, 1997 CE, 2:9.

⁵ See Abū Ḥāmid al-Ghazzālī, Muḥammad ibn Muḥammad al-Tūsī. *Al-Mustasfā fī 'Ilm al-'Uṣūl* (The Refined in the Science of Principles of Islamic Jurisprudence), scrutinized by Muḥammad ibn Sulaymān al-Ashqar. Beirut: Mu'assasat al-Risālah, 1417 AH, 1997 CE, 1:417.

⁶ Al-Baqarah 2:193 and al-Anfāl 8:39. See Riḍā, *Tafsīr al-Manār*, 2:170, 5:212 and 9:553.

⁷ Al-Isrā' 17:70.

forbidding man from killing himself¹, prohibiting murder² and enacting just retaliation.³ Worthy to mention is that the Glorious Qur'ān has actually condemned the first human murder committed by the son of Adam (Cain) against his brother (Abel).⁴ By censuring such act, the Qur'ān emphatically asserts that human life is very valuable. It is so valuable that murder of a single person without justification will be treated as if the whole mankind was killed, and the preservation of the life of one individual will be taken as if all human beings had been saved.⁵

As far as the preservation of the mind is concerned, the Glorious Qur'ān prohibits wine and all intoxicants.⁶ To safeguard the lineage, the Glorious Book also legislates marriage⁷ and ordains the punishments of fornication⁸ and false accusation of involvement in prohibited sexual relations.⁹ On the basis of securing the financial interests of people and removing evil from their wealth and money, the Great Qur'ān grants people the freedom to invest their money and choose the means they like to use for increasing it whether through commerce,¹⁰ farming,¹¹ industry¹² etc. so long as they bring benefits to themselves (and others) and do not harm any body.

On the other hand, the Noble Book guards people's money by enacting the prohibition of usury,¹³ consuming others' wealth unfairly,¹⁴ spending wastefully,¹⁵ devouring the property of orphans unjustly,¹⁶ denying the women's fiscal rights¹⁷ and giving bribery

¹ Al-Nisā' 4:29.

² Al-Nisā' 4:92-93.

³ Al-Baqarah 2:179.

⁴ Al-Mā'idah 5:27-31.

⁵ Al-Mā'idah 5:32.

⁶ Al-Mā'idah 5:90-91.

⁷ The Qur'ān teems with verses on marriage such as al-Baqarah 2:221-223, al-Nisā' 4:3-4, 22-24, al-Mā'idah 5:5, al-A'rāf 7:189 and al-Rūm 30:21.

⁸ Al-Nūr 24:2-3. Punishment for adultery is established by *sunnah*. See al-Nawawī, *al-Minhāj*, 11:188-210.

⁹ Al-Nūr 24:4-5. See Zīdān, *Uṣūl al-Da'wah*, p. 60.

¹⁰ Al-Baqarah 2:198, 275, al-Nisā' 4:29, al-Nūr 24:37 and al-Jumu'ah 62:10.

¹¹ Al-An'ām 6:99, 141, al-Ra'd 13:4, al-Naḥl 16:10-11, 13, 67, al-Ḥajj 22:5, al-Mu'minūn 23:18-20, al-Sajdah 32:27 and 'Abas 80:24-32.

¹² Al-Ḥadīd 57:25.

¹³ Al-Baqarah 2:275-79, Āli 'Imrān 3:130, al-Nisā' 4:161 and al-Rūm 30:39.

¹⁴ Al-Baqarah 2:188, al-Nisā' 4:29, 161 and al-Tawbah 9:34.

¹⁵ Al-An'ām 6:141, al-A'rāf 7:31, al-Isrā' 17:92 and al-Furqān 25:67.

¹⁶ Al-Baqarah 2:220, al-Nisā' 4:2-3, 6, 10 and 127.

¹⁷ Al-Nisā' 4:7, 127.

to the rulers.¹ In order to safeguard wealth, the Noble Qur'ān also decrees the punishment for theft² and robbery.³ Moreover, the Glorious Qur'ān regards wealth as one of the main means of supporting the community that must not be left at the mercy of those who totally lack the capacity for good management or cause social damage by misuse.⁴

In his book *Maqāṣid al-Sharī'ah al-Islāmiyyah* or "Objectives of the Islamic Law," Ibn 'Āshūr maintained that all the *ḥudūd* or the worldly punishments ordained by the Qur'ān and *Sunnah* are meant to achieve people's interests. He rightly pointed out such conviction via three points:

First: that the execution of the punishment on the criminal aims at his reformation. It removes the impurity of his soul that caused him to perpetrate the offense and paves his way for sincere repentance which is implied by Allah's saying: "[As for] the thief, the male and the female, amputate their hands in recompense for what they committed as a deterrent [punishment] from Allah. And Allah is Exalted in Might and Wise. But whoever repents after his wrongdoing and reforms, indeed, Allah will turn to him in forgiveness. Indeed, Allah is Forgiving and Merciful."⁵

Second: that the implementation of the punishment on the criminal satisfies the aggrieved and thus prevents him from carrying out ■ unjust revenge. An allusion to this meaning is made by Allah's saying: "And do not kill the soul which Allah has forbidden, except by right. And whoever is killed unjustly - We have given his heir authority, but let him not exceed limits in [the matter of] taking life. Indeed, he has been supported [by the law]."⁶

¹ Al-Baqarah 2:188.

² Al-Mā'idah 5:38.

³ Al-Mā'idah 5:33. Punishment for robbery is also imposed to safeguard people's souls as well as the righteous order established by the Islamic state which provides perfect peace and security to the entire humanity and all other creatures found on earth.

⁴ Al-Nisā' 4:5. See al-Bahīyy, *Taṭwīr al-Mujtama'*, pp. 137-38, Zīdān, *Uṣūl al-Da'wah*, p. 60 and Ibn 'Āshūr, *Maqāṣid al-Sharī'ah al-Islāmiyyah*, pp. 455-56.

⁵ Al-Mā'idah 5:38-39.

⁶ Al-Isrā' 17:33.

Third: that the enforcement of the punishment deters people from imitating the criminal by perpetrating the same crime in future which is the wisdom behind the divine command: "... And let a group of the believers witness their punishment."¹

While commenting on the verse cited above, Abū Bakr ibn al-ʿArabī² said: "The execution of the worldly punishment deters the punished and admonishes and restrains those who witness it. The news about it circulates and thus the whole community learns a lesson from."³ Needless to say is that people have different characters and tempers and the mere otherworldly retribution is not a restraint to all of them. The application of worldly punishments is thus so vital for safeguarding people's lives, honour and interests.⁴

Another obvious manifestation that the legislative methodology of the Qur'ānic *da'wah* promotes people's interests and turns away evils from them is that the Great Qur'ān leaves unchanged the pre-Islamic advantageous laws. To give one example, ■■■ 178 of *sūrat al-Baqarah* (2) leaves untouched the pre-Islamic law on the blood money through which the question of homicide can be settled by the mutual consent of the murderer and the one who has been wronged.⁵ Conversely, The Glorious Qur'ān repeals the disadvantageous pre-Islamic laws such as those relating to *ḡihār*⁶, adoption,⁷ women who fall in the prohibited degrees of marriage,⁸ inheritance etc.

¹ Al-Nūr 24:2. See Ibn ʿĀshūr, *Maqāṣid al-Sharīʿah al-Islāmiyyah*, pp. 516-18.

² Abū Bakr ibn al-ʿArabī: Muḥammad ibn ʿAbdullah ibn Muḥammad al-Maʿfirī al-Ishbīlī al-Mālikī (d. 453 AH ~ 1148 CE); a judge and a *ḥāfiẓ* who excelled in literature and attained the rank of ■ *mujtahid*. He composed books in ḥadīth, jurisprudence, principles of Islamic jurisprudence, exegesis of the meanings of the Qur'ān, literature and history. Some of his most popular books are *Aḥkām al-Qur'ān* and *al-Masālik ʿalā Muwaṭṭa' Mālik*. His birth ■■ in Seville and he died in Fes. Al-Ziriklī, *al-Aʿlām*, 6:230.

³ See *Aḥkām al-Qur'ān*, 3:335.

⁴ See ʿAdawī, *Da'wat al-Rusul*, p. 523 and, Zidān, *ʿUṣūl al-Da'wah*, p. 69.

⁵ See ʿAdawī, *Da'wat al-Rusul*, pp. 523-24.

⁶ ■ ■■ when ■ ■■ likens his wife to an unmarriageable relative. Review al-Aḥzāb 33:4 and al-Mujādalah 58:1-4.

⁷ Al-Aḥzāb 33:4-5.

⁸ Al-Nisā' 4:22-24. See al-Baḥiyy, *Taṭwīr al-Mujtama'*, pp. 62-64.

2.2.1.7 Establishing Universal Standards and Letting the Details for People to Decide:

One important feature of the legislative methodology of the Qur'ānic *da'wah* is that, apart from the partial detailed rules it covers, it also comprehends general precepts under which many minor or new questions fall. Via such methodology, the Qur'ānic *da'wah* combines between originality and contemporization and Muslim scholars can reach a ruling ■ every recent issue wherever and whenever ■ arises.¹

Following are some examples of general Qur'ānic rules that can have flexible and new applications:

- Ordainment of *Shūrā*: Allah ﷻ says in *sūrat Āli 'Imrān*: "... So pardon them and ask forgiveness for them and consult them in the matter..."² And in *sūrat al-Shūrā*: "And those who have responded to their lord and established prayer and whose affair is [determined by] consultation among themselves, and from what We have provided them, they spend."³ These verses import that the Noble Qur'ān has enacted *Shūrā* (consultation), raised its status by linking it to performing Prayer and giving the obligatory charity, and considered it one central feature of the Muslims. *Shūrā* is thus one of the standards and decisive rules of *sharī'ah*.⁴

In his book *al-Jāmi' Li Ahkām al-Qur'ān* (The Compiler of The Rulings of The Qur'ān), al-Qurṭubī conveyed from al-Ḥasan and al-Qaḥḥāk⁵ their saying that Allah did not order His Prophet to consult the Companions because he needed their opinion as he ﷺ ■ supported by revelation. Rather, Allah ﷻ wanted

¹ See al-Bayānonī, *al-Madkhal ilā 'ilm al-Da'wah*, pp. 230-31.

² 3:159.

³ 42:38.

⁴ See Ibn 'Aṭīyyah, *al-Muḥarrar al-Wajīz*, 1:534.

⁵ Al-Qaḥḥāk: Ibn Muzāḥim al-Balkhī al-Khurasānī, Abū al-Qāsim (d. 105 AH – 723 CE); an exegete of the Qur'ān who used also to educate children. It ■ narrated that three thousand boys used to study at his school, ■ that; according to *imām* al-Dhahabī, he would walk around them riding his donkey! He compiled ■ book on exegesis of the meanings of the Qur'ān and died in Khorasan. Al-Zirikī, *al-A'lām*, 3:215.

only to teach them the virtue of consultation so that the Prophet's nation may follow his example after him.¹

However, the Qur'ānic *da'wah* does not impose any specific manner for the application of *Shūrā*. Rather, the Glorious Qur'ān leaves the mode of the execution of *shūrā* to be decided by the different generations of the Muslim nation according to their various conditions and circumstances. This is considered one of the merits of *sharī'ah* and its precautionary measures for the future.²

- Prescription of moderation in expenditure: Allah ﷻ says: "And do not make your hand [as] chained to your neck or extend it completely and [thereby] become blamed and insolvent."³ The Glorious Qur'ān also reads: "And [they are] those who, when they spend, do so not excessively or sparingly but are ever, between that, [justly] moderate."⁴

These verses signify a generic prohibition of both excessive spending on permissible things in a manner that leads to negligence of some other financial duties and stinginess which results in infringing the rights of one's dependents and falling behind in sustaining them. Conversely, the verses cited above generally call to temperance in spending.⁵ These same directives come into force regarding all various and up-to-date manifestations of unnecessary exaggeration in spending and niggardliness.

- Imposition of cooperation in piety but not in sin: This is understood from Allah's saying: "... And cooperate in righteousness and piety, but do not

¹ 4:250.

² See Zidān, *Uṣūl al-Da'wah*, p. 225 and Maḥmūd, 'Abdelḥalīm. *Manhaj al-Iṣlāḥ fī al-Mujtama' al-Islāmī* (The Methodology of Reformation in the Muslim Society). Cairo: Dār al-Sha'b, 1392 AH, 1972 CE, p. 28.

³ Al-'Isrā' 17:29.

⁴ Al-Furqān 25:67.

⁵ See Ibn 'Aṭīyyah, *al-Muḥarrar al-Wajīz*, 4:220. Refer also to al-A'rāf 7:31.

cooperate in sin and aggression ..."¹ This verse gives the believers a general instruction to cooperate in doing all good things and in abandoning all evil ones. Meanwhile, it forbids them commonly from collaborating to commit a sin, show hostility or follow falsehood.² From one hand, the concerned instruction can apply to countless as well as new ways of promoting cooperation in attaining good deeds; from the other, the forbiddance in the verse is applicable to endless and novel expressions of mutual assistance in doing evil.

- The injunction to keep the trust: Verse 58 of *sūrat al-Nisā'* thus reads: "Indeed, Allah commands you to render trusts to whom they are due and when you judge between people to judge with justice. Excellent is that which Allah instructs you. Indeed, Allah is ever Hearing and Seeing."
- The general command to do justice, engage in good conduct and support relatives as well as the common prohibition of immorality, bad conduct and oppression as portrayed by verse (90) of *sūrat al-Isrā'* (17).
- The generic maxim that "no bearer of burdens will bear the burden of another" as confirmed by verse (164) of *sūrat al-An'ām* (6), (15) of *sūrat al-Isrā'* (17), (18) of *sūrat Fāṭir* (35), (7) of *sūrat al-Zumar* (39) and verse (38) of *sūrat al-Najm* (53).

2.2.1.8 Clarifying the Effective Causes of Some Primary and Secondary Questions:

Another feature of the legislative methodology of the Qur'ānic *da'wah* is that many verses of the Glorious Book tell about the reasons for (or the wisdom of) primary/subsidiary questions or rulings. Following are some examples for this:

- Verse 165 of *sūrat al-Nisā'* (4) which states that Allah has sent His Messengers as bringers of good tidings and warners so that mankind will have no argument

¹ Al-Mā'idah 5:2.

² See Ibn Kathīr, *Tafsīr al-Qur'ān al-'Azīm*, 3:10.

against Allah that they only disbelieved and wronged themselves because of their ignorance of the sound faith and the obligatory deeds of righteousness.¹

- Verse 107 of *sūrat al-Anbiyā'* (21) which tells that Allah ﷻ has sent His final Prophet Muḥammad ﷺ to the whole mankind as ■ mercy for them bringing them happiness and reforming their lives both ■ this world and in the world to come.²
- Verse (7) of *sūrat Hūd* (11) which shows that Allah has not created the heavens and the earth uselessly. Rather, He ﷻ has created them for the benefit of His servants so that they worship Him alone and do not associate any partner with Him. The verse shows that the purpose for the creation of the heavens and the earth is that Allah ﷻ might test people as to which of them is best in deed by following the *sharī'ah* of Prophet Muḥammad ﷺ and seeking the reward only from Allah.³
- Verse (6) of *sūrat al-Mā'idah* (5) which outlines that Allah ﷻ has prescribed *wudū'* and *ghusl* on the believers to purify their hearts from the void convictions and to remove from them the wrong tempers and the trend of being disobedient to Allah. The verse also highlights that Allah ﷻ has given the believers the concession to make *tayammum* or dry ablution to complete His favour on them by making things easier to them at times of illness or travel.⁴
- Verse (183) of *sūrat al-Baqarah* (2) which mentions that the reason for which Fast has been made obligatory on the believers is that they may become righteous by maintaining this sort of worship which takes them away from sin as it reduces physical craving and undermines incentives to offense.⁵

¹ See al-Marāghī, *Tafsīr al-Marāghī*, 6:23.

² ■ al-Bayḍāwī, *Anwār al-Tanzīl*, 4:62.

³ See Ibn Kathīr, *Tafsīr al-Qur'ān al-'Aẓīm*, 4:266. Refer also to al-Dhāriyāt 51:56 and al-Mulk 67:2.

⁴ See al-Rāzī, *Mafātīḥ al-Ghayb*, 11:318.

⁵ See al-Shawkānī, *Fath al-Qadīr*, 1:207.

- Verse 39 of *sūrat al-Hajj* (22) which was the first verse to permit Muslims to fight in the cause of Allah after warfare had been made prohibited to them. The verse explains that the reason for which the Companions of the Prophet ﷺ given such authorization is that they were wronged. The polytheists of Mecca used to abuse them harshly. The Companions of the Prophet would thus come struck and wounded to the Prophet to complain, but he would ask them to endure the polytheists' annoyance patiently as he was not yet instructed to engage in combat. Finally, Allah ﷻ revealed this verse after the Prophet's migration to Medina.¹
- Verse (179) of *sūrat al-Baqarah* (2) tells that Allah has decreed legal retaliation to save people's lives. This is because being aware of the strict application of the legal retribution, the person who thinks of committing murder will refrain from homicide and two lives will thus be saved. Additionally, in the pre-Islamic period people of the murdered used to avenge themselves by killing other than the murderer or a number of people as an act of revenge for one killed person, which would then cause sedition and sever enmity amongst different tribes. Unlikely, if legal retribution is executed against the murderer, lives of the rest of his tribe will be saved.²

2.2.1.9 Miraculous Nature of the Qur'ānic Verses Containing Legal Rulings:

The Qur'ānic verses containing legal rulings are very much eloquently briefed. Yet, they comprehend all the different aspects of the rulings they issue. The Qur'ānic verses containing legal rulings are both abridged and comprehensive. Undoubtedly, combining between abstraction and universality is a sort of inimitability. To give one example for this, reference may be made to verses 11, 12 and 176 of *sūrat al-Nisā'* (4) which encompass all rulings of the science of inheritance that the Muslim jurists explain in a large volumes of papers.

¹ See al-Rāzī, *Mafātīḥ al-Ghayb*, 23:228-29.

² See al-Bayḍāwī, *Anwār al-Tanzīl*, 1:122. For all these and other examples of the effective causes of primary and secondary questions as clarified by the Glorious Qur'ān, see al-Shāṭibī, *al-Muwāfaqāt*, 2:12-13.

2.3 The Ethical Methodology:

The Arabic word *khuluq* lexically implies the moral constitution or characteristic.¹ It is said: "*huwa khalīqun li kadha* i.e. he is fit for so" as if he was created and moulded for it.² On the other hand, *khuluq* is technically defined as being: "A deep-rooted state of the soul from which acts easily emanate with no need for thought or careful consideration."³ It is the power ingrained in man's will⁴ or the characters settled in his soul in the light of which he deems a certain action good or bad and accordingly takes or avoids it.⁵ Professor Ghalwash gave a similar definition to *khuluq* by stating that it is the affectivity of the outward (behaviour) by the inward sensation and desire which is the very reason why we link *khuluq* or *akhlāq* to both *sharī'ah* and creed.⁶

However, it is my conviction that the "the deep-rooted state of the soul", "the power ingrained in man's will" or man's "inward sensation and desire" as referred to in the above mentioned definitions given to *khuluq*, can be refined as to adapt, or be very close to, the overall ethical pattern set by the Qur'ān. This is supported by the divine norm that Allah does not leave alone those who strive in His cause sincerely. Rather, He helps and guides them and opens for them ways towards His pleasure.⁷ Additionally, the Qur'ānic call to good morals and warning against bad ones provide a clear proof that ethics can be acquired.⁸

Following is a discussion of the ethical methodology of the Qur'ānic *da'wah* with a special focus on two main points:

- The importance of ethics in the sight of the Qur'ān.
- Features of the ethical methodology of the Qur'ānic *da'wah*.

¹ See Ibn 'Abdelqādir al-Rāzī, *Mukhtār al-Ṣiḥāḥ*, 1:95.

² See al-Zamakhsharī, *Asās al-Balāghah*, 1:264.

³ See Abū Ḥamid al-Ghazzālī, Muḥammad ibn Muḥammad al-Ṭūsī. *Iḥyā' 'Ulūm al-Dīn* (Revival of the Sciences of Religion). Beirut: Dār al-Ma'rifah, n.d., 3:52.

⁴ See 'Alī, Ismā'īl 'Abdel'alīm. *Al-Akhlāq bayn Ḥaqā'iq al-Islām wa Awhām 'Ulamā' al-Gharb* (Ethics between the Truths of Islam and the Delusions of the Western Scholars). Cairo: Maktabat al-Imān fi al-Ṭibā'ah wa al-Naṣh wa al-Tawzī', 1438 AH, 2017 CE, p. 6.

⁵ ■ Zidān, *'Uṣūl al-Da'wah*, p. 79.

⁶ Ghalwash, *al-Da'wah al-Islāmiyyah*, p. 103.

⁷ Review al-'Ankabūt 29:69.

⁸ For more clarification ■ this issue please refer to the al-Bukhārī, vol. 2, p. 122, ḥadīth no. 1469.

2.3.1 Importance of Ethics in the Sight of the Qur'ān:

Ethics assume a critical importance in the sight of the Qur'ān. Indeed, the entire Great Book is primarily a document of divine and moral principles and preachment. Since the centre of the Qur'ān's interest is man and his betterment, it emphasizes, from its first to its last, all moral obligations which are essential for creative human action.¹ Hence, verses 7-9 of *sūrat al-Shams* (91)² import that man is a moral being due to the original disposition upon which Allah ﷻ has originated him. The concerned verses read: "And [by] the soul and He who proportioned it. And inspired [with discernment of] its wickedness and its righteousness. He has succeeded who purifies it. And he has failed who instills it [with corruption]." This indicates that Allah has given man the ability to distinguish between good and evil as well as the way of righteousness and the way of disobedience and bestowed him the right to choose which attitude to take.³ Every action that man takes is therefore described as being good or evil and such is the moral value that cannot be separated from any human deed.⁴

It can be argued that the Qur'ānic ethics follow from mankind's special status and responsibility on earth.⁵ As Allah ordains man to implement His will; then reward and punishment result from the individual ethical responsibility and accountability before his Creator.⁶ The Noble Qur'ān thus reads: "Indeed, this Qur'an guides to that which is more upright and gives good tidings to the believers who do righteous deeds that they will have a great reward. And that those who do not believe in the Hereafter - We have prepared for them a painful punishment."⁷ Allah ﷻ also says: "As for he who gives and fears Allah. And believes in the best [reward]. We will ease him toward ease. But as for he who withholds and considers himself free of need. And denies the best [reward]. We will ease him toward difficulty."⁸ While commenting on these verses, Prof. Muḥammad Maḥmūd al-Ḥijāzī (d. 1392 AH - 1972 CE) said: "Whosoever thus

¹ Fazlur Rahman, *Islam*, p. 35.

² Review also al-Balad 90:10.

³ See al-Rāzī, *Mafātīḥ al-Ghayb*, 31:177.

⁴ See 'Alī, *al-Akhlāq*, pp. 138-39.


⁵ Review al-Baqarah 2:30-34, al-Isrā' 17:70 and al-Raḥmān 55:1-4.

⁶ See Esposito, *The Straight Path*, pp. 25-26.

⁷ Al-Isrā' 17:9-10. For conveying the precise meaning of the verse, the translated phrase "most suitable" has been changed into "more upright."

⁸ Al-Layl 92:5-10.

gives in charity some of what he possesses up to his ability, avoids the prohibitions of Allah, prevents his soul from unlawful inclination, believes in moral excellence and the reward for it and expresses such heart belief by sincere action for sake of Allah, Allah will grant him His rewards, guide him and make for him easy the way to good deeds as his heart is full of light and accustomed to goodness. On the contrary, whosoever is niggardly, refrains from giving (for sake of Allah), thinks himself self-sufficient because of his wealth, does neither give people valuable help nor care about them because of being deceived by what he owns and disbelieves in moral excellence (and the reward for it), Allah will punish and not guide him and make always for him easy the way to the evil deeds leading to his ruin and destruction. So, the former will be amongst the dwellers of Paradise and the latter amongst the inhabitants of Hellfire."¹

The importance of ethics in the sight of the Glorious Qur'ān is also shown by the fact that all the noble Messengers of Allah called to good morals. Each Prophet invited his people to worship Allah alone, be of noble characters and renounce vices. And it was the habit of every Prophet to start his ethical preaching by forbidding his people from the evils to which they were more attached.² Therefore, after calling his people to believe in the Oneness of Allah and not to associate any partners with Him; Prophet Hud  appealed to them to ask forgiveness of their Lord and turn to Him in repentance: "And O my people, ask forgiveness of your Lord and then repent to Him. He will send [rain from] the sky upon you in showers and increase you in strength [added] to your strength. And do not turn away, [being] criminals."³ He aroused their interest in repentance and asking Allah's pardon by the mention of the abundant rain and the increase in their strength as they were people of sowing who had both farms and structures.⁴

Prophet Hud also denounced his people's building of grand edifices merely for frivolous play and to show off their wealth and power and not for any beneficial use. He condemned their extravagance in architecture as if they were going to live forever


¹ Al-Hijāzī, *al-Tafsīr al-Wāḍiḥ*, 3:872.



² See al-Ālūsī, *Rūḥ al-Ma'ānī*, 4:414.

³ Hūd 11:52.

⁴ See al-Ālūsī, *Rūḥ al-Ma'ānī*, 6:279.

believing there was no purpose of life except seeking comfort and enjoyment and nothing beyond this worldly life. Prophet Hud also criticized his people's tyrannical oppression of the weak and doing injustice to the poor and dealing forcibly with them without the least mercy in their hearts. He then commanded them to fear Allah, obey Him and thank Him for His blessings.¹

Similarly, after calling his people to monotheism, Prophet Saleh  advised his people to call upon Allah to forgive them and to repent to Him, opening for them the door of hope in Allah's mercy by telling them "... Indeed, my Lord is near and responsive."² He admonished them not to commit abuse and spread corruption on the earth.³ Additionally, Prophet Saleh forbade his people from being ungrateful to Allah, insolent and wholly engaged in carving out dwellings and palaces in the hills, not for any reformative purpose, to dispel any fear from them or for any other need but only for misuse.⁴ He also warned them against obeying the order of the transgressors who spread corruption throughout the land and do not act righteously.⁵

As for Prophet Lot , he censured his people for indulging in sodomy. He told them: "Do you commit such immorality as no one has preceded you with from among the worlds? Indeed, you approach men with desire, instead of women. Rather, you  transgressing people."⁶ *Imām* Abū al-Su'ūd explained that Prophet Lot's address to his people "... as no one has preceded you with from among the worlds" was to emphasize his repudiation of their sinful deed and show his insistence upon rebuking them due to the fact that doing a shameful practice is ignominious and its invention is even more disgraceful. He thus censured them for committing homosexuality at first, and then he reproached them for innovating it.⁷

¹ Al-Shu'arā' 26:128-31. See *Ṭaṭṭawī, al-Tafsīr al-Wasīṭ*, 10:265-66.

² Hūd 11:61.

³ Al-A'rāf 7:74.

⁴ See Ibn Kathīr, *Tafsīr al-Qur'ān al-'Aẓīm*, 4:467-68.

⁵ Al-Shu'arā' 26:141-52.

⁶ Al-A'rāf 7:80-81.

⁷ Abū al-Su'ūd, *Irshād al-'Aql al-Salīm*, 3:245. Refer also to Hūd 11:78, al-Hijr 15:67-71, al-Shu'arā' 26:160-69, al-Naml 27:54-55 and al-'Ankabūt 29:28-29.

Prophet Shu'ayb عليه السلام used the same ethical methodology. After he had invited his people to worship Allah alone without associating any partners with Him, he commanded them to fulfill the measure and weight and forbade them from depriving people of their due. This comprised admonishing them not to find (unreal) faults with an article and thus do away with one's interest in it, not to deceive people regarding its true value and not to resort to trickery ways to increase or decrease in the measure or weight. All these are forms of unjustly consuming people's wealth, the prohibition of which was declared by all previous Prophets. Prophet Shu'ayb also directed his people not to cause corruption upon the earth - by committing acts of disobedience to Allah, exceeding His limits and shedding blood - after its reformation by the Prophets.¹

While each one of the previous Prophets focused mainly on one ethical aspect as was needed for correcting his people's practical behaviour, Prophet Muḥammad عليه السلام - the seal of all the Prophets - aimed at bringing all good characters to perfection.² He thus conveyed to people the general divine prohibition of all the apparent and concealed immoralities, all different sins, bad conduct, oppression, and that people associate partners with Allah, and that they say about Allah that which they do not know.³ On the other hand, Prophet Muḥammad عليه السلام called to justice, good conduct, giving to relatives⁴ and saying to people that which is best.⁵ Not only that, but he عليه السلام elaborately and comprehensively invited to all good morals and warned against all bad ones as will be discussed later in this study.

Undoubtedly, the Qur'ānic ethical system purifies man from the dominance of his material needs. It is a message of wisdom that enables man to perceive different values and patterns and a message of human movement from behavioral deviation to uprightness. This applied to both the Arabs and the non-Arabs who lived at the time of the revelation of the Noble Qur'ān and it also does so to all people of later generations

¹ See al-Qurṭubī, *al-Jāmi' li Ahkām al-Qur'ān*, 7:248. Refer to al-A'rāf 7:85-86, Hūd 11:84-86, al-Shu'arā' 26:177-184 and al-'Ankabūt 29:36.

² Narrated by imām Aḥmad in his *Musnad*, vol. 14, p. 513, ḥadīth no. 8952. Shaykh Shu'ayb al-Arna'ūt declared that this ḥadīth is of a weak *isnād*. See also Ghaiwash, *'Uṣūl al-Da'wah al-Islāmiyyah*, p. 162.

³ Al-A'rāf 7:33 and al-Naḥl 16:90.

⁴ Al-Naḥl 16:90.

⁵ Al-Isrā' 17:53.

regardless of their race, time or place.¹ Allah ﷻ thus says: "It is He who has sent among the unlettered a Messenger from themselves reciting to them His verses and purifying them and teaching them the Book and wisdom - although they were before in clear error. And [to] others of them who have not yet joined them. And He is the Exalted In Might, the Wise."²

2.3.2 Features of the Ethical Methodology of the Qur'ānic *Da'wah*:

The Great Qur'ān tells about the nobility of the character of the Prophets, peace and blessings of Allah be upon them all, so that people take them as good examples to follow. It connects ethics to beliefs, worships and laws. Besides, the ethical system of the Qur'ān is so comprehensive. The Noble Book informs people of the merits of good morals and alienates them from bad tempers; it tells about the reward or punishment awaiting those who follow or violate the divine ethical code, confirms the high moral standards of the pre-Islamic period and sometimes makes man responsible for discovering moral duties. Furthermore, moral teachings of the Qur'ān are both practical and realistic and they are based ■ the principle that protection is better than cure. Following is a separate discussion of each one of these features:

2.3.2.1 Recounting the Nobility of the Qualities of the Prophets to Be Considered as Role Models for People to Follow:

The Noble Qur'ān calls to good morals by revealing the good characters of the Prophets, peace and blessings of Allah be upon them all, who are considered impressive examples for their peoples to follow. Prophets Noah, Hud, Saleh, Lot, Shu'ayb, Moses are praised for their honesty in the Glorious Book.³ Prophet Abraham is commended for his forbearance, righteousness and frequent return to Allah.⁴ He along with Prophets Ishmael and Idrees are described, in another place in the Glorious Qur'ān ■ being truthful.⁵ Additionally, leniency and tolerance of some noble Prophets

¹ See al-Bahī, Muḥammad. *Al-Islām Dīn al-Insāniyyah* (Islam is the Religion of Humanity), a book presented by al-Azhar magazine. Cairo: Islamic Research Academy, Shawwāl 1438 AH, June 2017 CE, pp. 45-46.

² Al-Jumu'ah 62:2-3.

³ Al-A'rāf 7:68, al-Shu'arā' 26:107, 125, 143, 162, 178, al-Qaṣaṣ 28:26 and al-Dukhān 44:18.

⁴ Hūd 11:75.

⁵ Yūsuf 12:51 and Maryam 19:41, 54, 56.

such as Noah, Hud, Saleh, Shu'ayb and Abraham are also shown in the Qur'ān.¹ To shed some light on one example, when the people of Prophet Noah rebuked him: "Indeed, we see you in clear error,"² his answer fitted the high standard of the Prophets' morality. He did not turn away from his people; instead, he showed them tolerance, remained very kind to them and replied with excessive politeness: "O my people, there is not error in me, but I am a messenger from the Lord of the worlds."³

As for the final of all Prophets i.e. Prophet Muḥammad ﷺ, the Great Qur'ān generally commended him for standing exalted to a noble character and an exemplary behaviour in all the words he would utter, the instances when he kept silent, the actions that he took and those he abandoned: "And indeed, you are of a great moral character."⁴ Indeed, Prophet Muḥammad ﷺ possessed all the admirable traits just as he was enjoined by Allah and the Noble Qur'ān makes specific references to some of them. The following are some few examples:

2.3.2.1.1 Mercy of Prophet Muḥammad:

He ﷺ is described as being kind and merciful to the believers.⁵ Moreover, Prophet Muḥammad is described as being a mercy to the worlds.⁶

2.3.2.1.2 Forgiveness of Prophet Muḥammad:

He ﷺ was commanded to forgive his Companions who did not obey his instructions in the battle of 'Uḥud,⁷ the Jews who ill-treated him⁸ and the stubborn polytheists who disbelieved in him.⁹

¹ Al-A'rāf 7:60-61, 67, 79, Hūd 11:27-28, 87-90 and Maryam 19:46-47.

² Al-A'rāf 7:60.

³ Al-A'rāf 7:61. See Ibn 'Aṭīyyah, *al-Muḥarrar al-Wajīz*, 2:415 and Ghalwash, *'Uṣūl al-Da'wah al-Islāmiyyah*, pp. 171-74.

⁴ Al-Qalam 68:4. See Tanṭāwī, *al-Tafsīr al-Wasīl*, 15:41.

⁵ Al-Tawbah 9:128.

⁶ Al-Anbiyā' 21:107.

⁷ Āli 'Imrān 3:159.

⁸ Al-Mā'idah 5:13.

⁹ Al-Ḥijr 15:85 and al-Zukhruf 43:89.

2.3.2.1.3 Truthfulness of Prophet Muḥammad:

Allah ﷻ says: "And the one who has brought the truth and [they who] believed in it - those are the righteous."¹ This verse refers to Prophet Muḥammad ﷺ as was narrated by Ibn Jarīr², Ibn al-Mundhir³, Ibn Abī Ḥātim⁴, Ibn Mardawayh al-Kabīr⁵ and al-Bayhaqī⁶ from the Companion Ibn ‘Abbās رضي الله عنه.⁷

2.3.2.1.4 Leniency and Tolerance of Prophet Muḥammad:

Allah ﷻ says: "So by mercy from Allah, [O Muhammad], you were lenient with them..."⁸ Hence, Prophet Muḥammad combined between having ■ strong determination to achieve his goals and revealing a gentle and cheerful character that ■■ an example to all Muslims. He helped his Companions to correct their mistakes and did never overburden or make things difficult to them.⁹

¹ Al-Zumar 39:33.

² Ibn Jarīr: Muḥammad Ibn Jarīr Ibn Yazīd al-Ṭabarī, Abū Ja‘far (d. 310 AH – 923 CE); he was born in Amol (a town in Tabaristan) but lived and died in Bagdad. He demonstrated wide knowledge of various sciences as no other scholar of his time did. He wrote his famous book on history of nations and kings, ■ book on exegesis of the meanings of the Qur‘ān that nobody composed the like thereof, and ■ book entitled "*Tahdhīb al-Āthār*." Al-Ziriklī, *al-A‘lām*, 6:69 and Al-Ḥamawī, Shihāb al-Dīn Abū ‘Abdullah Yāqūt ibn ‘Abdullah al-Rūmī, *Mu‘jam al-‘Udabā’* (Dictionary of Men of Letters), scrutinized by Ihsān ‘Abbās. Beirut: Dār al-Gharb al-Islāmī, 1414 AH, 1993 CE, 6:2442.

³ Ibn al-Mundhir: Muḥammad Ibn Ibrāhīm Ibn al-Mundhir al-Naysābūrī Abū Bakr (d. 319 AH – 931 CE); a *mujtahid* jurist who was a *ḥāfiẓ* and shouldered responsibility of the imamate of the *Haram*. According to *imām* al-Dhahabī, "Ibn al-Mundhir is the author of the works that nobody composed the like thereof such as '*al-Mabsūṭ*' and '*al-Awsaṭ fi al-Sunan wa al-Ijmā’ wa al-Ikhtilāf*." He died in Mecca. Al-Ziriklī, *al-A‘lām*, 5:294-95.

⁴ Ibn Abī Ḥātim: ‘Abdelrahmān Ibn Muḥammad Ibn Idrīs Ibn al-Mundhir al-Tamīmī al-Ḥanzalī al-Rāzī Abū Muḥammad (d. 327 AH – 938 CE); a superior *ḥāfiẓ* who wrote several books such as "*al-Jarḥ wa al-Ta’dīl*," "*al-Tafsīr*," and "*Ilal al-Ḥadīth*." Al-Ziriklī, *al-A‘lām*, 3:324.

⁵ Ibn Mardawayh al-Kabīr: Aḥmad Ibn Mūsā Ibn Mardawayh al-Aṣbahānī Abū Bakr (d. 410 AH - 1019 CE); ■ *ḥāfiẓ*, historian and exegete of the Glorious Qur‘ān from Isfahan. Some of his written works are *al-Tārīkh*, ■ book in the exegesis of the meanings of the Qur‘ān and a *musnad* and a *mustakhraj* (which are both ḥadīth compilations). Al-Ziriklī, *al-A‘lām*, 1:261.

⁶ Al-Bayhaqī: Aḥmad Ibn al-Ḥusayn Ibn ‘Alī Abū Bakr (d. 458 AH – 1066 CE); a great scholar of ḥadīth that was born in Khosrowjerd (a village in Nishapur), grew up in Beyhaq, moved to Bagdad then Kufa, Mecca and some other areas. It was narrated that *imām* al-Dhahabī said: "Had al-Bayhaqī willed to make his own *ijtihād* and establish his independent school of thought, he would have been able to do ■■ due to his vast knowledge and considerable proficiency in Islamic jurisprudence." Some of his most popular books are *al-Sunan al-Kubrā*, *al-Sunan al-Suḡhrā* and *al-Tarḡīb wa al-Tarḥīb*. Al-Ziriklī, *al-A‘lām*, 1:116.

⁷ See al-Ālūsī, *Rūḥ al-Ma‘ānī*, 12:258.

⁸ Āli ‘Imrān 3:159.

⁹ See Abū Zahrah, *Zahrat al-Tafāsīr*, 3:1474.

2.3.2.1.5 Patience of Prophet Muḥammad:

He endured patiently all the hardships that he faced seeking the reward only from Allah ﷻ.¹

2.3.2.1.6 Humbleness of Prophet Muḥammad:

He was commanded to attend to the believers and lower the wing in tenderness for them just as a bird saves its nestling under its wing out of love and pity.²

2.3.2.1.7 Abstinence of Prophet Muḥammad:

He was the furthest person from being attached to the (fleeting) decorations and adornments of this world and the most desirous of gaining the rewards of Allah ﷻ.³

2.3.2.1.8 Courage of Prophet Muḥammad:

In the battle of 'Uḥud, when Muslims were encountered by an unexpected attack, some ran away to Medina while others climbed the Mount 'Uḥud. Despite this, the Prophet ﷺ kept standing in his place. The enemy surrounded him from all sides and only a small party of twelve Companions remained with him. Even at that very dangerous moment, the Prophet showed an outstanding bravery and continued summoning his fleeing army towards himself.⁴

Accordingly, the ethical methodology of the Glorious Qur'ān, from one hand, displays the good characters of Prophet Muḥammad ﷺ, from the other; it enjoins Muslims to follow such wonderful example given to them: "There has certainly been for you in the Messenger of Allah an excellent pattern for anyone whose hope is in Allah and the Last Day and [who] remembers Allah often."⁵

¹ The Noble Qur'ān is replete with verses conveying this meaning such as al-Naḥl 16:127 and al-Muddath-thir 74:7.

² Al-Hijr 15:88 and al-Shu'arā' 26:215. See al-Qurṭubī, *al-Jāmi' li Ahkām al-Qur'ān*, 10:57.

³ Ṭaha 20:131. See al-Ālūsī, *Rūḥ al-Ma'ānī*, 8:591.

⁴ Āli 'Imrān 3:153. ■ Ibn Kathīr, *Tafsīr al-Qur'ān al-'Aẓīm*, 2:120-21.

⁵ Al-Aḥzāb 33: 21. See Ḥabannakah, 'Abdelrahmān Ḥasan al-Maydānī. *Al-Akhlāq al-Islāmiyyah wa 'Ususuhā* (The Islamic Ethics and its Foundations), 5th ed. Damascus: Dār al-Qalam, 1420 AH, 1999 CE, 1:435-93.

2.3.2.2 Connecting Ethics to Beliefs, Worships and Laws:

Islam is a vivid harmonious structure that flows in beliefs and morality from one spring. Therefore, the ethics that Islam is pleased with are those ■ person, who believes in Allah as the Lord of the worlds and in prophethood, is contented with.¹ A thorough look into the Great Qur'ān not only reveals that beliefs are the grounds of morality but shows also that every Qur'ānic instruction or prohibition is ■ moral constitution. The ten commandments of *sūrat al-An'ām* 6:151-153 and the fifteen commandments of *sūrat al-Isrā'* 17:22-39 are typical examples for this.² All such verses thus connect between several doctrinal, ethical and legal prohibitions and instructions. Verses of *sūrat al-An'ām* thus achieve compatibility, from one side, between the prohibition of associating anything with Allah and the command to follow His straight path and, from the other side, the instructions to be kind to parents, not to approach both apparent and concealed immoralities, to give full measure and weight in justice, and to be just in testimony as well as the bans on killing one's children out of poverty, killing the soul which Allah has forbidden to be killed except by legal right and consuming the orphan's property unjustly.

The same divine guidance is given by the verses of *sūrat al-Isrā'* (referred to above) with the addition of the command to give the relatives, the poor and the traveler their right and to speak to them gently when one is unable to help them financially, the instruction to fulfill the pledges, the prohibition of spending wastefully or being stingy and the bans on following mere guess and presumption instead of knowledge and walking upon the earth with conceit and arrogance.

In *sūrat al-Ra'd* 13:19-25, people who believe in the truthfulness of the Noble Qur'ān are those who doctrinally, devotionally and morally adhere to the divine will and vice versa. True believers are thus those who fulfill the covenant of Allah, fear their Lord, are afraid of the evil of their account, establish Prayer, spend from what Allah has provided for them secretly and publicly, do not sever the bond of kinship, are patient in seeking the countenance of their Lord and who prevent evil with good. On the other

¹ See al-'Aqqād, *Ḥaqā'iq al-Islām*, p. 295.

² See Ayyūb, *Tabsīṭ al-'Aqā'id al-Islāmiyyah*, p. 288.

hand, the disbelievers are those who break the covenant of Allah after its ratification, ■■■ bond of kinship and who spread corruption on earth.

The following example is from *sūrat al-Ma'ārij* which states that people who believe in the Day of Recompense, are fearful of the punishment of their Lord, constant in their Prayer and helpful to the petitioner and the deprived; ■■ at one and the same time, those who have good morals. They also guard their private parts, are attentive to their trusts and promises and are upright in their testimonies.¹ Conversely, the Glorious Qur'ān clearly implies that the deniers of the Recompense are those who get in immoral practices such as giving less (than due) in measure and weight,² driving away the orphan and not encouraging the feeding of the poor.³ It is not then difficult to understand why Izutsu reaches the conclusion that: "belief is the real fountain-head of all Islamic virtues, it creates them all, and no virtue is thinkable in Islam, which is not based on the sincere faith in God and His revelations."⁴

In other words, belief in Allah, the Last Day and the Glorious Books is the solid basis for piety, success, prosperity and morality: "This is the Book about which there is no doubt, a guidance for those conscious of Allah. Who believe in the unseen, establish prayer, and spend out of what We have provided for them. And who believe in what has been revealed to you, [O Muhammad], and what was revealed before you, and of the Hereafter they are certain [in faith]. Those are upon [right] guidance from their Lord, and it is those who are the successful."⁵ *Sūrat al-Nisā'* 4: 22 prohibits Muslims from marrying women whom their fathers had married before because such practice "... was an immorality and hateful [to Allah] and was evil as ■ way".⁶ Moreover, in *sūrat al-Tawbah* Muslims are restrained from violating their treaties with the peaceful non-Muslims who ■■ true to their word lest this should violate their righteousness.⁷ Per

¹ Al-Ma'ārij 70:22-34.

² Al-Muṭaffifin 83:1-6.

³ Al-Mā'ūn 107:1-3.

⁴ See Izutsu, Toshibiko. *The Structure of the Ethical Terms in the Koran*. Tokyo: Keio Institute of Philological Studies, 1959, p. 173.

⁵ Al-Baqarah 2: 2-5.

⁶ See Barakah, 'Uṣūl al-Da'wah al-Qur'āniyyah, p. 337.

⁷ Al-Tawbah 9:4. See Zidān, 'Uṣūl al-Da'wah, pp. 91-92.

contra, those who disbelieve in Allah, His angels, His books, His Messengers, and the Last Day are those who have certainly gone far astray.¹

Some more examples from the Great Qur'ān that portray the integration between faith, legal Islamic laws and ethical precepts are *sūrat al-Mu'minūn* (23) verses (1-9) which display the characteristics of the true believers and *sūrat al-Furqān* (25) verses (63-74) which illustrate the good characters of the (righteous) servants of the Most Merciful.

Speaking specifically about worships, the Qur'ān shows that the believers' observance - being considered the first sign of surrender to the Qur'ānic legal teachings - plays a very important role in the improvement of their morals. As discussed elaborately earlier in this study, all the different kinds of worship are a protection against the total dominance of the material pursuits or lusts. Prayer thus prohibits immorality and wrongdoing,² the obligatory charity cleanses the soul from stinginess and liberates the believer from the adoration of money,³ Fast aims at the attainment of piety⁴ and Hajj prevents from disobedience and disputing.⁵

Again, considering the relationship between ethics and faith, it is argued that before giving Muslims any ethical instruction, the Qur'ān mostly calls them "O you who have believed" just to remind them that they are the obedient who are keen to keep and protect their faith.⁶ For example, the Noble Qur'ān reads: "O you who have believed, fear Allah and be with those who are true."⁷ Allah says: "O you who have believed, let not a people ridicule [another] people; perhaps they may be better than them; nor let women ridicule [other] women; perhaps they may be better than them. And do not insult one another and do not call each other by [offensive] nicknames. Wretched is the name of disobedience after [one's] faith. And whoever does not repent - then it is

¹ Al-Nisā' 4:136. See al-Bahī, "al-Islām Dīn al-Insāniyyah," pp. 93-94.

² Al-'Ankabūt 29:45.

³ Al-Tawbah 9:103.

⁴ Al-Baqarah 3:183.

⁵ Al-Baqarah 3:197.

⁶ See Ghalwash, *al-Da'wah al-Islāmiyyah*, p. 103.

⁷ Al-Tawbah 9:119.

those who are the wrongdoers. O you who have believed, avoid much [negative] assumption. Indeed, some assumption is sin. And do not spy or backbite each other. Would one of you like to eat the flesh of his brother when dead? You would detest it. And fear Allah; indeed, Allah is Accepting of repentance and Merciful."¹

Accordingly, the firmer is man's belief in reward for obedience and punishment for violation, the stronger will be his motivation for leading a virtuous life even if the consequences appear to be harmful; and to abstain from immoral and evil deeds even if they appear to be profitable.²

2.3.2.■ Comprehensiveness of the Ethical System of the Qur'ān:

Most of the Qur'ānic verses advise man to act rightly and morally.³ The Qur'ān has moral instructions regarding man's intentions, feelings, thoughts, external behaviour and deeds. It is believed that man's body is closely related to his spirit. Hence, the Qur'ān gives man moral guidance in physical matters like food, drink, dress and cleanliness of the body just as it lays down moral spiritual guidance for him. A quick study of the Qur'ānic morality indicates that it includes all (and much more elevated) than ethics known to any advanced and civilized nation or society.⁴ This is evident in the fact that morals in the Qur'ān (and generally in Islam) deal not only with the relationship between man and man but they also revolve around the relationship between man and his Lord, man and other creatures and man and his innermost self.⁵

2.3.2.3.1 Terms Used by the Qur'ān for Describing Good and Evil Actions Are Usually Plain and General:

Reinhart pointed out that the Arabic term *akhlāq* (ethics) is not found in the Qur'ān. He argued that terms the Qur'ān uses to describe good and evil actions are usually

¹ Al-Hujurāt 49:11-12.

² Afzalur Rahman, *Islam. Ideology*, p. 259.

³ Reinhart, A. Kevin. "Ethics and the Qur'ān," in *Encyclopaedia of the Qur'ān*, vol. 2 (Leiden: Brill, 2002), p. 55.

⁴ Afzalur Rahman, *Islam. Ideology*, p. 259.

⁵ 'Abdel'āzī, Hammūdah. *Islam in Focus*. America: American Trust Publications, 1975, p. 40.

plain and general.¹ The same writer then gave the following examples to support his view:

a) **Ṣāliḥ**, righteous. This word is prominent for virtuous conduct. It comes in verbal form to give the meaning of doing right. Its most popular form is nominal combined with *'amila* ■ "and do righteous deeds"². The Qur'ān does not define *ṣāliḥ*. The hearer of the Qur'ān recognizes that he or she will be rewarded for doing that good deed though the Qur'ān does not give any specific explanation.

b) **Birr** is another general word used to express virtue or righteousness. It can refer to benevolence and the doing of good deeds,³ encompass matters of belief, performing the Prayer and the obligatory charity, keeping promises and being patient,⁴ it is linked to *taqwā*,⁵ or justice.⁶

c) **Khayrāt**, good works or deeds.⁷ This term is usually connected to "racing to"⁸ or "hastening to".⁹

d) **Iḥsān** or benevolence and showing kindness. It refers generally to religiously approved behaviours as well as pious and ethical acts.¹⁰ The Glorious Qur'ān also ■ the word *iḥsān* in some specific contexts relating to the

¹ Reinhart, "Ethics and the Qur'ān," pp. 59-60.

² Al-Baqarah 2:25. It is noteworthy that this same phrase (i.e. *wa 'amilū al-ṣāliḥāt*) occurs 52 times in the Qur'ān. Besides, there are 10 occurrences in the Qur'ān of the phrase "and did righteousness" (*wa 'amila ṣāliḥan*), 3 of 'does righteous deeds' (*ya'mal min al-ṣāliḥāt*), 2 of 'we will work righteousness' (*na'mal ṣāliḥan*), 1 of 'that I might do righteousness' (*la'allī a'malu ṣāliḥan*), 1 of 'let him do righteous work' (*fai ya'mal 'amalan ṣāliḥan*), and one occurrence of 'do righteous work' (*'amila 'amalan ṣāliḥan*).

³ Al-Baqarah 2:44 and Āli 'Imrān 3:92.

⁴ Al-Baqarah 2:177.

⁵ Al-Baqarah 2:189, 224, al-Mā'idah 5:2 and al-Mujādalah 58:9.

⁶ Al-Mumtahanah 60:8.

⁷ Al-Anbiyā' 21:73.

⁸ Al-Baqarah 2:148 and al-Mā'idah 5:48.

⁹ Āli 'Imrān 3:114, al-Anbiyā' 21:90, al-Mu'minūn 23:61 and Fāṭir 35:32.

¹⁰ Al-Nahl 16:90.

commandment to be dutiful and good to parents,¹ payment of the blood money² and divorce.³

e) *Ma'rūf*, literally; acceptable or reasonable manner. The Great Qur'ān uses this term frequently without giving any specific moral direction. The word *ma'rūf* appears in the whole Book 36 times in contexts relating to the blood money,⁴ the bequest,⁵ marriage,⁶ divorce,⁷ breastfeeding,⁸ *'iddah* or woman's prescribed waiting period after divorce or widowhood,⁹ showing kindness towards the poor,¹⁰ enjoining good and forbidding evil,¹¹ preventing people of weak understanding or wanton expenditure from the exercise of their proprietary rights,¹² guardianship over the orphans,¹³ inheritance,¹⁴ dutifulness to the non-Muslim parents,¹⁵ close associates,¹⁶ modesty¹⁷ and obedience to Allah and His Messenger.¹⁸

f) A common word for vice is *fasād*. Yet it also does not have one precise meaning. In some places in the Glorious Qur'ān, it generally refers to ruin, corruption and the doing of evil acts.¹⁹ We come across the ██████ word in the

¹ Al-Baqarah 2:83, al-Nisā' 4:36, al-An'ām 6:151, al-Isrā' 17:23 and al-Ahqāf 46:15.

² Al-Baqarah 2:178.

³ Al-Baqarah 2:229.

⁴ Al-Baqarah 2:178.

⁵ Al-Baqarah 2:180.

⁶ Al-Baqarah 2:228, 232, 235 and al-Nisā' 4:19, 25.

⁷ Al-Baqarah 2:229, 231, 236, 241 and al-Talāq 65:2, 6.

⁸ Al-Baqarah 2:233.

⁹ Al-Baqarah 2:234, 240.

¹⁰ Al-Baqarah 2:263.

¹¹ Āli 'Imrān 3:104, 110, 114, al-Nisā' 4:114, al-A'rāf 7:157, al-Tawbah 9:67, 71, 112, al-Ḥajj 22:41 and Luqmān 31:17.

¹² Al-Nisā' 4:5.

¹³ Al-Nisā' 4:6.

¹⁴ Al-Nisā' 4:8.

¹⁵ Luqmān 31:15.

¹⁶ Al-Ahzāb 33:6.

¹⁷ Al-Ahzāb 33:32.

¹⁸ Al-Nūr 24:53, Muḥammad 47:21 and al-Mumtaḥanah 60:12.

¹⁹ Al-Mā'idah 5:64, al-Anfāl 8:73, Hūd 11:116, al-Qaṣaṣ 28:77, 83, al-Rūm 30:41, Ghāfir 40:26 and al-Fajr 89:12.

Noble Book in contexts relating to causing the tillage and stock to perish¹ as well ■ murder and robbery.²

g) *Fāḥishah*, *fahshā'* or - the plural - *fawāḥish* is a general transgression of the boundary³ though it also refers especially to sexual transgression.⁴

h) The term *munkar* refers generally to all disapproved deeds and morals which are known to be wrong.⁵

i) *Ithm*, *junāḥ*, *dhanb* and *khaṭa'*; they all generally refer to "sin" and used in many contexts in the Glorious Qur'ān.⁶

However, the general terms used by the Qur'ān to refer to good or bad morals are explained in some other places in the Glorious Book. There are Qur'ānic verses which specifically refer to kindness, chastity, forgiveness, justice, trustworthiness and the like good morals which are indispensable for ■ righteous living. Qualities such as cruelty, dishonesty, spite, treachery, hate, etc. ■ particularly prohibited.⁷ Thus, the Qur'ān, as Ali states has not left man in doubt as to what good and bad deeds are.⁸ One can grasp this when he considers both the general and specific language of the Qur'ān and understands them together.

In explaining its comprehensive moral instructions, the Qur'ān either commands Muslims to follow aspects of morality or forbids them to indulge in moral failings.

¹ Al-Baqarah 2:205.

² Al-Mā'idah 5:33.

³ Al-Baqarah 2:169, 268, Āli 'Imrān 3:135, al-Nisā' 4:22, al-An'ām 6:151, al-A'rāf 7:28, 33, al-Nahl 16:90, al-Nūr 24:19, 21, al-'Ankabūt 29:45, al-Aḥzāb 33:30, al-Shūrā 42:37 and al-Najm 53:32.

⁴ Al-Nisā' 4:15, 19, 25, al-A'rāf 7:80, Yūsuf 12:24, al-Isrā' 17:32, al-Naml 27:54, al-'Ankabūt 29:28 and al-Ṭalāq 65:1.

⁵ Āli 'Imrān 3:104, 110, 114, al-Mā'idah 5:79, al-A'rāf 7:157, al-Tawbah 9:67, 71, 112, al-Nahl 16:90, al-Hajj 22:41, al-Nūr 24:21, al-'Ankabūt 29:29, 45, and Luqmān 31:17.

⁶ There are ■ of the word *ithm*, 24 of the word *junāḥ*, 3 of the word *dhanb* and 4 of the word *khaṭa'* in the whole Glorious Book. See Reinhart, "Ethics and the Qur'ān," pp. 59-65.

⁷ See Zidān, *Uṣūl al-Da'wah*, pp. 82-83.

⁸ See Ali, ■ Skeik. *Islam a Cultural Orientation*. Delhi: Macmillan India Limited, 1981, p. 26.

Following are some examples quoted from the Noble Book to prove that its moral teachings are all-inclusive.

2.3.2.3.2 Aspects of Morality:

- **Fulfilling Promises:** "... [those who] fulfill their promise when they promise; and [those who] ■■■ patient in poverty and hardship and during battle. Those are the ones who have been true, and it is those who are the righteous."¹

- **Justice:** "O you who have believed, be persistently standing firm for Allah, witnesses in justice, and do not let the hatred of a people prevent you from being just. Be just; that is nearer to righteousness. And fear Allah; indeed, Allah is Acquainted with what you do."²

- **Tolerance:** "O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of you. Indeed, Allah is Knowing and Acquainted."³

- **Benevolent Cooperation:** "... And cooperate in righteousness and piety..."⁴

- **Patience:** "O you who have believed, persevere and endure and remain stationed and fear Allah that you may be successful."⁵

- **Truthfulness:** "O you who have believed, fear Allah and be with those who are true."⁶

- **Uprightness:** "Indeed, those who have said, 'Our Lord is Allah' and then remained on ■ right course - the angels will descend upon them, [saying], 'Do not fear and do not grieve but receive good tidings of Paradise, which you were promised. We [angels] were your allies in worldly life and [are so] in the Hereafter. And you will have therein whatever your souls desire, and you will have therein whatever you request {or wish}. As accommodation from a [Lord who is] Forgiving and Merciful!'"⁷

- **Restraining Anger:** "And hasten to forgiveness from your Lord and a garden as wide as the heavens and earth, prepared for the righteous. Who spend [in the cause of

¹ Al-Baqarah 2:177.

² Al-Mā'idah 5:8.

³ Al-Hujurat 49:13.

⁴ Al-Mā'idah 5:2.

⁵ Āli 'Imrān 3:200.

⁶ Al-Tawbah 9:119.

⁷ Fuṣṣilat 41:30-32.

Allah] during ease and hardship and who restrain anger and who pardon the people - and Allah loves the doers of good."¹

- **Wisdom:** "He gives wisdom to whom He wills, and whoever has been given wisdom has certainly been given much good. And none will remember except those of understanding."²

- **Forgiveness:** "... But pardon them and overlook [their misdeeds]. Indeed, Allah loves the doers of good."³

- **Leniency:** "... So by mercy from Allah, [O Muhammad], you were lenient with them. And if you had been rude [in speech] and harsh in heart, they would have disbanded from about you..."⁴

- **Personal Responsibility:** "Whoever is guided is only guided for [the benefit of] his soul. And whoever errs only errs against it. And no bearer of burdens will bear the burden of another."⁵

- **Generosity:** "Those who spend their wealth [in Allah's way] by night and by day, secretly and publicly - they will have their reward with their Lord. And no fear will there be concerning them, nor will they grieve."⁶

- **Hospitality:** "And certainly did Our messengers come to Abraham with good tidings; they said, "Peace." He said, "Peace," and did not delay in bringing [them] ■ roasted calf."⁷

- **Chastity:** "Say, 'My Lord has only forbidden immoralities - what is apparent of them and what is concealed - and sin, and oppression without right, and that you associate with Allah that for which He has not sent down authority, and that you say about Allah that which you do not know'."⁸

- **Cleanliness:** "And your clothing purify."⁹

¹ Āli 'Imrān 3:133-34.

² Al-Baqarah 2:269.

³ Al-Mā'idah 5:13.

⁴ Āli 'Imrān 3:159.

⁵ Al-Isrā' 17:15.

⁶ Al-Baqarah 2:274.

⁷ Hūd 11:69.

⁸ Al-A'rāf 7:33.

⁹ Al-Muddath-thir 74:4.

- **Brotherhood:** "The believers are but brothers, so make settlement between your brothers. And fear Allah that you may receive mercy."¹
- **Unity:** "... And hold firmly to the rope of Allah all together and do not become divided..."²
- **Selflessness:** "And [also for] those who ■■■■ settled in al-Madinah and [adopted] the faith before them. They love those who emigrated to them and find not any want in their breasts of what the emigrants were given but give [them] preference over themselves, even though they are in privation..."³
- **Reconciling between Disputing Parties:** "No good is there in much of their private conversation, except for those who enjoin charity or that which is right or conciliation between people. And whoever does that seeking means to the approval of Allah - then We are going to give him a great reward."⁴
- **Gentleness:** "And tell My servants to say that which is best. Indeed, Satan induces [dissension] among them. Indeed Satan is ever, to mankind, a clear enemy."⁵
- **Repelling Evil by that Which Is Better:** "And not equal are the good deed and the bad. Repel [evil] by that [deed] which is better; and thereupon the one whom between you and him is enmity [will become] as though he was a devoted friend."⁶
- **Peace:** "And if they incline to peace, then incline to it [also] and rely upon Allah. Indeed, it is He who is the Hearing, the Knowing."⁷
- **Adherence to Treaties:** "Excepted ■■■ those with whom you made ■ treaty among the polytheists and then they have not been deficient toward you in anything or supported anyone against you; so complete for them their treaty until their term [has ended]. Indeed, Allah loves the righteous [who fear Him]."⁸
- **Gratefulness:** "O mankind, remember the favor of Allah upon you. Is there any creator other than Allah who provides for you from the heaven and earth? There is no deity except Him, so how are you deluded?"⁹

¹ Al-Hujurat 49:10.

² Āli 'Imrān 3:103.

³ Al-Hashr 59:9.

⁴ Al-Nisā' 4:114.

⁵ Al-Isrā' 17:53.

⁶ Fuṣṣilat 41:34.

⁷ Al-Anfāl 8:61.

⁸ Al-Tawbah 9:4.

⁹ Fāṭir 35:3.

- **Racing to Good Deeds:** "Race toward forgiveness from your Lord and a Garden whose width is like the width of the heavens and earth, prepared for those who believed in Allah and His messengers..."¹
- **Showing Humbleness and Turning away from the Ignorant:** "And the servants of the Most Merciful are those who walk upon the earth easily, and when the ignorant address them [harshly], they say [words of] peace."²
- **Turning Away from Ill Speech:** "Successful indeed are the believers. They who are during their prayer humbly submissive. And they who turn away from ill speech."³
- **Trustworthiness:** "Indeed, Allah commands you to render trusts to whom they are due..."⁴
- **Modesty:** "[Charity is] for the poor who have been restricted for the cause of Allah, unable to move about in the land. An ignorant [person] would think them self-sufficient because of their restraint, but you will know them by their [characteristic] sign. They do not ask people persistently [or at all]. And whatever you spend of good - indeed, Allah is Knowing of it."⁵
- **Taking Interest in Acquiring Knowledge:** "Allah witnesses that there is no deity except Him, and [so do] the angels and those of knowledge - [that He is] maintaining [creation] in justice. There is no deity except Him, the Exalted in Might, the Wise."⁶
- **Mercy:** "And We have not sent you, [O Muhammad], except ■ ■ mercy to the worlds."⁷
- **Being Powerful:** "And prepare against them whatever you are able of power and of steeds of war by which you may terrify the enemy of Allah and your enemy and others besides them whom you do not know [but] whom Allah knows. And whatever you spend in the cause of Allah will be fully repaid to you, and you will not be wronged."⁸

¹ Al-Hadīd 57:21.

² Al-Furqān 25:63.

³ Al-Mu'minūn 23:1-3. For conveying the precise meaning of the verse, the translated phrase "Certainly will the believers have succeeded" has been changed into "Successful indeed are the believers."

⁴ Al-Nisā' 4:58.

⁵ Al-Baqarah 2:273.

⁶ Āli 'Imrān 3:18.

⁷ Al-Anbiyā' 21:107.

⁸ Al-Anfāl 8:60.

- **Working Hard:** "It is He who made the earth tame for you - so walk among its slopes and eat of His provision - and to Him is the resurrection."¹
- **Moderation:** "And [they are] those who, when they spend, do so not excessively or sparingly but are ever, between that, [justly] moderate."²
- **Lowering the Gaze and Guarding the Private Parts:** "Tell the believing men to reduce [some] of their vision and guard their private parts. That is purer for them. Indeed, Allah is Acquainted with what they do. And tell the believing women to reduce [some] of their vision and guard their private parts..."³
- **Perfecting One's Deeds:** "... And do good; indeed, Allah loves the doers of good."⁴
- **Forbearance:** "Indeed, Abraham was forbearing, grieving and [frequently] returning [to Allah]."⁵
- **Penitence:** "And to David We gave Solomon. An excellent servant, indeed he was repeatedly turning back [to Allah]."⁶
- **Etiquette of Greeting:** "And when you are greeted with a greeting, greet [in return] with one better than it or [at least] return it [in a like manner]. Indeed, Allah is ever, over all things, an Accountant."⁷
- **Etiquette of Requesting Permission before Entering Other's Home:** "O you who have believed, do not enter houses other than your own houses until you ascertain welcome and greet their inhabitants. That is best for you; perhaps you will be reminded. And if you do not find anyone therein, do not enter them until permission has been given you. And if it is said to you, "Go back," then go back; it is purer for you. And Allah is Knowing of what you do."⁸
- **Etiquette of Secret Counsel:** "O you who have believed, when you converse privately, do not converse about sin and aggression and disobedience to the Messenger but converse about righteousness and piety. And fear Allah, to whom you will be gathered."⁹

¹ Al-Mulk 67:15.

² Al-Furqān 25:67.

³ Al-Nūr 24:30.

⁴ Al-Baqarah 2:195.

⁵ Hūd 11:75.

⁶ Šād 38:30.

⁷ Al-Nisā' 4:86.

⁸ Al-Nūr 24:27-28.

⁹ Al-Mujādalah 58:9.

- **Etiquette of Assemblies:** "O you who have believed, when you are told, 'Space yourselves' in assemblies, then make space; Allah will make space for you. And when you are told, 'Arise,' then arise; Allah will raise those who have believed among you and those who were given knowledge, by degrees. And Allah is Acquainted with what you do."¹

2.3.2.3.3 Moral Failings:

- **Wicked Cooperation:** "... but do not cooperate in sin and aggression..."²

- **Injustice:** "Indeed, those who devour the property of orphans unjustly are only consuming into their bellies fire. And they will be burned in a Blaze."³

- **Squandering:** "... and do not spend wastefully. Indeed, the wasteful are brothers of the devils, and ever has Satan been to his Lord ungrateful."⁴

- **Stinginess:** "Here you are - those invited to spend in the cause of Allah - but among you are those who withhold [out of greed]. And whoever withholds only withholds [benefit] from himself; and Allah is the Free of need, while you are the needy..."⁵

- **Lying:** "In their hearts is disease, so Allah has increased their disease; and for them is a painful punishment because they [habitually] used to lie."⁶

- **Arrogance:** "... Indeed, Allah does not like those who are self-deluding and boastful."⁷

- **Mocking ■ Insulting Others:** "O you who have believed, let not a people ridicule [another] people; perhaps they may be better than them; nor let women ridicule [other] women; perhaps they may be better than them. And do not insult one another and do not call each other by [offensive] nicknames. Wretched is the name of disobedience after [one's] faith. And whoever does not repent - then it is those who are the wrongdoers."⁸

- **Having Groundless Negative Assumption, Spying and Backbiting:** "O you who have believed, avoid much [negative] assumption. Indeed, some assumption is sin. And do not spy or backbite each other. Would one of you like to eat the flesh of his brother

¹ Al-Mujādalah 58:11.

² Al-Mā'idah 5:2.

³ Al-Nisā' 4:10.

⁴ Al-Isrā' 17:26-27.

⁵ Muḥammad 47:38.

⁶ Al-Baqarah 2:10.

⁷ Al-Nisā' 4:36.

⁸ Al-Hujurāt 49:11.

when dead? You would detest it. And fear Allah ; indeed, Allah is Accepting of repentance and Merciful."¹

- **Giving False Testimony:** "And [they are] those who do not testify to falsehood, and when they pass near ill speech, they pass by with dignity."²

- **Transgression:** "Fight in the way of Allah those who fight you but do not transgress. Indeed, Allah does not like transgressors."³

- **Violating Oaths:** "... and do not break oaths after their confirmation while you have made Allah, over you, a witness..."⁴

- **Regression:** "And do not be like she who untwisted her spun thread after it was strong..."⁵

- **Breaking Pledges:** "Indeed, the worst of living creatures in the sight of Allah are those who have disbelieved, and they will not [ever] believe. The ones with whom you made ■ treaty but then they break their pledge every time, and they do not fear Allah."⁶

- **Slandering Others:** "And [We cursed them] for their disbelief and their saying against Mary a great slander."⁷

- **Fabricating Lies against Allah:** "And who is more unjust than one who invents about Allah a lie or denies His verses? Indeed, the wrongdoers will not succeed."⁸

- **Working Mischief in the Land:** "But those who break the covenant of Allah after contracting ■ and sever that which Allah has ordered to be joined and spread corruption on earth - for them is the curse, and they will have the worst home."⁹

- **Scheming Odiousness:** "[Due to] arrogance in the land and plotting of evil; but the evil plot does not encompass except its own people..."¹⁰

- **Withholding Good:** "Preventer of good, aggressor, and doubter. Who made [as equal] with Allah another deity; then throw him into the severe punishment."¹¹

¹ Al-Hujurat 49:12.

² Al-Furqan 25:72.

³ Al-Baqarah 2:190.

⁴ Al-Nahl 16:91.

⁵ Al-Nahl 16:92.

⁶ Al-Anfal 8:55-56.

⁷ Al-Nisa' 4:156.

⁸ Al-An'am 6:21.

⁹ Al-Ra'd 13:25.

¹⁰ Fاطر 35:43.

¹¹ Qaf 50:25-26.

- **Injuring People by Considering One's Good Deeds Favours upon Them:** "O you who have believed, do not invalidate your charities with reminders or injury..."¹
- **Selfishness:** "Say [to them], 'If you possessed the depositories of the mercy of my Lord, then you would withhold out of fear of spending.' And ever has man been stingy."²
- **Insolence:** "And do not be like those who came forth from their homes insolently and to be seen by people and avert [them] from the way of Allah. And Allah is encompassing of what they do."³
- **Conceit:** "And do not walk upon the earth exultantly (with conceit). Indeed, you will never tear the earth [apart], and you will never reach the mountains in height."⁴
- **Circulating Rumors:** "If the hypocrites and those in whose hearts is disease and those who spread rumors in al-Madinah do not cease, We will surely incite you against them; then they will not remain your neighbors therein except for a little."⁵
- **Publicity of Hurtful Speech:** "Allah does not like the public mention of evil except by one who has been wronged. And ever is Allah Hearing and Knowing."⁶
- **Cowardliness:** "And they swear by Allah that they are from among you while they are not from among you; but they are a people who are afraid."⁷
- **Envy:** "And from the evil of an envier when he envies."⁸
- **Showing off:** "O you who have believed, do not invalidate your charities with reminders or injury as does one who spends his wealth [only] to be seen by the people and does not believe in Allah and the Last Day. His example is like that of a [large] smooth stone upon which is dust and is hit by a downpour that leaves it bare. They are unable [to keep] anything of what they have earned. And Allah does not guide the disbelieving people."⁹

¹ Al-Baqarah 2:264.

² Al-Isrā' 17:100.

³ Al-Anfāl 8:47.

⁴ Al-Isrā' 17:37. For conveying the precise meaning of the verse, the translated word "exultantly" has been changed into "exultantly (with conceit)".

⁵ Al-Ahzāb 33:60.

⁶ Al-Nisā' 4:148.

⁷ Al-Tawbah 9:56.

⁸ Al-Falaq 113:5.

⁹ Al-Baqarah 2:264.

- **Greed:** "And do not wish for that by which Allah has made some of you exceed others. For men is a share of what they have earned, and for women is a share of what they have earned. And ask Allah of his bounty. Indeed Allah is ever, of all things, Knowing."¹

- **Cheating:** "Woe to those who give less [than due]. Who, when they take a measure from people, take in full. But if they give by measure or by weight to them, they [suffer] loss."²

- **Heedlessness:** "And We have certainly created for Hell many of the jinn and mankind. They have hearts with which they do not understand, they have eyes with which they do not see, and they have ears with which they do not hear. Those are like livestock; rather, they are more astray. It is they who are the heedless."³

- **Rancour:** "And [there is a share for] those who came after them, saying, 'Our Lord, forgive us and our brothers who preceded us in faith and put not in our hearts [any] rancour toward those who have believed. Our Lord, indeed You are Kind and Merciful'."⁴

- **Jealousy:** "How wretched is that for which they sold themselves - that they would disbelieve in what Allah has revealed through [their] outrage that Allah would send down His favor upon whom He wills from among His servants. So they returned having [earned] wrath upon wrath. And for the disbelievers is a humiliating punishment."⁵

- **Disobedience to Allah:** "They swear to you so that you might be satisfied with them. But if you should be satisfied with them - indeed, Allah is not satisfied with a defiantly disobedient people."⁶

- **Curiosity:** "O you who have believed, do not ask about things which, if they are shown to you, will distress you. But if you ask about them while the Qur'an is being revealed, they will be shown to you. Allah has pardoned that which is past; and Allah is Forgiving and Forbearing."⁷

¹ Al-Nisâ' 4:32.

² Al-Mutaffifîn 83:1-3.

³ Al-A'raf 7:179.

⁴ Al-Hashr 59:10. For conveying the precise meaning of the verse, the translated word "resentment" has been changed into "rancour".

⁵ Al-Baqarah 2:90.

⁶ Al-Tawbah 9:96.

⁷ Al-Mâ'idah 5:101.

- **Saying Something and Doing the Opposite:** "Do you order righteousness of the people and forget yourselves while you recite the Scripture? Then will you not reason?"¹

- **Severity:** "So is one whose breast Allah has expanded to [accept] Islam and he is upon a light from his Lord [like one whose heart rejects it]? Then woe to those whose hearts are hardened against the remembrance of Allah. Those ■■■ in manifest error."²

- **Scorn:** "Those who criticize scornfully the contributors among the believers concerning [their] charities and [criticize] the ones who find nothing [to spend] except their effort, so they ridicule them - Allah will ridicule them, and they will have a painful punishment."³

- **Ingratitude:** "And [remember] when your Lord proclaimed, 'If you are grateful, I will surely increase you [in favor]; but if you deny, indeed, My punishment is severe'."⁴

- **Disputing:** "And obey Allah and His Messenger, and do not dispute and [thus] lose courage and [then] your strength would depart..."⁵

- **Betrayal:** "... Indeed, Allah does not like traitors."⁶

2.3.2.4 Arousing People's Interest in Good Morals and Alienating them from Bad Tempers:

Amongst the features of the ethical methodology of the Qur'ānic *da'wah* is that it endears good morals to the believers by enumerating some of their merits and, conversely, it makes bad morals hateful to them by referring to some of their deficiencies. To give some few examples, the Great Qur'ān tells that Allah forgives those who pardon people and overlook their mistakes.⁷ Allah ﷻ also tells that He is with the patient,⁸ the pious⁹ and the good doers.¹⁰ To shed some more light on the issue of likening patience to people, reference ■■■ be made to Allah's sayings: "... But if you are patient - it is better for those who are patient,"¹¹ "... and be patient over what

¹ Al-Baqarah 2:44.

² Al-Zumar 39:22.

³ Al-Tawbah 9:79. For conveying the precise meaning of the verse, the translated word "criticize" has been changed into "criticize scornfully."

⁴ Ibrāhīm 14:7.

⁵ Al-Anfāl 8:46.

⁶ Al-Anfāl 8:58.

⁷ Al-Nūr 24:22.

⁸ Al-Baqarah 2:153, 249, al-Anfāl 8:46, 66.

⁹ Al-Baqarah 2:194, al-Tawbah 9:36, 123 and al-Nahl 16:128.

¹⁰ Al-Nahl 16:128 and al-'Ankabūt 29:69.

¹¹ Al-Nahl 16:126.

befalls you. Indeed, [all] that is of the matters [requiring] determination,"¹ "And We made from among them leaders guiding by Our command when they ■■■ patient and [when] they were certain of Our signs"² and "... Indeed, We found him patient, an excellent servant..."³

On the other hand, the Qur'ān makes the believers ■■■ to causing corruption on earth by asserting that doing so is a major loss,⁴ alienates them from squandering by describing the wasteful as being the brothers of the devils,⁵ disinclines them from negative assumption by drawing their attentions to the fact that some assumption is sin and from backbiting by likening the work of the backbiter to that of the person who eats the flesh of his dead brother,⁶ and makes lying hateful to them by highlighting that liars are deprived from Allah's guidance.⁷

Fazlur Rahman indicated that, to motivate people to avoid evil characters or practices, the Glorious Qur'ān repeatedly puts forward the idea of 'wronging oneself' or *zulm al-nafs*. He elaborated, "For, in the eyes of the Qur'ān, every wrong that one does, or every violence that one commits against anyone, is reflexive and therefore is regarded as a wrong committed against oneself. This goes for individuals as well as for peoples, communities and nations."⁸ This same idea of Fazlur Rahman emerges in the Qur'ān in some other general or specific expressions such as: "Say, 'If I should err, I would only err against myself...,'"⁹ "Here you are - those invited to spend in the cause of Allah - but among you are those who withhold [out of greed]. And whoever withholds only withholds [benefit] from himself..."¹⁰ and "Indeed, those who pledge allegiance to you, [O Muhammad] - they ■■■ actually pledging allegiance to Allah. The hand of Allah is

¹ Luqmān 31:17.

² Al-Sajdah 32:24.

³ Šād 38:44.

⁴ Al-Baqarah 2:27.

⁵ Al-Isrā' 17:27.

⁶ Al-Hujurat 49:12.

⁷ Ghafir 40:28.

⁸ Fazlur Rahman, "Some key ethical concepts," p. 178. Review al-Baqarah 2:57, 231, Āli 'Imrān 3:117, 135, al-Nisā' 4:64, al-A'rāf 7:160, al-Tawbah 9:70, Yūnus 10:44, Hūd 11:101, al-Nahl 16:33, 118, al-'Ankabūt 29:40, al-Rūm 30:9, Saba' 34:19 and al-Jalāq 65:1.

⁹ Saba' 34:50.

¹⁰ Muḥammad 47:38.

over their hands. So he who breaks his word only breaks it to the detriment of himself..."¹

The researcher would like to add here that not only when one does something wrong he commits it against himself but also when he does a good deed, the Qur'ān tells that he does ■ for his own benefit. People thus come across the following dual precepts in the Noble Book: "whosoever receives guidance, he does so for the good of his own self, and whosoever goes astray, he does so to his own loss,"² "whosoever does righteous good deed it is for (the benefit of) his ownself, and whosoever does evil, it is against his ownself"³ and "There has come to you enlightenment from your Lord. So whoever will see does so for [the benefit of] his soul, and whoever is blind [does harm] against it..."⁴

Pondering over the Glorious Book reveals that another effective method that the Qur'ānic *da'wah* follows in order to endear good morals to the believers and make hateful to them the bad ones is to excite their deep interest to be amongst those whom "Allah loves" and not to be one of those whom "Allah does not like." The Noble Qur'ān thus signifies that Allah loves the doers of good,⁵ the constantly repentant,⁶ those who purify themselves,⁷ those who fear Allah,⁸ the steadfast,⁹ those who rely upon Allah¹⁰ and those who act justly.¹¹ Meanwhile, we come across some noble verses which state that Allah does not like the transgressors,¹² the sinning disbeliever,¹³ the wrongdoers,¹⁴ the self-deluding and boastful,¹⁵ the exultant (with

¹ Al-Fath 48:10.

² Review Yūnus 10:108, al-Isrā' 17:15, al-Naml 27:92 and al-Zumar 39:41.

³ Review Fuṣṣilat 41:46 and al-Jāthiyah 45:15.

⁴ Al-An'ām 6:104.

⁵ Al-Baqarah 2:195, Āli 'Imrān 3:134, 148 and al-Mā'idah 5:13, 93.

⁶ Al-Baqarah 2:222.

⁷ Al-Baqarah 2:222 and al-Tawbah 9:108.

⁸ Āli 'Imrān 3:76, al-Tawbah 9:4, 7.

⁹ Āli 'Imrān 3:146.

¹⁰ Āli 'Imrān 3:159.

¹¹ Al-Mā'idah 5:42, al-Hujurāt 49:9 and al-Mumtahanah 60:8.

¹² Al-Baqarah 2:190, al-Mā'idah 5:87 and al-A'rāf 7:55.

¹³ Al-Baqarah 2:276.

¹⁴ Āli 'Imrān 3:57, ■ and al-Shūrā 42:40.

¹⁵ Al-Nisā' 4:36.

ungratefulness to the favours of Allah),¹ the one who is a habitually sinful deceiver,² the corrupters³, those who waste by extravagance,⁴ the traitors⁵ and the arrogant.⁶

2.3.2.5 Notifying of the Rewards Awaiting Those Who Follow the Divine Ethical Code and the Punishment(s) Prepared for Those Who Violate It:

One of the essential features of the ethical methodology of the Qur'ānic *da'wah* is that good morals are rewarded while bad ones are punished. This simply emanates from the fact that all different morals are either obligated or prohibited by Islam. Whosoever obeys is rewarded and vice versa.⁷ The researcher will now start by giving some examples for the rewards awaiting people who abide by the Qur'ānic ethical code:

a) Those who are patient are described for being the rightly guided upon whom descend blessings and mercy from their Lord,⁸ are promised to be amongst the winners on the Day of Resurrection,⁹ given their reward without account¹⁰ and granted in Paradise gardens and silk garments.¹¹

b) People who make settlement between disputing parties are promised to be given a great reward¹² and granted Allah's mercy.¹³

c) People who restrain their anger and pardon the people are promised forgiveness from their Lord and gardens beneath which rivers flow in Paradise wherein they will abide eternally.¹⁴

¹ Al-Qaṣaṣ 28:76.

² Al-Nisā' 4:107, Luqmān 31:18 and al-Ḥadīd 57:23.

³ Al-Mā'idah 5:64 and "corruption" in al-Baqarah 2:205.

⁴ Al-An'ām 6:141 and al-A'rāf 7:31.

⁵ Al-Anfāl 8:58 and al-Ḥajj 22:38.

⁶ Al-Naḥl 16:23.

⁷ See Zidān, *Uṣūl al-Da'wah*, p. 92.

⁸ Al-Baqarah 2:155-157.

⁹ Al-Mu'minūn 23:111.

¹⁰ Al-Zumar 39:10.

¹¹ Al-Insān 76:12.

¹² Al-Nisā' 4:114.

¹³ Al-Hujurat 49:10.

¹⁴ Al-An'ām 6:134-136.

d) Those who repel evil with good, are given glad tidings that they will enter Gardens of perpetual residence in Paradise with whoever was righteous among their fathers, their spouses and their descendants. The angels will enter upon them from every gate saying: "Peace be upon you for what you patiently endured. And excellent is the final home."¹

e) Those who are foremost in good deeds are given the good news that they will enter gardens of perpetual residence where they will be adorned with bracelets of gold and pearls, and their garments therein will be silk.²

f) The truthful will benefit from their truthfulness on the Day of Judgement. They will be granted gardens in Paradise beneath which rivers flow where they will abide forever. Allah is pleased with them, and they are with Him.³

g) Those who stand firm in uprightness are promised of complete safety at the times of their death, in their graves and when resurrected. The angels will descend upon them to assure them neither to fear nor to grieve as well as to give them good tidings of Paradise where they will find whatever they desire or request.⁴

h) Those who fear Allah and are pious, are given a pledge to be the winners of the bliss of Paradise.⁵

i) Doers of good who seek to perfect their deeds are promised to be given good and unparalleled rewards.⁶

¹ Al-Ra'd 13:22-24.

² Fāṭir 35:32-33.

³ Al-Mā'idah 5:119.

⁴ Fuṣṣilat 41:30-31.

⁵ Al-Nūr 24:52.

⁶ Al-Raḥmān 55:60.

j) The successful are those who are protected against the stinginess of their souls,¹ invite to all that is good, enjoin what is right and forbid what is wrong,² are obedient to Allah and His Messenger³ and are generous to the relative, the needy and the traveler.⁴

k) The (true) believers - who ■ during their Prayer humbly submissive, turn away from ill speech, are observant of the obligatory charity, guard their private parts, are to their trusts and promises attentive and who carefully maintain their Prayer - are promised to inherit the Firdaus (Paradise) and abide therein eternally.⁵

l) The servants of the Most Merciful who are humble, turn away from the ignorant, pass the night offering voluntary Prayer, call upon Allah to avert from them the torment of Hell, ■ moderate in spending, do not invoke with Allah another deity or kill the soul which Allah has forbidden to be killed, do not commit unlawful sexual intercourse, do not testify to falsehood and when they pass near ill speech, they pass by with dignity, do not fall upon the verses of Allah deaf and blind when reminded of them and supplicate Allah to grant them from among their wives and offspring comfort to their eyes and to make them ■ example for the righteous; are given the glad omen that they will be awarded the highest place in Paradise, will be received therein with greetings and words of peace and will dwell therein eternally.⁶

Following are some examples of the punishment awaiting those who break the Qur'ānic ethical code:

a) The arrogant will be punished with a painful punishment in the Hereafter and will not find besides Allah any protector or helper.⁷ They may be subjected to a severe torment in this world too.⁸

¹ Al-Taghābun 64:16.

² Āli 'Imrān 3:104.

³ Al-Nūr 24:51.

⁴ Al-Rūm 30:38.

⁵ Al-Mu'minūn 23:1-11.

Al-Furqān 25:63-76.⁶

⁷ Al-Nisā' 4:173.

⁸ Fuṣṣilat 41:16.

b) Niggard people who withhold what Allah has given them of His bounty will have their necks encircled by what they withheld on the Day of Resurrection.¹

c) The slanderer will have a painful torment in this world and in the Hereafter.² They are cursed in this world and the Hereafter. On the Day of Resurrection, their tongues, hands and feet will bear witness against them. Allah will pay them in full their deserved recompense.³

d) Those who violate their oaths receive the threat of being destructed after their safety and tasting evil in this world as well as having a great punishment in the Hereafter.⁴

e) Those who make show of their deeds will have their deeds worthless⁵ and be in utter ruin⁶ in the Hereafter.

f) Cheaters are threatened of heavy punishment and eternal damnation in the Hereafter.⁷

g) The outcome of heedlessness is eternal residence in Hellfire.⁸

h) The lewd will end up in Hellfire.⁹

i) Liars will be subjected to painful torment in the Hereafter.¹⁰

¹ Āli 'Imrān 3:180.

² Al-Nūr 24:19.

³ Al-Nūr 24:23-25.

⁴ Al-Naḥl 16:94.

⁵ Al-Baqarah 2:264.

⁶ Al-Mā'ūn 107:4-6.

⁷ Al-Muṭaffifīn 83:1-3.

⁸ Yūnus 10:7-8.

⁹ Al-Infītār 82:14.

¹⁰ Al-Baqarah 2:10.

j) The aftermath of ingratitude is destruction¹ as well as the envelopment of hunger and fear in this world² and Fire ■ the Hereafter.³

k) Those who withhold good will be thrown into the severe punishment⁴ and condemned to everlasting torment in the Hereafter.⁵

l) Those who break Allah's covenant will be the losers in this life and in the life to come.⁶ For them is the curse and they will have the worst home in the Hereafter.⁷

m) Those who spread gossip will have their faults exposed before people.⁸

n) Those who work mischief in the land are threatened of having ■ scourge of punishment poured upon them by Allah ﷻ.⁹

o) Those who plot evil are told that Allah may cause the earth to swallow them, seize them during their [usual] activity or seize them gradually while they are in a state of dread.¹⁰ In the Hereafter, they are threatened of severe punishment.¹¹

p) Scorners and mockers are intimidated of heavy punishment and eternal damnation in the Hereafter.¹²

q) The fatal outcomes of injustice are ruin in this world¹³ as well as total loss¹⁴ and the rejection of the excuses of the unjust in the Hereafter.¹⁵

¹ Al-Qaṣaṣ 28:58.

² Al-Nahl 16:112.

³ Al-Zumar 39:8.

⁴ Qāf 50:25-26.

⁵ Al-Mā'ūn 107:4-7.

⁶ Al-Baqarah 2:27.

⁷ Al-Ra'd 13:25.

⁸ Al-Qalam 68:11-16.

⁹ Al-Fajr 89:10-14.

¹⁰ Al-Nahl 16:45-47.

¹¹ Al-An'ām 6:124.

¹² Al-Humazah 104:1.

¹³ Al-An'ām 6:45, Yūnus 10:13, al-Kahf 18:59 and al-Naml 27:52.

¹⁴ Al-A'rāf 7:9 and Ṭaha 20:111.

¹⁵ Al-Rūm 30:57.

2.3.2.6 The Qur'ān Confirms High Moral Standards of the Pre-Islamic Period:

The pre-Islamic Arabs followed different kinds of morality which were not changed or abrogated by the advent of Islam.¹ This does not mean that the Qur'ān took all the pre-Islamic values for granted. The Qur'ān may redefine, criticize, or put a theoretical frame for these values.² An example of this is that the Arabs used to encourage generosity which the Qur'ān also recommended but advised that the intention must be good and not for showing off, "Kind speech and forgiveness are better than charity followed by injury..."³

2.3.2.7 The Qur'ān May Make Man Responsible for Discovering Moral Duties:

According to the Qur'ān, ethical reflection can save one from moral transgression "And he (Satan) had already led astray from among you much of creation, ■ did you not use reason?"⁴ Nevertheless, with regard to certain matters, human reflection is insufficient for discovering divine morals. One example that can be drawn from the Glorious Qur'ān for this is: "Fighting has been enjoined upon you while it is hateful to you. But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allah Knows, while you know not."⁵ Thus revelation remains ■ absolute essential part of the Qur'ānic morality.⁶

2.3.2.8 Moral Teachings of the Qur'ān Are Both Practical and Realistic:

Qur'ānic ethics has a practical approach to the problems of life. It does not ignore human nature. It enjoins its ideals with rational practicability. An example of this is that though the Qur'ān commands truthfulness, it tells that Allah ﷻ will not call people to account for their unintended oaths.⁷ Likewise, ■ Muslim is not blamed if he says something against his religion only because he is forced to do so.⁸

¹ See Walzer, R. "Akhlāq." In *The Encyclopaedia of Islam*, vol. 1 (Leiden: Brill, 1960), p. 325.

² See Reinhart, "Ethics and the Qur'ān," p. 70.

³ Al-Baqarah 2:263. See Cobbold, Evelyn. "Manners and Morals of Muslims," *Islamic Review*, 5. (1971), 267.

⁴ Yāsīn 36:62.

⁵ Al-Baqarah 2:216.

⁶ See Reinhart, "Ethics and the Qur'ān," pp. 67-68.

⁷ Al-Baqarah 2:225 and al-Mā'idah 5:89.

⁸ Al-Naḥl 16:106.

2.3.2.9 Protection Is Better than Cure:

Qur'ānic morality takes preventive measures against corruption. In this respect, Muslims, males and females, are commanded to lower their gaze in order that no chance for any illicit sex may exist.¹ Also, one should avoid extravagance lest he should follow the Satan and his material comforts become at the expense of human virtues.²

¹ Al-Nūr 24:30-31.

² Al-Isrā' 17:26-27.

Chapter Three

Methodologies of *Da'wah* in the Glorious Qur'ān According to Its Pillars

The pillars of *da'wah* are the same three pillars of *fiṭrah*, namely the heart, the mind and the sense. Methodologies of the Qur'ānic *da'wah* vary according to these pillars. So whatever of the methodologies of the Qur'ānic *da'wah* is based on the mind, is categorized as the (Rational Methodology), whatever is founded on the heart, is labelled as the (Sentimental Methodology), and whatever is grounded on the sense, is classified as the (Sensible Methodology).¹

The researcher will now go into some details about these three methodologies.

3.1 The Rational Methodology:

Indeed, intellect develops the faculties of imagination, perception, analysis, deduction and making decisions. It is man's non-stop weighty power that always detects his surroundings, and links causes to their effects and partial issues to total ones, until it reaches judgments and results. Consequently, intellect leads to consciousness or guidance which is the most superior of all its characters. There is no wonder then that the Qur'ānic *da'wah* addresses man's mind in order to help him to understand proofs and signs leading to belief in Allah and the acceptance of His religion.²

Accordingly, the Qur'ān uses the phrase "Then will you not reason?" thirteen times, "Then will they not reason" one time, "that you might reason" eight times, "for a people who use reason" eight times, "if you will use reason" two times, "who do not use reason" ten times, "so did you not use reason?" once, "hearts by which to reason" one time, "Or do you think that most of them hear or reason" one time and "after they

¹ See al-Bayānonī, *al-Madkhal ilā 'ilm al-Da'wah*, p. 111 and Ibrāhīm, *Manāhij al-Da'wah al-Islāmiyyah*, p. 44. The experimental methodology meant here is the one that relies on human experiences.

² See Ghalwash, *Uṣūl al-Da'wah al-Islāmiyyah*, pp. 74-76.

had understood it" one time. It similarly uses the phrase "for ■ people who give thought" seven times, "that perhaps they will give thought" three times, "that you might give thought" two times, "then do they not give thought?" two times, "then will you not give thought?" one time "and then give thought" one time, " and (they) give thought" one time. In addition, the Qur'ān uses the phrase "people of understanding" sixteen times, "those of intelligence" two times and "one of perception" one time.

On the other hand, the Qur'ānic *da'wah* denounces the disruption of the intellect: "Do you order righteousness of the people and forget yourselves while you recite the Scripture? Then will you not reason?" In his commentary on this verse, al-Zamakhsharī pointed out that the Great Qur'ān - by this – rebukes those who act in a way contrary to the goodness that they declare by their tongues and call people to, for not using their minds to realize the hideousness of such doing. It is as if their minds have been ravished from them as minds - when functioning in the way they are created for by Allah - usually reject evil and combat it.¹ The rational methodology of the Qur'ānic *da'wah* can thus be defined as "the *da'wah* system that is founded on reason and that calls to thinking, contemplation and consideration."²

The concerned methodology will now be discussed under the three following major points:

- a) Main fields of the rational methodology of the Qur'ānic *da'wah*
- b) Main Styles of the rational methodology of the Qur'ānic *da'wah*
- c) Cases when the *du'āh* are recommended to use the rational methodology of *da'wah*

¹ See al-Zamakhsharī, *al-Kash-shōf*, 1:133.

² Al-Bayānonī, *al-Madkhal ilā 'ilm al-Da'wah*, p. 208.

3.1.1 Main Fields of the Rational Methodology of the Qur'ānic *Da'wah*:

Deep examination of the Noble Qur'ān shows that it establishes proofs for the existence, omnipotence and godhood of Allah, the Creator ﷻ via rational consideration of the creation, its order and accuracy, its keeping or its being subjected to serve man. These four fields will now be discussed separately:

3.1.1.1 Establishing Proofs for the Existence, Omnipotence and Godhood of Allah via Rational Consideration of the Creation:

In his book *al-Nubuwwāt*, *imām* Ibn Taymiyah stated that seeking proofs for the (Existence and Almightyness of the Creator) in the creation of man (as well as all that exists in the heavens and the earth) is so much perfect and straightforward way. It is a proper rational method and, at the same time, it is an Islamic legal way that the Qur'ān affirms, explains and guides people to.¹ To give some few examples, the researcher will start by the following verse from *sūrat al-Zumar*: "... He creates you in the wombs of your mothers, creation after creation, within three darknesses. That is Allah, your Lord; to Him belongs dominion. There is no deity except Him, so how are you averted?"² The verse tells the disbelievers that Allah ﷻ, their Creator, is their real Lord but not the idols and false deities that do never bring any benefit or prevent any harm. As He ﷻ is so Powerful and Competent, for Him alone is the complete kingdom of this world and the Hereafter. The verse highlights that no one should be worshiped other than Allah, the sole Creator, and rebukes the disbelievers for turning aside their minds from reaching the same obvious conclusion.³

Such reference to the creation of man as evidence for Allah's Godhood and Oneness is made several times in the Glorious Qur'ān, some verses provide more details such as Allah's saying: "O People, if you should be in doubt about the Resurrection, then [consider that] indeed, We created you from dust, then from a sperm-drop, then from a clinging clot, and then from a lump of flesh, formed and unformed - that We may

¹ See Ibn Taymiyah, Abū al-'Abbās Ahmad ibn 'Abdelhalīm ibn 'Abdelsalām al-Qāsim ibn Muḥammad al-Harrānī al-Hanbalī al-Dimashqī Taqī al-Dīn. *Al-Nubuwwāt* (Prophecies), verified by 'Abdel'azīz ibn Šālīḥ al-Tuyān. Riyadh: Adwā' al-Salaf, 1420 AH, 2000 CE, 1:292.

² 39:6.

³ See al-Ṭabarī, *Jāmi' al-Bayān*, 21:260.

show you. And We settle in the wombs whom We will for a specified term, then We bring you out ■ a child, and then [We develop you] that you may reach your [time of] maturity. And among you is he who is taken in [early] death, and among you is he who is returned to the most decrepit [old] age so that he knows, after [once having] knowledge, nothing... That is because Allah is the Truth..."¹

To give another example, the researcher will cite Allah's saying: "Or were they created by nothing, or were they the creators [of themselves]?"² This verse provides the infidels who disbelieved in Allah ﷻ with three rational potentialities: 1) that they have come into existence with no creator at all, 2) that they have created themselves and 3) that ■ creator other than themselves has created them. Undoubtedly, the first and second are necessarily null and void while the third is the truth i.e. Allah ﷻ Alone is the Creator Who is worthy to be worshiped.³

Not only man, but the creation of all other creatures is regarded by the Qur'ānic *da'wah* as proof for Allah's Existence, Oneness and Omnipotence. The previous verse is immediately followed by Allah's saying: "Or did they create the heavens and the earth? Rather, they are not certain."⁴ In fact, all verses of the Qur'ān that mention the creation have the same significance. Some of the good examples here are Allah's saying: "Indeed, in the creation of the heavens and the earth and the alternation of the night and the day are signs for those of understanding"⁵ and: "Do you not see that Allah drives clouds? Then He brings them together, then He makes them into a mass, and you ■ the rain emerge from within it. And He sends down from the sky, mountains [of clouds] within which is hail, and He strikes with it whom He wills and averts it from whom He wills. The flash of its lightning almost takes away the eyesight. Allah alternates the night and the day. Indeed in that is a lesson for those who have vision. Allah has created every [living] creature from water. And of them ■

¹ Al-Hajj 22:5-6.

² Al-Tūr 52:35.

³ See Al-Shanqīṭī, Muḥammad al-Amīn ibn Muḥammad al-Mukhtār ibn 'Abdelqādir al-Jaknī, *Adwā' al-Bayān fī Iḍāḥ al-Qur'ān bi al-Qur'ān* (Lights of the Illustration in Clarifying Qur'ān by Qur'ān). Beirut: Dār al-Fikr li al-Ṭibā'ah ■ al-Nashr wa al-Tawzī', 1415 AH, 1995 CE, 3:494.

⁴ Al-Tūr 52:36.

⁵ Āli 'Imrān 3:190.

those that move on their bellies, and of them are those that walk on two legs, and of them are those that walk on four. Allah creates what He wills. Indeed, Allah is over all things competent.”¹

3.1.1.2 Establishing Proofs for the Existence, Omnipotence and Godhood of Allah via Rational Consideration of the Order and Accuracy of the Creation:

In many occasions, the Qur’ānic *da’wah* provides people with evidence for the truthfulness of the Lordship and Godhood of Allah ﷻ, His Unique Planning, Wisdom, and Power in the precision of creation that always conforms to an accurate system. Allah ﷻ says in *sūrat Qāf*: "Have they not looked at the heaven above them - how We structured it and adorned it and [how] it has no rifts? And the earth - We spread it out and cast therein firmly set mountains and made grow therein [something] of every beautiful kind. Giving insight and a reminder for every servant who turns [to Allah]."² Penitent servants of Allah who avail from the enlightenment and reminder of the Qur’ān must thus ponder over His creation and remember the proofs for Allah's great power to resurrect them after their death.³

In the words of *imām* al-Qurṭubī, "Allah thus outlines the perfection of His Omnipotence in order to prove His Oneness."⁴ A typical example for this, as he stated, are verses 16-22 of *sūrat al-Hijr* (15) that read: "And We have placed within the heaven great stars and have beautified it for the observers. And We have protected it from every devil expelled [from the mercy of Allah]. Except the one eavesdropping, who is then pursued by a clear burning flame. And the earth - We have spread it and cast therein firmly set mountains and caused to grow therein [something] of every well-balanced thing. And We have made for you therein means of living and [for] those for whom you are not providers. And there is not a thing but that with Us are its depositories, and We do not send it down except according to a known measure. And

¹ Al-Nūr 24:43-45.

² 50:6-8.

³ See al-Zuhīlī, *al-Tafsīr al-Wasīṭ*, 3:2485.

⁴ *Al-Jāmi’ li Ahkām al-Qur’ān*, 10:9.

We have sent the fertilizing winds and sent down water from the sky and given you drink from it. And you are not its retainers."¹

The third example that can be cited here is Allah's saying: "Indeed, Allah is the cleaver of grain and date seeds. He brings the living out of the dead and brings the dead out of the living. That is Allah; so how are you deluded? [He is] the cleaver of daybreak and has made the night for rest and the sun and moon for calculation. That is the determination of the Exalted in Might, the Knowing."² These two verses offer two different kinds of evidence for the existence of the Creator ﷻ and the perfection of His Knowledge, Wisdom and Power. The first relates to the conditions of plants and animals i.e. the splitting of grains and seeds into vegetations and trees. As to the second, it relates to the astronomical conditions i.e. the splitting of the darkness of the night by the light of the morning.³

3.1.1.3 Establishing Proofs for the Existence, Omnipotence and Godhood of Allah via Rational Consideration of the Keeping of and Watching Over the Creation:

One of the rational proofs that the Qur'ānic *da'wah* shows for the Existence, Wisdom and Power of Allah ﷻ is the fact that every creature in the universe is directed (by Allah) to play a certain role that has nothing to do with chance or uselessness. Allah has says: "Blessed is He who has placed in the sky great stars and placed therein ■ [burning] lamp and luminous moon. And it is He who has made the night and the day in succession for whoever desires to remember or desires gratitude."⁴ Obviously, the lamp referred to here is the sun that lightens in the day time as opposed to the moon that illuminates at night. The verses also make clear that Allah ﷻ has caused the day and the night to follow one after the other and pinpointed ■ different function for each one of them. Such is ■ sign for whosoever may remember Allah's graces, contemplate His marvelous creation, know for sure that there must be a Wise and

¹ For conveying the precise meaning of the verse, the translated phrase "one who steals a hearing and ■ pursued" has been changed into "the one eavesdropping, who is then pursued."

² Al-An'ām 6:95-96.

³ See al-Rāzi, *Mafātih al-Ghayb*, 13:71-75.

⁴ Al-Furqān 25:61-62.

Merciful Creator Who has made and kept this and be thankful to Allah for His blessings.¹

The Noble Qur'ān also reads: "And a sign for them is the night. We remove from it [the light of] day, so they are [left] in darkness. And the sun runs [on course] toward its stopping point. That is the determination of the Exalted in Might, the Knowing. And the moon - We have determined for it phases, until it returns [appearing] like the old date stalk. It is not allowable for the sun to reach the moon, nor does the night overtake the day, but each, in an orbit, is swimming."² The phrase "toward its stopping point" here signifies that the running of the sun is only up to a certain point that it should reach, which is likened to the destination of the traveler where he settles down after finishing his journey.³

As for Allah's saying "It is not allowable for the sun to reach the moon," Mujāhid said: "For each one of the sun and the moon is a set boundary that it does neither exceed nor fail to reach. Whenever the dominion of any one of them comes, the other's dominion goes." Al-Thawrī narrated from Abū Ṣāliḥ⁴: "Light of each ■■■ of the sun and the moon does not meet with the other." 'Ikrimah⁵ said: "For each one of them is a dominion, so that the sun cannot rise at night." On the other hand, the phrase "nor

¹ See Abū al-Su'ūd, *Irshād al-'Aql al-Salīm*, 6:228.

² Yāsīn 36:37-40.

³ See al-Ālūsī, *Rūḥ al-Ma'ānī*, 12:12.

⁴ Abū Ṣāliḥ: Bādhām, Bādhān or Dhakwān al-Hāshimī al-Kūfī (died between 86 and 96 AH); a freed slave of 'Umm Hānī' and a *tābi'* who narrated ḥadīth from 'Abdullah ibn 'Abbās, 'Ikrimah (the freed slave of Ibn 'Abbās), 'Alī ibn Abī Ṭālib, Abī Hurayrah and 'Umm Hānī'; and from him Sufyān al-Thawrī, Sulaymān al-A'mash, Sammāk ibn Ḥarb, and others narrated. Al-Bukhārī, Muḥammad ibn Ismā'īl ibn Ibrāhīm ibn al-Mughīrah. *Al-Tārikh al-Kabīr* (The Great Book on History). Hyderabad: Dā'irat al-Ma'ārif al-'Uthmāniyyah, n.d., 2:144, Ibn Kathīr, Abū al-Fidā' Ismā'īl ibn 'Umar al-Qurashī al-Baṣrī al-Dimashqī. *Al-Takmil fī al-Jarḥ wa al-Ta'dīl wa Ma'rifat al-Thiqāt wa al-Du'afā' wa al-Majāhīl* (The Completion on Criticizing and Validating the Uprightness of Ḥadīth Narrators and Recognizing the Trustworthy, the Weak and the Unknown), scrutinized by Shādī ibn Muḥammad ibn Sālim Āl Nu'mān. Yemen: Markaz al-Nu'mān li al-Buḥūth wa al-Dirāsāt al-Islāmiyyah ■■■ Taḥqīq al-Turāth wa al-Tarjamah, 1432 AH, 2011 CE, 3:249 and al-Mizzī, Yūsuf ibn 'Abdelrahmān ibn Yūsuf Abū al-Hajjāj Jamāl al-Dīn ibn al-Zakī ■■■ Muḥammad al-Quḍā'ī al-Kalbī. *Tahdhīb al-Kamāl fī Asmā' al-Rijāl* (Refinement of the Completion on Names of the Great Figure), scrutinized by Bashshār 'Awwād Ma'rūf. Beirut: Mu'assasat al-Risālah, 1400 AH, 1980 CE, 4:6.

⁵ 'Ikrimah: Ibn 'Abdullah al-Barbarī al-Madanī Abū 'Abdullah (d. 105 AH – 723 CE); the freed slave of 'Abdullah ibn 'Abbās who was one of the most knowledgeable scholars of exegesis of the meanings of the Qur'ān and battles that the Prophet ﷺ went into against the enemies of Islam and Muslims. He died in Medina. Al-Ziriklī, *al-A'lām*, 4:244.

does the night overtake the day" signifies that when it is night there cannot be another night until the day comes first. Moreover, there is always no duration between the night and the day but each one of them follows the other without the least slackness.¹ The verses under discussion import that all of the sun, the moon, the night and the day - as parts of this massive universe - move easily, for Allah's Power prevents them from clashing, crushing or jumbling.²

In different parts of the Glorious Book, the Qur'ānic *da'wah* confirms that Allah has precisely measured for His creatures the way they should function: "... And everything with Him is by due measure,"³ "And We have sent down rain from the sky in a measured amount and settled it in the earth. And indeed, We █ Able to take █ away,"⁴ "...Allah has already set for everything a [decreed] extent"⁵ and "Who created and proportioned. And who destined and [then] guided."⁶ The continuity of this coherent system of the universe - without the least fault - is a rational proof that there is One God Who plans and decrees all this i.e. Allah ﷻ.

3.1.1.4 Establishing Proofs for the Existence, Omnipotence and Godhood of Allah via Rational Consideration of the Subjection of the Creation for the Service of Man:

The Qur'ānic *da'wah* presents the exploitation of all that exists in the heavens and earth for the benefit and use of one creature i.e. man █ a rational proof for Allah's Existence, Wisdom and Omnipotence. Such issue of the subjection of the creation for the service of man is demonstrated by the Great Qur'ān both generally and elaborately. The Glorious Book thus reads inclusively: "Do you not █ that Allah has made subject to you whatever is in the heavens and whatever is in the earth and amply bestowed upon you His favors, [both] apparent and unapparent?..."⁷ and: "It is

¹ See Ibn Kathīr, *Tafsīr al-Qur'ān al-'Azīm*, 6:514-15.

² See Ṭanṭāwī, *al-Tafsīr al-Wasīṭ*, 12:35.

³ Al-Ra'd 13:8.

⁴ Al-Mu'minūn 23:18.

⁵ Al-Ṭalāq 65:3.

⁶ Al-A'lā 87:2-3.

⁷ Luqmān 31:20.

He who made the earth tame for you – so walk among its slopes and eat of His provision - and to Him is the resurrection."¹

To study a detailed Qur'ānic text on the same point, reference will be made to Allah's saying: "It is He who sends down rain from the sky; from it is drink and from it is foliage in which you pasture [animals]. He causes to grow for you thereby the crops, olives, palm trees, grapevines, and from all the fruits. Indeed in that is a sign for a people who give thought. And He has subjected for you the night and day and the sun and moon, and the stars are subjected by His command. Indeed in that are signs for a people who reason. And [He has subjected] whatever He multiplied for you on the earth of varying colors. Indeed in that is a sign for a people who remember. And it is He who subjected the sea for you to eat from it tender meat and to extract from it ornaments which you wear. And you see the ships plowing through it, and [He subjected it] that you may seek of His bounty; and perhaps you will be grateful. And He has cast into the earth firmly set mountains, lest it shift with you, and [made] rivers and roads, that you may be guided, And landmarks. And by the stars they are [also] guided."²

According to the foregoing verses, it is Allah ﷻ alone Who orders the heaven to cause rain to descend for the benefit of His servants so they can drink from, cultivate all sorts of plants and trees and mark for their herds to graze. With such rain, Allah ﷻ causes to grow for His servants the crops such as wheat, barley etc. which are the chief elements of man's food. That is why the verses under discussion mention firstly, the olives that is blessed and contains fat due to which the verses mention secondly, the date-palm which is a fruit and nourishment and thus the verses mention thirdly the grapes which are also nutrient and fruits. The verses then point out wholly to every other kind of fruit to show Allah's Great Power and abundant grace on His servants which is a sign for His Oneness and Omnipotence for those who contemplate. The Verses then confirm that Allah ﷻ subjects - by His will and mastering - the night, the

¹ Al-Mulk 67:15.

² Al-Nahl 16:10-16.

day, the sun, the moon and the stars for the wellbeing of His servants and emphasize that in this are proofs that Allah is the True God and Lord for people who have sound minds.

The text in hand then reminds mankind that Allah makes subservient for His servants all the different creatures on earth such as riding animals, cattle, trees, vegetables and fruits etc. Despite of their vast number, such creatures are of various forms, outward appearances, colours and essential natures that they cannot be identical. And this is another absolute evidence for the perfectness of Allah's Power. Allah ﷻ also subjects to His servants the sea so that they can benefit from. Firstly, they can eat from it, fresh tender fish which is the most important advantage the sea provides people with in relation to their food which is necessary for their life and so is mentioned by the Qur'ānic text at the head of all other uses. It is worth mentioning that the coming of fresh fish from salty and bitter seas is another sign for Allah's unique Power in that He ﷻ is able to make something to grow out of its opposite. Secondly, people bring forth from the sea ornaments that which their women wear and consequently men also avail from when their wives adorn for them. The third usage the verses mention for the sea, is that the ships plough through it, coming and returning as one may see two ships sailing in two opposite directions by the same one wind.

The text in hand then highlights that it is Allah Alone ﷻ Who has affixed into the earth heavy mountains standing firm lest it should shake with people. After making reference to the mountains, the verses then mention the rivers - being a huge creature of Allah subjected for the use of man - for most of the rivers' fountainheads start from mountains. The verses then draw man's attention to Allah's Power and favour on man Who has made for him roads in the mountains to facilitate their travels from one country or one place to another. Allah has also made mountains as day-time landmarks for people and stars as night-time ones so that they are guided to their various destinations and are not lost in the vast desert.¹

¹ See al-Khāzin, *Lubāb al-Ta'wīl*, 4:82-84.

The Noble Qur'ān is replete with many other verses calling people to use their intellects and contemplate how Allah ﷻ subjects all creatures for the benefit of the humankind which is a proof for His Omnipotence, Mightiness and Wisdom. Some few examples are Ibrāhīm 14:32-33, Yāsīn 36:71-73, al-Dhāriyāt 51:47-49 and al-Naba' 78:6-16.¹

3.1.2 Main Styles of the Rational Methodology of the Qur'ānic *Da'wah*:

A careful study of the Great Qur'ān shows that there ■ seven main styles for the rational argumentation of the Qur'ānic *da'wah*, namely analogy, proving something by invalidating its opposite, attaching one thing to another on the basis of ■ certain cause and the effect thereof, producing evidence for something by reference to an undeniable concept, debate and dialogue, presenting examples and narrating past stories. These seven styles will now be discussed separately.

3.1.2.1 Style of Analogy:

A good example for this is Allah's saying: "Indeed, the example of Jesus to Allah is like that of Adam. He created Him from dust; then He said to him, "Be," and he was."² The verse clarifies that had Jesus ﷺ been a god because he was created without ■ father, then Adam, peace be upon him, would have been more entitled to this for he was created with neither ■ father nor ■ mother. But since you i.e. Christians confess that Adam is not a god and is not the son of God, then Jesus is neither a god nor the son of God.³

3.1.2.2 Style of Proving Something by Invalidating Its Opposite:

A typical example for this style is Allah's saying: "Had there been within the heavens and earth gods besides Allah, they both would have been ruined. So exalted is Allah, Lord of the Throne, above what they describe."⁴ Similarly, Allah ﷻ says: "Allah has not taken any son, nor has there ever been with Him any deity. [If there had been], then

¹ ■ Ghalwash, *'Uṣūl al-Da'wah al-Islāmiyyah*, pp. 190-202.

² Āli 'Imrān 3:59.

³ See Abū Zahrah, *al-Mu'jizah al-Kubrā al-Qur'ān*, p. 270.

⁴ Al-Anbiyā' 21:22.

each deity would have taken what it created, and some of them would have sought to overcome others. Exalted is Allah above what they describe [concerning Him]."¹

3.1.2.3 Style of Attaching One Thing to Another on the Basis of ■ Certain Cause and the Effect Thereof:

Allah ﷻ says in *sūrat Fuṣṣilat* (41) verse (39): "And of His signs is that you see the earth stilled, but when We send down upon it rain, it quivers and grows. Indeed, He who has given it life is the Giver of Life to the dead. Indeed, He is over all things competent." Here Allah ﷻ uses the revival of the barren earth, that disbelievers witness and are certain of, as ■ proof for the recreation that they deny in the way of giving the same judgement to a thing as it was given to its parallel. The effective cause here is the generality of the Power of Allah. And its evidence is the revival of the earth devoid of life.² Some other examples for this style are Allah's words: "... Just as He originated you, you will return [to life]"³ and: "Say, "He will give them life who produced them the first time; and He is, of all creation, Knowing."⁴

3.1.2.4 Style of Producing Evidence for Something by Reference to ■ Undeniable Concept:

Justice, for instance, is ■ common value that no one can deny or reject. The Qur'ānic *da'wah* uses such value or concept people take for grant to prove Resurrection and Reckoning. Allah ﷻ thus says: "Indeed, for the righteous with their Lord are the Gardens of Pleasure Then will We treat the Muslims like the criminals. What is [the matter] with you? How do you judge?"⁵ The ■■■■ make clear that it can ■■■■ happen that Allah ﷻ do injustice to people. Accordingly, they wonder at the disbelievers' claim that all people will have one similar end and clarify that such allegation can only be supported by the irrational whose thought is defective and whose opinion is corrupted.⁶

¹ Al-Mu'minūn 23:91. See Ibrāhīm, *Manāhij al-Da'wah al-Islāmiyyah*, pp. 73-74.

² See Ibn al-Qayyim al-Jawziyyah, *I'lām al-Muwaqqi'in*, 1:107.

³ Al-A'rāf 7:29.

⁴ Yāsīn 36:79.

⁵ Al-Qalam 68:34-36.

⁶ See al-Ālūsī, *Rūḥ al-Ma'ānī*, 15:38.

3.1.2.5 Style of Debate and Dialogue:

An excellent example for this style of the rational methodology of the Qur'ānic *da'wah* is Allah's saying: "Have you not considered the one who argued with Abraham about his Lord [merely] because Allah had given him kingship? When Abraham said, 'My Lord is the one who gives life and causes death,' he said, 'I give life and cause death.' Abraham said, 'Indeed, Allah brings up the sun from the east, ■ bring it up from the west.'" So the disbeliever was overwhelmed [by astonishment], and Allah does not guide the wrongdoing people."¹

3.1.2.6 Style of Presenting Examples:

The Glorious Qur'ān likens the hypocrites who declared their faith in Allah apparently but hid their disbelief, thus could not avail from the guidance of Islam, to a people who had sought light from a fire for a short time before Allah ﷻ extinguished it so that they started to blunder in darkness: "Their example is that of one who kindled a fire, but when it illuminated what was around him, Allah took away their light and left them in darkness [so] they could not see."²

3.1.2.7 Style of Narrating Past Stories:

Indeed, the rational aspect is obvious in all the stories of the Qur'ān which explicitly states: "There was certainly in their stories ■ lesson for those of understanding. Never ■ the Qur'an ■ narration invented, but ■ confirmation of what was before it and a detailed explanation of all things and guidance and mercy for a people who believe."³

3.1.3 Cases When *Du'āh* Are Recommended to Use the Rational Methodology of *Da'wah*:

Bearing in mind that the sensible *du'āh* themselves can foresee and decide when such methodology should be utilized, the rational methodology of *da'wah* is to be used in some general cases amongst which:

¹ Al-Baqarah 2:258.

² Al-Baqarah 2:17. See al-Zuhūrī, *al-Tafsīr al-Wasīf*, 1:16.

³ Yūsuf 12:111. See Ghalwash, *'Uṣūl al-Da'wah al-Islāmiyyah*, pp. 72-78.

a) When *da'wah* is directed to people who deny the obvious facts and the intellectual issues which are taken for granted.

b) With those who are self-conceited of their minds, as they are the ones most influenced by the sound rational methodology.

c, d) With fair people who do not side with their own opinions and do not have any personal goals, and with those who are influenced by misconceptions and deceived by falsehood.¹

3.2 The Sentimental Methodology:

Since emotion is one aspect of people's nature even the most oppressive amongst them, the sentimental methodology is one of the approaches that the Qur'ānic *da'wah* adopts. Such methodology can be defined as the methodology that addresses the heart, evokes the feelings and inspires the innermost.² Muslims are commanded to follow the sentimental methodology of *da'wah* by different Qur'ānic verses as in Allah's words: "... And speak to people good [words]...",³ as well as His directives to Prophet Muhammad ﷺ: "... but admonish them and speak to them a far-reaching word"⁴ and "Invite to the way of your Lord with wisdom and good instruction, and argue with them in a way that is best..."⁵

Besides, the Noble Qur'ān describes the way of Prophet Muhammad ﷺ in *da'wah* saying: "So by mercy from Allah, [O Muhammad], you are lenient with them. And if you had been rude [in speech] and harsh in heart, they would have disbanded from about you. So pardon them and ask forgiveness for them and consult them in the matter..."⁶ Moreover, when Allah asked Prophets Moses and Aaron          to call the

¹ See al-Bayānonī, *al-Madkhal ilā 'ilm al-Da'wah*, p. 212.

² Ibid., p. 204.

³ Al-Baqarah 2:83.

Al-Nisā': 4:63.⁴

⁵ Al-Naḥl 16:125.

⁶ Āli 'Imrān 3:159.

Pharaoh to the truth He ﷻ instructed them: "And speak to him with gentle speech that perhaps he may be reminded or fear [Allah]."¹

The researcher will now go into detail about the main styles of the sentimental methodology of the Qur'ānic *da'wah*. He will also discuss the main cases when the *du'āh* are recommended to ■■ the sentimental methodology of *da'wah*.

3.2.1 Main Styles of the Sentimental Methodology of the Qur'ānic *Da'wah*:

A careful study of the verses of the Great Qur'ān indicates that there are three main styles for the sentimental methodology of the Qur'ānic *da'wah* which are:

- a) The style of *al-maw'izah al-ḥasanah* (good instruction).
- b) The style of showing mercy to the *mad'ūwwīn*.
- c) The style of meeting the needs of the *mad'ūwwīn*.

Following is a detailed discussion of these three styles.

3.2.1.1 Style of *al-Maw'izah al-Ḥasanah* (Good Instruction):

As stated earlier in this research, the general meaning of *maw'izah* is to advise (someone) to do something or abandon it in ■ way that incites him to be benefitted by following what he is guided to and scares him out of opposing it.² Technically, *al-maw'izah al-ḥasanah* (the good instruction) is defined as being "a group of useful lessons and dreadful directives that provoke emotion and inspire feeling directed to the *mad'ū* in ■ way making him understand that the *dā'ī* advises him and seeks to benefit him."³ As for its being *ḥasanah* (good), this refers to its content which is based on truth, goodness, beneficial recommendation and truthful exposure of the consequences. It is also due to the style of its display that souls do not detest and

¹ Taha 20:44.

² See Habannakah, *Fiqh al-Da'wah ilā Allah*, 1:631.

³ Ghalwash, *al-Da'wah al-Islāmiyyah*, p. 641.

which is far from all roughness, coarse speech, insult and offensive or debasing words.¹

Many subsidiary styles fall under the style of *al-maw'izah al-hasanah* such as: the style of arousal of an interest in the reward, style of frightening people from the punishment, style of narrating the stories of the previous nations, style of taking oaths, style of praise, style of dispraise, style of reminding people of Allah's graces, style of intimation, style of metonymy and style of delicate and meaningful gesture.²

These ten subsidiary styles will now be discussed separately.

3.2.1.1.1 Style of Arousing People's Interest in the Reward:

This mainly deals with the reward of the Hereafter³ as in Allah's saying: "The Day He will assemble you for the Day of Assembly - that is the Day of Deprivation. And whoever believes in Allah and does righteousness - He will remove from him his misdeeds and admit him to gardens beneath which rivers flow, wherein they will abide forever. That is the great attainment."⁴

However, the style of *al-maw'izah al-hasanah* may also arouse people's interest in the reward of this world as in the Qur'anic verses recounting the words of Prophet Noah to his people: "And said, 'Ask forgiveness of your Lord. Indeed, He is ever ■ Perpetual Forgiver. He will send [rain from] the sky upon you in [continuing] showers. And give you increase in wealth and children and provide for you gardens and provide for you rivers."⁵ Prophet Noah urged his people to believe in Allah and ask for His forgiveness by arousing their interest in instant advantages. It was narrated that when they did not accept his repeated invitation at first, Allah ﷻ deprived them from rain and caused their women to be sterile for forty or seventy years. Therefore, Prophet Noah

¹ See Habannakah, *Fiqh al-Da'wah ilā Allah*, 1:631.

² See Ghalwash, *al-Da'wah al-Islāmiyyah*, p. 824, Habannakah, *Fiqh al-Da'wah ilā Allah*, 1:634 and al-*Āmrī*, *al-Manhaj al-Āṭifi fī al-Qur'ān*, 1:12.

³ See Zidān, *Uṣūl al-Da'wah*, p. 438.

⁴ Al-Taghābun 64:9.

⁵ Nūḥ 71:10-12.

informed them that true belief in Allah and penitence to Him would result in the fertility of their land and the recovery of their ladies.¹ Similarly, al-Nūr 24:55 promises the believers dominion, victory and safety in this world if they act righteously while worshipping Allah alone sincerely without associating any partner to Him.

3.2.1.1.2 Style of Frightening People from the Punishment:

Many times, the Glorious Qur'ān incites people to avoid disbelief or whatever displeases Allah ﷻ by threatening them of the punishment awaiting them if they do not submit to this. Again, the punishment meant here is mainly the punishment of the Hereafter as in Allah's saying: "[For such is the state of the disbelievers], until, when death comes to one of them, he says, 'My Lord, send me back. That I might do righteousness in that which I left behind.' No! It is only a word he is saying; and behind them is a barrier until the Day they are resurrected. So when the Horn is blown, no relationship will there be among them that Day, nor will they ask about one another."² Every disbeliever or wrong doer is thus threatened that he will definitely make the same request which will never be fulfilled and he will undoubtedly find no one to defend him against the severe torment of Allah.³

Another example is al-Naba' 78:21-25 where the Noble Qur'ān frightens the disbelievers that Hell has been lying in wait for them (so long as they do not correct themselves, believe and act rightly). It is their place of return where they will remain for unending ages. They will neither taste therein any coolness that might reduce the hotness of the Fire or drink that might relieve their thirst. Instead, their drink will be *ḥamīm* which is a very hot water that burns whatever it touches and their dirty pus discharges.⁴

¹ See Abū al-Su'ūd, *Irshād al-'Aql al-Salīm*, 9:38.


² Al-Mu'minūn 23:99-101.

³ Ibn Kathīr, *Tafsīr al-Qur'ān al-'Aẓīm*, 5:430.

⁴ See al-Nasafī, Abū al-Barakāt 'Abdullah ibn Aḥmad ibn Maḥmūd Ḥāfiẓ al-Dīn. *Madārik al-Tanzīl wa Ḥaqā'iq al-Ta'wīl* (Perceptions of the Revelation and Facts of the Explanation), scrutinized by Yūsuf 'Alī Bidawī. Beirut: Dār al-Kalīm al-Ṭayyib, 1419 AH, 1998 CE, 3:592.

But the style of *al-maw'izah al-hasanah* may also threaten people of the punishment that they may receive in this world if they insist in their sin. A typical example for this is Allah's saying: "And whoever turns away from My remembrance - indeed, he will have a depressed life..."¹

3.2.1.1.3 Style of Narrating Past Stories:

A good example for this style, is the story of the believing man from the family of the Pharaoh who addressed his disbelieving people defending the true faith, Prophet Moses  and the believers saying: "'Do you kill a man [merely] because he says, 'My Lord is Allah ' while he has brought you clear proofs from your Lord? And if he should be lying, then upon him is [the consequence of] his lie; but if he should be truthful, there will strike you some of what he promises you. Indeed, Allah does not guide one who is a transgressor and a liar.'" ² He then told them: "O my people, indeed I fear for you [a fate] like the day of the companies. Like the custom of the people of Noah and of 'Aad and Thamud and those after them. And Allah wants no injustice for [His] servants. And O my people, indeed I fear for you the Day of Calling. The Day you will turn your backs fleeing; there is not for you from Allah any protector. And whoever Allah leaves astray - there is not for him any guide" ³ And: "O my people, follow me, I will guide you to the way of right conduct. O my people, this worldly life is only [temporary] enjoyment, and indeed, the Hereafter - that is the home of [permanent] settlement. Whoever does an evil deed will not be recompensed except by the like thereof; but whoever does righteousness, whether male or female, while he is a believer - those will enter Paradise, being given provision therein without account." ⁴

3.2.1.1.4 Style of Taking Oaths:

The Great Qur'an sometimes uses such style for the purpose of giving confirmation in a way that evokes the listener's emotion. Allah may take an oath by His Own Self such as the case in the Qur'anic verses reading: "Just as We had revealed [scriptures] to the separators. Who have made the Qur'an into portions. So by your Lord, We will surely

¹ Taha 20:124.

² Ghafir 40:28.

³ Ghafir 40:30-33.

⁴ Ghafir 40:38-40.

question them all. About what they used to do.”¹ Emphasis is thus given in this Qur’ānic text to the fact that Allah will definitely call the Jews and the Christians, who believed in some parts of the Qur’ān but disbelieved in others, to account for their disbelief and disobedience. However, the text in hand can also be generally understood as referring to Allah’s questioning on the day of Judgement to all people both the believers and the disbelievers.²

There are other instances in the Noble Qur’ān where Allah ﷻ takes an oath by His creatures (as in al-Dhāriyāt 51:1-4, al-Najm 53:1, al-Shams 91:1-8 and al-Tīn 95:1-3), by the Glorious Qur’ān (as in Yāsīn 36:2, Ṣād 38:1 and Qāf 50:1) or by Prophet Muḥammad ﷺ (as in al-Ḥijr 15:71).

3.2.1.1.5 Style of Praise:

In various occasions, the Noble Qur’ān praises the believers so that people affectionally encouraged to imitate them. For example, Allah ﷻ says: "Successful indeed are the believers"³ i.e. those who believe in the Oneness of Allah and act upon it will have eternal happiness and permanent stay in Paradise and will be rescued from Hellfire.⁴ Another example are verses 36-38 of *sūrat al-Naḥl* (16) which praise men who exalt Allah in mosques during mornings and the evenings, whom neither commerce nor sale distracts from the remembrance of Allah and performance of Prayer and giving of obligatory charity, and who fear the Day of Resurrection and give them glad tidings that Allah will reward them according to the best of their deeds and increase them from His bounty.

Allah ﷻ also praises His Prophets in the Great Qur’ān and thus makes people love their characteristics and try to copy them.⁵ Indeed, followers of the Prophets have

¹ Al-Ḥijr 15:90-93.

² See al-Khāzin, *Lubāb al-Ta’wīl*, 3:64.

³ Al-Mu’minūn 23:1. Translation of "Certainly the believers have succeeded" has been changed into: "Successful indeed the believers."

⁴ See al-Sherbīnī, *al-Sirāj al-Munīr*, 2:569.

⁵ As in Hūd 11:75, al-Naḥl 16:120-122, Maryam 19:41, 50, 54-58, Ṣād 38:44, al-Qalam 68:4 and al-Sharḥ 94:1-4.

share in the same commendation up to the level of their obedience and patterning after them.¹

3.2.1.1.6 Style of Dispraise:

In the sentimental methodology of the Qur'ānic *da'wah*, the disbelievers and the sinners are dispraised so that people become disinclined to follow their way. A typical example for this is Allah's saying at the end of *sūrat al-Mu'minūn*: "... Indeed, the disbelievers will not be successful"² i.e. will never be happy so how far is the difference between the opening of the *sūrah* (which emphasizes 'Successful indeed are the believers') and its closure!³

Another example are verses 175, 176 of *sūrat al-A'rāf* (7) that likens the one who turns away from the verses and signs of Allah after being made very clear to him to a dog. They read: "And recite to them, [O Muhammad], the news of him to whom we gave [knowledge of] Our signs, but he detached himself from them; so Satan pursued him, and he became of the deviators. And if We had willed, we could have elevated him thereby, but he adhered [instead] to the earth and followed his ■■■■ desire. So his example is like that of the dog: if you chase him, he pants, or if you leave him, he [still] pants. That is the example of the people who denied Our signs. So relate the stories that perhaps they will give thought."

A third example is the dispraise the Qur'ān has given to the Jews who were charged with the obligations of the Torah but did not meet them: "The example of those who were entrusted with the Torah and then did not take it on is like that of ■ donkey who carries volumes [of books]. Wretched is the example of the people who deny the signs of Allah. And Allah does not guide the wrongdoing people."⁴ Muslims who are

¹ Ibn al-Qayyim al-Jawziyyah, Muḥammad ibn Abī Bakr ibn Ayyūb ibn Sa'd Shams al-Dīn. *Al-Jawāb al-Kafī li man Sa'al 'an al-Dawā' al-Shāfi* (The Sufficient Answer for the Inquirer about the Healing Medicine). Morocco: Dār al-Ma'rifah, 1418 AH, 1997 CE, p. 80.

² 23:117. For conveying the precise meaning of the verse, the translated word "succeed" has been changed into "be successful."

³ See al-Sherbīnī, *al-Sirāj al-Munir*, 2:594.

⁴ Al-Jumu'ah 62:5.

entrusted with the Qur'ān must thus learn its meanings and act upon them lest the same dispraise should come upon them.¹

3.2.1.1.7 Style of Reminding People of Allah's Graces:

Since it is instilled in man's *fiṭrah* that Allah ﷻ is the sole Creator and Provider, one of the styles of *al-maw'izah al-ḥasanah* is that the Glorious Qur'ān awakens people's feeling and sentiment by reminding them of the graces of Allah upon them so that they have true realization that Allah ﷻ, the Benefactor, is the only One Who is worthy to be worshipped and absolutely obeyed.

The Noble Qur'ān is replete with verses using this style of *da'wah*. To draw only one example, reference can be made to the words of Prophet Saleh to his people: "And remember when He made you successors after the 'Aad and settled you in the land, [and] you take for yourselves palaces from its plains and carve from the mountains, homes. Then remember the favors of Allah and do not commit abuse on the earth, spreading corruption."² Indeed, the right of the favours of Allah is that people must not be heedless of them and must be grateful to Allah because of them, let alone disbelieving in Allah or making mischief in the land.³

3.2.1.1.8 Style of Insinuation:

Insinuation is one of the fine methods of the sentimental methodology of the Qur'ānic *da'wah*. It is a way through which the *dā'iyyah* kindly and gradually advises the *mad'uwwīn* while considering their moods. To take an example for the style of insinuation in the Qur'ānic *da'wah*, reference can be made to the words of the believing man of *sūrat Yāsīn* when he addressed his people saying: "And why should I not worship He who created me and to whom you will be returned?"⁴ This is tantamount to telling them: And why should I not worship and why should you not

¹ Al-Qurṭubī, *al-Jāmi' li Ahkām al-Qur'ān*, 18:94.

² Al-A'rāf 7:74.

³ See al-Ālūsī, *Rūḥ al-Ma'ānī*, 4:402.

⁴ Yāsīn 36:22


worship He who created you as his saying "to whom you (but not I) will be returned" indicates that he mainly wanted to advise them in ■ indirect way.¹

3.2.1.1.9 Style of Metonymy:

Metonymy, or *kinayah* in Arabic language, technically stands for uttering a word or an expression and intending the requisite of its real meaning, though the context shows that the original meaning can also be meant.² It is one of the styles of *al-maw'izah al-hasanah*. So many times, the Qur'ānic *da'wah* uses metonymy in a very affective and persuasive manner that has a great impact on the soul. Verse (12) of *sūrat al-Hujurāt* (49) reads: "... And do not spy or backbite each other. Would one of you like to eat the flesh of his brother when dead? You would detest it..." Here, as far as backbiting is concerned, the verse aims at taking servants of Allah away from it by making it very hateful to them. It tells that one should disgust backbiting in the same manner he disgusts for eating the flesh of his dead brother.

One of the benefits of metonymy is to summarize as in Allah's saying: "And do not invoke besides Allah that which neither benefits you nor harms you, for if you did, then indeed you would be of the wrongdoers."³ Here the phrase "for if you did" is used metonymically, for sake of briefing, to stand for (but if you invoked besides Allah that which neither benefits you nor harms you).⁴

3.2.1.1.10 Style of Delicate and Meaningful Gesture:

In the Qur'ānic *da'wah*, delicate and meaningful gesture sometimes replaces words; bearing in mind that seeing something is more powerful than being told about it. Accordingly, when Prophet Abraham  was trying to convince his father and people of the falsity of their idols, he gestured to them: "... What are these statues to which you are devoted?"⁵ This was a powerful sentimental way to show them his inattention

¹ See Ibn 'Āshūr, *Tafsir al-Tahrir wa al-Tanwir*, 22:215.

² See 'Awnī, Hāmid. *Al-Minhāj al-Wāḍiḥ li al-Balāghah* (The Clear Method of Rhetoric). Cairo: al-Maktabah al-Azhariyyah li al-Turāth, n.d., 1:149.

³ Yūnus 10:106.

⁴ See al-Zamakhsharī, *al-Kash-shāf*, 2:374.

⁵ Al-Anbiyā' 21:52.

and contempt to their false deities, despite of being aware of how they used to exalt and extol them.¹

Telling about Mary, the virgin, the Glorious Qur'ān reads: "So she pointed to him. They said, "How can we speak to one who is in the cradle a child?"² Movement of the hand, head or body is thus a good means to draw the attention of the addressees and evoke their feelings.

3.2.1.2 Style of Showing Mercy to the *Mad'uwwīn*:

Through the sentimental methodology of the Qur'ānic *da'wah*, the *dā'iyah* shows his mercy and kindness to the *mad'uwwīn*, expresses his tenderness and pity for them and reflects his understanding of their sufferings or problems while calling them. Three main subsidiary styles fall under this style of showing mercy to the *mad'uwwīn*, namely the style of gentle and kind speech, the style of conciliating words and the style of emotional sharing. Each one of these subsidiary styles will now be discussed on a separate basis.

3.2.1.2.1 Style of Gentle and Kind Speech:

People's hearts are more likely to open for those who address them kindly and gently. Therefore, mild speech is one of the styles of the sentimental methodology of the Qur'ānic *da'wah*. General command is thus given in the Noble Qur'ān: "... And speak to people good [words]..."³ i.e. talk to them pleasantly and be courteous to them.⁴

Some other proofs for this sentimental style of *da'wah* from the Great Qur'ān are al-Nisā' 4:5, 8, al-'Isrā' 17:28, 53 and Ṭaha 20:44.

¹ ■ al-Zamakhsharī, *al-Kash-shāf*, 3:121.

² Maryam 19:29.


³ Al-Baqarah 2:83.

⁴ See Ibn Kathīr, *Tafsīr al-Qur'ān al-'Azīm*, 1:209.

3.2.1.2.2 Style of Conciliating Words:

The use of conciliating or appeasing words in *da'wah* stirs up the emotions of the *mad'uwwīn* and encourages them to concentrate on the speech of the *dā'iyyah*.




Examples of such words are:

- "O my father" as in Prophet's Abraham's speech to his father: "And mention in the Book [the story of] Abraham. Indeed, he was a man of truth and a prophet. [Mention] when he said to his father, 'O my father, why do you worship that which does not hear and does not see and will not benefit you at all? O my father, indeed there has come to me of knowledge that which has not come to you, so follow me; I will guide you to an even path. O my father, do not worship Satan. Indeed Satan has ever been, to the Most Merciful, disobedient. O my father, indeed I fear that there will touch you a punishment from the Most Merciful so you would be to Satan a companion [in Hellfire]'.¹
- "O my son" as in Luqman's speech to his son: "And [mention, O Muhammad], when Luqman said to his son while he was instructing him, 'O my son, do not associate [anything] with Allah. Indeed, association [with him] is great injustice... [And Luqman said], 'O my son, indeed if wrong should be the weight of a mustard seed and should be within a rock or [anywhere] in the heavens or in the earth, Allah will bring it forth. Indeed, Allah is Subtle and Acquainted. O my son, establish prayer, enjoin what is right, forbid what is wrong, and be patient over what befalls you. Indeed, [all] that is of the matters [requiring] determination'.²
- "O my people" as in the speech of Prophet Moses  to his people: "And [recall] when Moses said to his people, 'O my people, indeed you have wronged yourselves...³



¹ Maryam 19:42-45.

² Luqmān 31:13, 16-17.

³ Al-Baqarah 2:54.

- "Indeed, I fear for you" as in the speech of Prophet Noah  to his people: "We had certainly sent Noah to his people, and he said, 'O my people, worship Allah; you have no deity other than Him. Indeed, I fear for you the punishment of a tremendous Day'." ¹
- "I advise you" as in the speech of Prophet Noah  to his people: "I convey to you the messages of my Lord and advise you; and I know from Allah what you do not know." ²
- "I am to you a trustworthy adviser" as in the speech of Prophet Hud  to his people: "I convey to you the messages of my Lord, and I am to you a trustworthy adviser." ³

3.2.1.2.3 Style of Emotional Sharing:

A typical example of such style of *da'wah* is the consultation of Prophet Abraham with his son Prophet Ishmael  about which the Glorious Qur'ān mentions: "And when he reached with him [the age of] exertion, he said, 'O my son, indeed I have  in a dream that I [must] sacrifice you, so see what you think.' He said, 'O my father, do as you are commanded. You will find me, if Allah wills, of the steadfast'." ⁴ In fact, Prophet Abraham consulted Prophet Ishmael, though the command was inevitably decreed by Allah, to know his son's position with this divine test so that he may reassure his heart in case of anxiety or make sure that he is firm in case of showing submission. Prophet Abraham intended also by such consultation to prepare his son's soul for the implementation of the divine command and make it easy for him so that he gets the complete reward of the absolute obedience to Allah. ⁵

¹ Al-A'rāf 7:59.

² Al-A'rāf 7:62.

³ Al-A'rāf 7:68.

⁴ Al-Şaffāt 37:102.

⁵ See Abū al-Su'ūd, *Irshād al-'Aql al-Salīm*, 7:200.

3.2.1.3 Style of Meeting the Needs of the *Mad'uwwīn*:

The Qur'ānic *da'wah* urges Muslims to help one another, to support ■ another and to facilitate different matters for one another and to contribute for the well being and happiness of ■ another. Allah thus says: "... And cooperate in righteousness and piety, but do not cooperate in sin and aggression...",¹ "Whoever intercedes for a good ■ will have ■ reward therefrom; and whoever intercedes for an evil cause will have a burden therefrom...",² and "... and feed the miserable and poor."³

Du'āh must thus be the first ones who carry out such divine commands. Not only that, but they must also contribute to the establishment of public educational, health, social projects etc. that Muslims can greatly avail from. Such role is, in fact, inevitable for the successful *dā'iyyah* who should lead his community to all goodness, just like the first *du'āh* about whom Allah ﷻ says: "And We made from among them leaders guiding by Our command when they were patient and [when] they were certain of Our signs."⁴ Doing so is ■ practical sentimental way of *da'wah* that endears Islam to people making them more willing to conform to its teachings.⁵

3.2.2 Cases When *Du'āh* Are Recommended to Use the Sentimental Methodology of *Da'wah*:

Though the sensible *du'āh* themselves can foresee and decide when such methodology should be used, a general list of some of the cases when the sentimental methodology of *da'wah* is to be used can be as follows:

a) When *da'wah* is directed to those who are ignorant, bearing in mind that the ignorant are usually in want of kindness and gentle concern. The *dā'iyyah* should then arouse their interest in the acquirement of knowledge and tell them about the

¹ Al-Mā'idah 5:2.

² Al-Nisā' 4:85.

³ Al-Ḥajj 22:28.

⁴ Al-Sajdah 32:24.

⁵ See al-'Āmrī, *al-Manhaj al-'Āṭifi fi al-Qur'ān*, pp. 79-99, Ibrāhīm, *Manāhij al-Da'wah al-Islāmiyyah*, pp. 58-64 and Ghalwash, *'Uṣūl al-Da'wah al-Islāmiyyah*, pp. 71-73.

abundant reward awaiting them if they become knowledgeable of and acting upon their religion.

b) When the *dā'iyah* is not aware of the level of the *īmān* of the *mad'ū*. The *dā'iyah* thus tries to find this out by evoking the emotions of the *mad'ū*, in order to decide the *da'wah* style that suits him.

c) With people of fragile or soft hearts such as women, children, orphans, the needy, the sick etc.

d) When *da'wah* is directed from one to his son, daughter, father, mother, relatives or friends.

e) At times when Muslims are weak and *da'wah* is severely opposed, so that hearts of the enemies of *da'wah* are conciliated and they start to lessen their violence or even respond to the *du'āh*.¹

3.3 The Sensible Methodology:

This is the methodology of *da'wah* that depends on senses. It draws people's attention to some of the material objects or phenomena as a means to convince them of ■ specific reality.² But while appealing to senses, the sensible methodology of the Qur'ānic *da'wah* addresses the human intellect, sentiment or even them both. ■ is thus an important methodology of *da'wah*, as it can be used with a broad range of people.³

The sensible methodology of the Qur'ānic *da'wah* will now be discussed under the three following major points:

a) Main fields of the sensible methodology of the Qur'ānic *da'wah*

¹ See al-Bayānoni, *al-Madkhal ilā 'ilm al-Da'wah*, pp. 206-7.

² Ibid., p. 214.

³ See Ibrāhīm, *Manāhij al-Da'wah al-Islāmiyyah*, p. 83.

b) Main styles of the sensible methodology of the Qur'ānic *da'wah*

c) Cases when the *du'āh* are recommended to use the sensible methodology of *da'wah*.

3.3.1 Main Fields of the Sensible Methodology of the Qur'ānic *Da'wah*:

Deep examination of the Great Qur'ān shows that ■ establishes proofs for the Oneness of Allah ﷻ, refutes the misconceptions of the disbelievers, proves prophethood of the Prophets of Allah (peace and blessing of Allah be upon them all), establishes Resurrection, calls people to perform acts of obedience to Allah ﷻ and warns them against sins via drawing their attentions to several material creatures or concrete phenomenon. These six fields will now be discussed separately.

3.3.1.1 Establishing Proofs for the Oneness of Allah:

The Qur'ānic *da'wah* frequently proves the Oneness of Allah ■ discussing the horizons of the heavens which Allah has raised without any pillars and ornamented with stars and planets, the earth which Allah has made for humankind ■ expanse, the firmly set mountains that Allah has cast into the earth lest it should shift with human beings and other creatures ■ its surface, the ■ from which people eat tender meat, extract ornaments and through it ships plow, the sweet water that Allah gives man to drink, the gardens and the plants that Allah causes to grow etc.

To cite one example, reference will be made to verses 163 and 164 of *sūrat al-Baqarah* (2) which read: "And your god is one God. There is no deity [worthy of worship] except Him, the Entirely Merciful, the Especially Merciful. Indeed, in the creation of the heavens and earth, and the alternation of the night and the day, and the [great] ships which sail through the sea with that which benefits people, and what Allah has sent down from the heavens of rain, giving life thereby to the earth after its lifelessness and dispersing therein every [kind of] moving creature, and [His] directing of the winds and the clouds controlled between the heaven and the earth are signs for ■ people who

use reason." The first verse thus affirms that Allah ﷻ is the only True God Who deserves to be worshiped alone without associating any partner to Him. The second verse then presents eight sensible proofs that witness for Allah's Oneness and Omnipotence and the invalidity of what many people do of worshiping some of the creatures of Allah ﷻ.¹

3.3.1.2 Refuting the Misconceptions of the Disbelievers:

The Qur'ānic *da'wah* uses the universal palpable signs to argue with the polytheists and atheists and fend off their false allegations. When the disbelievers harboured doubts about the belief in Allah and His Oneness, Messengers of Allah told them: "...Can there be doubt about Allah, Creator of the heavens and earth?..."² i.e. Oneness of Allah must not be doubted as He alone is the Creator, the Inventor and the Designer of the heavens and the earth and all other creatures and He is the Only One Who has originated them all from the nonexistence.³

Similarly, when the Pharaoh doubted the reality that Allah ﷻ is the Lord of the worlds, Prophet Moses ﷺ faced this by using sensible proofs from the creation of Allah ﷻ: "Said Pharaoh, 'And what is the Lord of the worlds?' [Moses] said, 'The Lord of the heavens and earth and that between them, if you should be convinced'. [Pharaoh] said to those around him, 'Do you not hear?' [Moses] said, 'Your Lord and the Lord of your first forefathers.' [Pharaoh] said, 'Indeed, your 'messenger' who has been sent to you is mad.' [Moses] said, 'Lord of the east and the west and that between them, if you ■■■ to reason'. "⁴

3.3.1.3 Proving Prophethood of the Prophets of Allah:

Just ■ Allah ﷻ has sent His Prophets and Messengers to guide humanity, He has supported them by the proofs that showed their truthfulness. Some of such demonstrations that came in the form of sensible miracles are as follows:

¹ ■■ Tanṭāwī, *al-Tafsīr al-Wasīṭ*, 1:329.

² Ibrāhīm 14:10.

³ See al-Shawkānī, *Fath al-Qadīr*, 3:117.

⁴ Al-Shu'arā' 26:23-28.

a) The she-camel of Prophet Saleh to which the Glorious Qur'ān refers: "... This is ■ she-camel. For her is ■ [time of] drink, and for you is a [time of] drink, [each] ■ a known day."¹ Upon their request, Allah ﷻ has brought out for the people of Saleh such miraculous she-camel from a rock as a sign for Allah's Omnipotence. It would then drink every other day when its milk would suffice all the people of Prophet Saleh.²

b) The rescue of Prophet Abraham from the huge fire that his people threw him into: The Noble Qur'ān thus reads: "They said, 'Construct for him ■ building and throw him into the burning fire.'"³ And in *sūrat al-Anbiyā'*: "Allah said, 'O fire, be coolness and safety upon Abraham'."⁴ It was narrated that the fire set to burn Prophet Abraham was massive and horrific, that the disbelievers were not able to put him inside it from nearby due to its high flame and extended blaze. They thus built a building around it and used the mangonel to throw Prophet Abraham ﷺ in it. Yet, it was ■ miracle that Allah has given to him to prove his truthfulness that he was not harmed by such great fire. Instead, it turned into safety and coolness upon him.⁵

c) Water that gushed out from the rock when Prophet Moses prayed for water following his people's request: "And [recall] when Moses prayed for water for his people, so We said, 'Strike with your staff the stone.' And there gushed forth from it twelve springs, and every people knew its watering place..."⁶

d) Sensible signs and miracles with which Allah supported Prophet Jesus ﷺ. He (i.e. Prophet Jesus) addressed his people telling them about such irrefutable proofs: "... 'Indeed I have come to you with a sign from your Lord in that I design for you from clay [that which is] like the form of a bird, then I breathe into it and it becomes ■ bird by permission of Allah. And I cure the blind and the leper, and I give life to the dead - by

¹ Al-Shu'arā' 26:155.

² See Ibn Kathīr, *Tafsīr al-Qur'ān al-'Azīm*, 3:395.

³ Al-Şaffāt 37:97. For conveying the precise meaning of the verse, the translated word "furnace" has been changed into "building."

⁴ 21:69.

⁵ See Ibn Kathīr, *Tafsīr al-Qur'ān al-'Azīm*, 6:245.

⁶ Al-Baqarah 2:60.

permission of Allah. And I inform you of what you eat and what you store in your houses. Indeed in that is a sign for you, if you are believers'." ¹

e) The splitting of the moon in two. This has taken place twice when the disbelievers asked Prophet Muḥammad ﷺ to show them a proof for the truthfulness of his message.² The Noble Qur'ān reads: "The Hour has come near, and the moon has split [in two]. And if they see a miracle, they turn away and say, 'Passing magic'. And they denied and followed their inclinations. But for every matter is a [time of] settlement."³

According to the author of *al-Bidāyah wa al-Nihāyah*, people from many parts of the earth - even outside the Arabian land - could see this cleaving of the moon. It was also said that the concerned phenomenon was written in the history of some of the lands of India where a building was constructed on the same night and dated "the night of the splitting of the moon".⁴

f) The support of the angels that was given to Prophet Muḥammad and the Muslim army. This happened actually on different occasions such as the battle of Badr. After the battle had finished, Allah reminded the believers: "[Remember] when you asked help of your Lord, and He answered you, 'Indeed, I will reinforce you with a thousand from the angels, following one another'."⁵

g) The Great Qur'ān. Prophet Muḥammad ﷺ challenged his people - who mastered the Arabic language and attained the highest degree of eloquence - to produce one single *sūrah* like the Qur'ān, but they failed.⁶ Indeed, the miracle of the Qur'ān differs from all other miracles given to all other Prophets in that the latter ended by the death of the people who had seen them. As for the Glorious Qur'ān, its miracle remains in its original form ■ if the listener listens to it from the Prophet's mouth. And it is because

¹ Āli 'Imrān 3:49.

² See al-Zamakhsharī, *al-Kash-shōf*, 4:430.

³ Al-Qamar 54:1-3.

⁴ Ibn Kathīr, Abū al-Fidā' Ismā'īl ibn 'Umar al-Qurashī al-Baṣrī al-Dimashqī. *Al-Bidāyah wa al-Nihāyah* (The Beginning and the End). Ḥeirut: Dār al-Fikr, 1407 AH, 1986 CE, 3:120.

⁵ Al-Anfāl 8:9.

⁶ Al-Baqarah 2:23-24.

of the continuity of the Qur'ānic miracle that Prophet Muḥammad ﷺ will have the largest number of followers on the Day of Resurrection.

3.3.1.4 Establishing Resurrection:

The Qur'ānic *da'wah* uses the sensible methodology also to prove Resurrection. A typical example of this is the following Qur'ānic verses: "Does man not consider that We created him from a [mere] sperm-drop - then at once he is a clear adversary. And he presents for Us an example and forgets his [own] creation. He says, 'Who will give life to bones while they ■■■ disintegrated?' Say, 'He will give them life who produced them the first time; and He is, of all creation, Knowing'."¹

It is narrated that the above verses have been revealed in the context of a definite incident. 'Ubayy ibn Khalaf al-Jumahī went to the Messenger of Allah ﷺ with a decayed bone which he crushed in his hand and then asked: 'O Muḥammad, will Allah resurrect this now that it has become dust?' He said: 'Yes, Allah will resurrect it; He will also make you die, bring you back to life and then cast you in the Hellfire.' The concerned verses were then revealed.²

3.3.1.5 Calling People to Perform Acts of Obedience to Allah:

■ is evident that the Qur'ānic *da'wah* calls to the true belief in the Oneness of Allah and righteousness via the sensible methodology. To give an example, the following Qur'ānic verse will be cited: "And if only the people of the cities had believed and feared Allah, We would have opened upon them blessings from the heaven and the earth; but they denied [the messengers], so We seized them for what they were earning."³ Accordingly, the verse invites people to believe in Allah, fear Him and be obedient to Him by means of promising them of great sensible rewards in this world if they do so. They will be given blessings of both the heaven which is unceasing rain (i.e.

¹ Yāsīn 36:77-79.

² See al-Ṭabarī, *Jāmi' al-Bayān*, 20:554.

³ Al-A'rāf 7:96.

the end of all dryness and infertility) and the blessings of the earth which is all kinds of plants, vegetables, fruits, livestock, provision, security and protection against blight.¹

In another verse the Glorious Qur'ān calls to voluntary spending in the cause of Allah ﷻ saying: "The example of those who spend their wealth in the way of Allah is like a seed [of grain] which grows seven spikes; in each spike is a hundred grains. And Allah multiplies [His reward] for whom He wills. And Allah is all-Encompassing and Knowing."² This is a material sensible portrayal of the reward of spending in the cause of Allah and the way it is increased out of Allah's Bounty. It is initially multiplied by seven hundred times and Allah gives manifold increase to whom He pleases. Verily, Allah is the Owner of magnificent Grace, the Generous and the Knowing of all things.³

3.3.1.6 Warning People against Sins:

The Glorious Qur'ān uses the sensible methodology to warn people against the first sin which is polytheism. Prophet Muḥammad ﷺ was commanded to tell his people: "...Is it other than Allah I should take as a protector, Creator of the heavens and the earth, while it is He who feeds and is not fed?' Say, [O Muhammad], 'Indeed, I have been commanded to be the first [among you] who submit [to Allah] and [was commanded], 'Do not ever be of the polytheists'."⁴ Prohibition of associating partners to Allah is therefore based, in this verse, on the palpable proofs that Allah ﷻ is the Creator, Inventor and Originator of the heavens and the earth, He is the One Who provides for all His creatures and that no creature provides for Him ﷻ. Everything that exists other than Allah is just a being created by Allah and owned by Him.⁵

The Great Qur'ān also warns against expending wealth for the sake of showing off while not believing in Allah and the Last Day by drawing a tangible picture. Verse 264

¹ See al-Khāzin, *Lubāb al-Ta'wīl*, 2:266.

² Al-Baqarah 2:261.

³ See al-Zuhālī, *al-Tafsīr al-Wasīf*, 1:152.

⁴ Al-An'ām 6:14.

⁵ See al-Ṭabarī, *Jāmi' al-Bayān*, 11:282-85.

of *sūrat al-Baqarah* (2) mentions that the likeness of whosoever does so is like that of a smooth rock ■ which is dust ■ that people think that it is a good and fruitful land, just as some people think that the charity given by someone who only aims at showing off is valuable or acceptable; but when ■ shower hits the smooth rock, the latter becomes solid. In a similar manner, whosoever spends from his wealth for showing off will have his spending of no benefit or reward on the Day of Resurrection.¹

3.3.2 Main Styles of the Sensible Methodology of the Qur'ānic *Da'wah*:

A careful study of the Glorious Qur'ān shows that there are six main styles for the sensible methodology of the Qur'ānic *da'wah*, namely style of presenting examples, style of narrating past stories, style of arousing people's interest in the reward, style of frightening people from the punishment, style of taking oaths and style of showing excellent patterns. These six styles will now be discussed separately.

3.3.2.1 Style of Presenting Examples:

Numerous sensible examples are given by the Qur'ānic *da'wah* to demonstrate important meanings in a very clear way. Verse (17) of *sūrat al-Ra'd* (13) thus likens truth to ■ torrent which remains on earth and thus benefits people and falsehood to the useless foam which passes away as scum upon the banks. The same verse likens truth to ornaments which become clear and thus beneficial when purified by fire and falsehood to unneeded gangue.²

One more example is verse (4) of *sūrat al-Munāfiqūn* (63) which likens the hypocrites, who neither purify their souls nor use their intellects in proper manner, to useless pieces of wood propped up contrary to fruitful trees.³

¹ See Ibn 'Aṭīyyah, *al-Muḥarrar al-Wajīz*, 1:357-58.

² See al-Suyūṭī, *al-Durr al-Manthūr*, 4:633-34.

³ Al-Khāzin, *Lubāb al-Ta'wīl*, 7:98.

3.3.2.2 Style of Narrating Past Stories:

The Noble Qur'ān often relates early sensible stories which evoke feelings and influence souls. To cite one example, reference will be made to verse (259) of *sūrat al-Baqarah* (2) that tells of the story of one man of the children of Israel who passed by a ruined town and wondered how Allah would bring it to life and prosperity again after its total destruction and devastation. So, Allah caused him to die for one hundred years then raised him up again. The man thought that he only lost consciousness for a day or part of a day but Allah ﷻ told him that he died for the very long period of one hundred years. Hence, Allah ﷻ showed him firstly His Absolute Power in bringing people to life again after their death. Allah then showed him some other proofs for His Omnipotence: his food (grapes and fig) did neither stink nor become sour, despite of the long years that had passed. Besides, his donkey was given life again after it had died: Allah ﷻ sent a wind that gathered the different parts of the donkey's bones which were scattered everywhere, fitted each bone in its proper place, covered all that bones with flesh, veins and skin and then sent an angel who breathed into it its created soul. The man then declared that though he had previously believed in Allah and His Power; after seeing these signs, he became the most acknowledgeable person amongst all people of his time that Allah is over all things competent.¹

3.3.2.3 Style of Arousing People's Interest in the Reward:

This is one of the styles of the sensible methodology of the Qur'ānic *da'wah* through which verses of the Qur'ān invite people to be pious and offer various good deeds by telling them about the palpable rewards awaiting them if they yield and arousing their interest in them. Verses 10-26 of *sūrat al-Wāqī'ah* tells that the Prophets, the truthful, the martyrs and all those who hasten to do the good deeds, in the manner they are required to offer them by Allah and His Messenger, will be reclining facing each other - not behind one another - in Paradise on thrones woven with gold and precious stones. Young boys who will never get old or become white-haired will circulate among them to serve them wine in cups, jugs and glasses from flowing springs. They will enjoy their

¹ Ibn Kathīr, *Tafsīr al-Qur'ān al-'Aẓīm*, 1:527-28.

drink enormously and will have no headache, nor will they be intoxicated. They will be served fruits of their choice and have fair wives of large and beautiful eyes. These wives will be so white and pure like humid preserved pearls. In addition, those blessed inhabitants of Paradise will never hear in it any non-sense, chatter or false speech. Instead, only the greeting of peace will be spreading amongst them and all their words will be void of gossip and sin.¹

Verses 27-37 of the same *sūrah* then gives a sensible description of the joy and pleasure Allah has prepared for the people who will receive the record of their deeds in their right hand on the Day of Resurrection. Again, this is a way of exciting people's interest in the great rewards of Allah and the good internal and external acts leading to them.

3.3.2.4 Style of Frightening People from the Punishment:

The sensible methodology of the Qur'ānic *da'wah* sometimes uses the style of intimidating people from the terrible outcome of vice and evil in order to drive them away from them. Verse (31) of *sūrat al-Hajj* (22) likens the one who disbelieves in the Oneness of Allah to the one who falls from the sky to the lowest of the low. Just as the faller from the sky feels cumulative great pain in his body, the disbeliever in the Oneness of Allah is always suffering from spiritual agony. Moreover, birds snatch the flesh and limbs of the former while Satan tears up the religion and heart of the latter. Additionally, the personal desires and the prohibited lusts of the disbeliever take him to the farthest degree of deviation and ruin in the same manner as the wind carries whoever falls down from the sky into a remote place.²

To give one more example, verses (175-176) of *sūrat al-A'rāf* (7) liken the one whom Allah ﷻ had given knowledge of His signs, but he detached himself from them, to the dog that pants when he is tired, when he is relaxed, when he is well, when he is sick

¹ Ibid., 8:4-14.

² See Ibn al-Qayyim al-Jawziyyah, *I'lām al-Muwaqqi'in*, 1:138-39.

and when he is thirsty. Likely, whoever strips himself out of the verses of Allah is deviated whether you admonish him or not.¹

3.3.2.5 Style of Taking Oaths:

The Great Qur'ān is replete with verses in which Allah takes an oath by some of His sensible creatures in order to ascertain a certain notion and draw people's attention to the greatness of this universe and its created beings which should be another reason for them to believe in the Oneness of Allah.

To give an example, reference can be made to verses (16-19) of *sūrat al-Inshiqāq* (84) which read: "So I swear by the twilight glow. And [by] the night and what it envelops. And [by] the moon when it becomes full. [That] you will surely experience state after state." Here Allah ﷻ swears by these three sensible inspiring scenes that Prophet Muḥammad ﷺ would ascend to, one heaven after another as he was then taken in the journey of *Isrā'* and *Mi'rāj*, that he would be raised degree after degree in closeness to Allah ﷻ, that he would gain victory after victory until he would overpower the disbelievers, that people will go through one condition after another on the Day of Resurrection and that they will go through one state after another. They die; they are then resurrected; and thereafter held accountable.²

Another example is represented by verses (1-10) of *sūrat al-Shams* (91) which read: "By the sun and its brightness. And [by] the moon when it follows it. And [by] the day when it displays it. And [by] the night when it covers it. And [by] the sky and He who constructed it. And [by] the earth and He who spread it. And [by] the soul and He who proportioned it. And inspired it [with discernment of] its wickedness and its righteousness. He has succeeded who purifies it. And he has failed who instills it [with corruption]." In such verses, Allah ﷻ takes oaths by these seven cosmic sensible

¹ Ibid., p. 128.

² See al-Khāzin, *Lubāb al-Ta'wīl*, 7:225.

phenomena that the human soul may become pure and thus elevate and beam (by following divine guidance) or may become impure and thus darkens and subsides.¹

3.3.2.6 Style of Showing Excellent Patterns:

One of the styles of the sensible methodology of the Qur'ānic *da'wah* is to show excellent patterns that people can learn good morals and behaviour from. Prophet Muḥammad ﷺ is displayed by the Glorious Qur'ān as the perfect example for all Muslims to follow. This is stated explicitly in Allah's saying: "There has certainly been for you in the Messenger of Allah an excellent pattern for anyone whose hope is in Allah and the Last Day and [who] remembers Allah often."²

3.3.3 Cases When *Du'āh* Are Recommended to Use the Sensible Methodology of *Da'wah*:

The sensible methodology of the Qur'ānic *da'wah* can be used in many cases, the most important of which are:

- a) When calling (and teaching) people to perform practical acts such as ablution, Prayer and Hajj.
- b) When *da'wah* is directed to scientists and experts in experimental and practical sciences. Recourse here may be made to the scientific miraculous side of the Noble Qur'ān.
- c) When *da'wah* is directed to the negligent of the universal norms and the deniers of the unquestionable intellectual realities. The stubborn can only be faced with sensible facts and that is the reason why many of the Prophets' miracles were perceptible.³

¹ See al-Ālūsī, *Rūḥ al-Ma'ānī*, 15:360.

² Al-Aḥzāb 33:21. See Ibrāhīm, *Manāhij al-Da'wah al-Islāmiyyah*, pp. 83-93 and 'Abdullah, Sulaymān ibn Nāṣir Marzūq, *Al-Da'wah ilā Allah bi al-Manhaj al-Hisṣī fi al-Qur'ān al-Karīm* (Call to Allah by the Sensible Methodology in the Glorious Qur'ān). Riyadh: Imam Muhammad Ibn Saud Islamic University, Faculty of Da'wah and Information, 1418 AH, 1997 CE, pp. 149-398.

³ See al-Bayānonī, *al-Madkhal ilā 'Ilm al-Da'wah*, p. 217.

Section Two

Role of the Qur'ānic Methodology of *Da'wah* in Promoting the Islamic Discourse in the West

Chapter One: Essentials of the Islamic Discourse in the West

Chapter Two: Role of the Dogmatic Methodology of Qur'ān in *Da'wah* in Promoting the Islamic Discourse in the West

Chapter Three: Role of the Legislative Methodology of Qur'ān in *Da'wah* in Promoting the Islamic Discourse in the West

Chapter Four: Role of the Ethical Methodology of Qur'ān in *Da'wah* in Promoting the Islamic Discourse in the West

Chapter Five: Role of the Rational Methodology of Qur'ān in *Da'wah* in Promoting the Islamic Discourse in the West

Chapter Six: Role of the Sensible Methodology of Qur'ān in *Da'wah* in Promoting the Islamic Discourse in the West

Chapter Seven: Role of the Sentimental Methodology of Qur'ān in *Da'wah* in Promoting the Islamic Discourse in the West

Chapter One

Essentials of the Islamic Discourse in the West

Conveying divine messages is a great and glorious task. It is a religious duty and heavy responsibility. Fulfilling it, is ascension to the highest degrees of Allah's pleasure and rewards, while evading it, is dissention to Allah's wrath and the lowest levels of His punishment. The Glorious Qur'ān describes the covenant that Allah ﷻ took from all His Prophets and Messengers, mainly those of inflexible purpose amongst them (i.e. Messengers who endured sufferings in order for the Word of Allah to be the uppermost more than the other Messengers did) saying: "And [mention, O Muhammad], when We took from the prophets their covenant and from you and from Noah and Abraham and Moses and Jesus, the son of Mary; and We took from them ■ solemn covenant. That He may question the truthful about their truth. And He has prepared for the disbelievers ■ painful punishment."¹

An attentive look at the three different methods that the Glorious Qur'ān² defines for the proclamation of Islam shows that they all rest ■ discourse which can take the form of ■ verbal expression in speech or writing, a conversation or a lengthy discussion. Accordingly, it can be rightly said that discourse is the Qur'ānic term used for *da'wah*.³

A proof of the importance that the Noble Qur'ān attaches to discourse is that the constituent of the Arabic word *Qawl* (saying) and its derivatives are used in the Noble Book over one thousand and seven hundred times.⁴ The Qur'ān clarifies that Adam

¹ Al-Aḥzāb 33:7-8. See al-Ghazālī, Muḥammad. *Mustaqbal al-Islām Khārīj Arḍih. Kayf Nufakkir Fih?* (The Future of Islam outside the Muslim World. How Should We Think about It?). Cairo: Dār al-Shurūq, 1997, p. 45.

² Al-Naḥl 16:125.

³ See al-Ghaḍbān, Munīr Muḥammad. *Al-Ḥiwār Sharī'atan wa Wāqī'an wa Tarikhan* (Dialogue form the Viewpoint of Sharī'ah, Reality and History). Egypt: Dār al-Salām for Printing, Publishing, Distribution and Translation, 1432 AH, 2011 CE, p. 10.

⁴ See Tanṭāwī, Muḥammad Sayyid. *Adab al-Ḥiwār fī al-Islām* (The Etiquettes of Dialogue in Islam). Cairo: Dār Nahḍat Miṣr for Printing, Publishing and Distribution, 1997, p.3.

became well acquainted with dialogue right from the very start and before his dissention to earth as he listened to the conversations between Allah ﷻ and the angels¹ and Allah ﷻ and the Satan.² Reading the Qur'ān, we also come across different dialogues such as those between the Prophets and their peoples,³ Abel and Cain⁴ as well ■ a big number of other dialogues, whether they actually took place between two conversers, are introduced in ■ pattern of conversation and discussion or provide a good source of information that ■ Muslim dialogist can benefit from while calling to Allah, presenting Islam to non-Muslims or refuting the allegations of his opponents.⁵

The Researcher will now discuss the essentials of the Islamic discourse in the West via two important points as follows:

- a) Basic Requirements of a Successful Islamic Intercourse in the West
- b) An Overall View of Past and Present Image of Islam in the Eyes of the Westerners

Below is ■ separate discussion of each ■■■ of the preceding points.

1.1 Basic Requirements of a Successful Islamic Discourse in the West:

The Islamic discourse in the West must neither contradict the very essence of the Message that Prophet Muḥammad ﷺ was sent with, nor aim at any authority, personal prestige or wealth. Rather, the Islamic discourse in the West must aim at the well being of the addressees ■ well as all other human beings both in this world and the Hereafter. It must be based on certain knowledge, perfect cognition of the major

¹ As in al-Baqarah 2:30-34 for example.

² As in al-A'rāf 7:12-18 for example.

³ As in Ibrāhīm 14:9-18 for example.

⁴ Al-Mā'idah 5:27-29.

⁵ See Abū Laylāh, *Qaṣaṣ al-Anbiyā'*, p. 17 and al-Ghaḍbān, *al-Ḥiwār*, pp. 13-21. Some more examples of the dialogues displayed in the Holy Qur'ān are those between the people of Paradise and the people of Hellfire (al-A'rāf 7:44, 50), the angels and the dwellers of Hellfire (al-Zumar 39:71-72), the dwellers of Hellfire and its keepers (Ghāfir 40:49-50 and al-Zukhruf 77:43), the angels and the inhabitants of Paradise (al-Zumar 39:37), the arrogant and those who were suppressed 'in the world' amongst the dwellers of Hellfire (Saba' 34:31-33), Prophet Solomon and the hoopoe (al-Naml 27:20-28), Prophet Noah and his son (Hūd 11:42-44), Prophet Abraham and his father (Maryam 19:41-48) etc.

and minor aims and complete awareness of the expected consequences. It is worth mentioning that Prophet Muḥammad ﷺ himself declared that he would call to Allah with insight¹ and such insight in the context of *da'wah* in the West cannot be reached without the detailed familiarity with the different to date conditions of the Westerners, their mutual relationships, their languages, their habits, their traditions, the nature of their countries and their connections with the rest of the world. In other words, the Islamic *da'wah* in the West should be based on wisdom² which is a universal expression of perfection, justice and taking into consideration people's varying understanding and intellectual capabilities.³

It is worth mentioning that *du'āh*, and Muslim concerned figures and foundations, should be aware of the general view that the Westerners of today have about religion. Indeed, most of the Westerners nowadays do not have any proper understanding of religion. Though many of them declare that they are Christians, they consider religion ■ cultural but not ■ religious label.⁴ Taking America as an example, except for a small minority, the Christians there know very little about church dogma. Religion is a minor motivation in their lives and Christianity itself has been divided into so many cults and factions. In addition, most of the American Christians have agreed on the dogma of the separation of church from the state. This, in its turn, led to a schizophrenic lifestyle and set of ethics. The American Christians of today thus find no contradiction between the religious commandment not to kill and the legality of abortion. Many believe that Christian ethics and business ethics are (and should be) separate. Many also believe that Christianity and capitalism are synonymous.⁵

In the same context, it should be pointed out that knowing what the Westerners really think about Islam is absolutely vital to the study of the role of the methodology of the Great Qur'ān in *da'wah* in promoting the Islamic discourse in the West.

¹ Yūsuf 12:108.

² Al-Naḥl 16:125.

³ See Abū Laylah, Muḥammad Muḥammad, *Al-Islām ■ al-Ittijāhāt al-Fikriyyah al-Ḥadīthah* (Islam and the Modern Intellectual Tendencies). Egypt: Dār al-Bayān for Translation, Publishing and Distribution, 2017, pp. 35-38, 63.

⁴ Nour al-Din (a British convert), personal communication, Woking, UK, 2018.

⁵ See Johnson, *Da'wah to Americans*, pp. 6-7

1.2 An Overall View of Past and Present Image of Islam in the Eyes of the Westerners:

Unfortunately, the vast majority of today's Westerners misunderstand Islam and have the wrong idea about it. But such state is not accidental. Rather, the distorted image of Islam in the Western mind has been shaped through many years ago. Despite of the facts that Islam acknowledges Christianity, completes its guidance and that Prophet Muḥammad ﷺ is the Spirit of truth that Jesus Christ had given a good omen of,¹ the church in the Middle Ages (476 – 1517 CE) was hostile to Islam and figured it in false and deformed way.² It ■■■ thus circulated in Europe at that time that Prophet Muḥammad ﷺ called people to adore him and worship his golden idol.³ Moreover, it ■■■ claimed by the European Christians in the middle ages that the Messenger of Islam ﷺ was a Catholic Cardinal who founded an atheist sect in the east in revenge for being ignored by the church in the elections of the Supreme Pontiff.⁴

Not only that, but some of the European artistic works of the middle ages aimed at spreading misconceptions and falsifications about Islam and Muslims. An outstanding example for this is the French lyric poem "La Chanson de Roland (Roland's Song)" which had ■ very bad influence on the popular European vision of Islam and Muslims all through the middle ages. It portrayed Muslims as heathens who dealt with devils and worshipped three gods, namely; Apollin, Tervagant and Mohamed.⁵ The church would also use the Deprivation system under which European Christians were prevented from reading any book that would give the true information about Islam.⁶

¹ See Riḍā, Muḥammad Rashīd. *Al-Wahy al-Muḥammadī* (The Revelation Sent to Muḥammad). Cairo: The Supreme Council for Islamic Affairs, 1437 AH, 2016 CE, p. 9. Riḍā here was referring to John 15:6.

² Ibid.

³ See Castrles, H. De. *Al-Islām Khawāṭir wa Sawāniḥ* (Islam), translated into Arabic by Aḥmad Faṭḥī Zaghlūl. Giza: al-Nāfidhah library, 2008, pp. 30-31.

⁴ See 'Imārah, Muḥammad. *Al-Islām wa al-Gharb Iftirā'āt lahū Tārīkh Dirāsah Ḥawl al-'Isā'āt al-Gharbiyyah al-Akhirah li al-Islām* (Islam and the West. False Accusations of a Historical Background. A Study of the Recent Western Insults to Islam). Egypt: Markaz al-'Ilām al-'Arabī, 2006, p. 26.

⁵ See Riḍwān, Muḥammad. *Dhihniyyāt wa Maḥkiyyāt 'an al-Islām fī al-Gharb Fuṣūl min al-Munāfarah wa al-Muḥāwarah bayn al-Islām ■■ al-Gharb* (Thoughts and Narrations on Islam ■■ the West. Phases of Aversion and Dialogue between the Occident and Islam). Amman: Kunūz al-Ma'rifah, 1437 AH, 2016 CE, pp. 42-43. See also 'Imārah, *al-Islām ■■ al-Gharb*, p. 28.

⁶ See Maḥmūd, 'Abdelḥalīm. *Orobbā wa al-Islām* (Europe and Islam), 4th ed. Cairo: Dār al-Ma'ārif, 1993, pp. 41-42.

During the eleventh and twelfth century, the Glorious Qur'ān was translated several times to Latin but only for achieving church purposes. Likewise, some important Islamic books were translated with different degrees of ignorance, erring or intentional abuse which also contributed to the formation of the European negative public opinion on Islam. To give only one example, the claim that Prophet Muḥammad ﷺ plagiarized from the Christian and the Jewish Scriptures emerged and developed in the wake of the church translations of the Noble Qur'ān.¹

The Crusades (1096 – 1291 CE) was then a strong reason for the West to intensify its campaign against Islam and Muslims. As an illustration of this point, it may be mentioned that the Romanian literature - during that period - alleged that only few Christians knew little about Muḥammad ﷺ. They regarded Muslims as infidels who did not believe in the Messiah but only worshipped Muḥammad as their deity. In addition, rumors were spread across Europe that Muḥammad ﷺ suffered from epilepsy for the whole of his life time.² Afterwards, during the Renaissance period (between the 14th and the 17th centuries), the Europeans revolted against the church and its civil and religious dominion³ which played a noticeable role in the Westerners' moving away from religion in large and accordingly their non-acceptance of Islam.

In the 18th century, the European colonialism to the Muslim world started. Many Arab libraries were thus stolen and great numbers of books and manuscripts were shipped to Europe. This paved the way to the flourishing of Orientalism primarily at the hands of the monks who did their best to distort Islam and misrepresent its merits. They aimed at proving that Islam is not worthy of dissemination and that Muslims are murderers, rabble thieves and ill-mannered who take an interest only in satisfying their physical lusts.⁴ This time the European literature, in its turn, tried to justify colonialism on the pretext that it only purposed to convey civilization to the colonized

¹ See Abū Laylāh, Muḥammad Muḥammad. *Al-Judhūr al-Tārīkhīyyah wa al-Jusūr al-Ḥaḍārīyyah bayn al-Islām wa al-Gharb* (The Historical Roots and the Civilizational Bridges between Islam and the West). Cairo: The Supreme Council for Islamic Affairs, 1421 AH, 2001 CE, 1:27-28.

² Ibid., pp. 25-26.

³ See Maḥmūd, *Orabbā wa al-Islām*, pp. 29-30.

⁴ See Al-Sibā'ī, Muṣṭafā. *Al-Istishrāq wa al-Mustashriqūn mā lahum ■ mā 'alayhim* (Orientalism and Orientalists. Their Achievements and Their Faults). Beirut: al-Maktab al-Islāmī, n.d., pp. 17-21.

peoples. In 1899 CE, the great British poet Rudyard Kipling therefore composed his poem "The White Man's Burden" which depicted the Muslims as living in darkness ■ being backward in religion and culture. The poem regarded the European colonial man as shouldering the burden of carrying the light and civilization of Europe to the colonized peoples.¹

The Orientalists were also keen to deny every Islamic contribution, past, present and presumably in the future in the fields of knowledge and science (despite of the fact that - in the period between the eighth and the fifteenth century - the Europeans learnt philosophy, mathematics, medicine etc. from the Muslim scholars of Andalusia).² They maintained that the Islamic philosophy was a repetition of Greek ideas, the Islamic Sufism was based on non-Islamic roots, the Islamic *sharī'ah* was taken from the Roman law etc. Besides, the Orientalists magnified the role of the sects that broke away from Islam and referred to their thought as revolutionary, reasonable, liberal etc. On the other hand, Orientalists showed Islam as being an outdated religion.³

The result was that, when researches liked to brand a doctrine or a school of thought as humiliated and dishonoured; they would ascribe it to Muḥammad ﷺ saying "a Mohammedan teaching" or "a Mohammedan way".⁴

However, some Orientalists studied Islam out of their curiosity to know about the Eastern nations, their religions, cultures and languages. Such Orientalists did not intentionally distort Islam or interpolate any incorrect ideas into it (though some of them might have little unintended misunderstanding regarding some few issues of Islam and its heritage). They followed the sound scholarly methodology and their researches ■■■ near to the truth. However, those fair Orientalists were few in number as they depended on their own income due to the fact that ministers of

¹ See Ridwān, *Dhihniyyāt wa Maḥkiyyāt*, p. 116.

² See al-Sibā'ī, *al-Istishrāq ■ al-Mustashriqūn*, pp. 17-18

³ See Zaqqūq, Maḥmūd Ḥamdī. *Al-Islām fī Taṣawwūrāt al-Gharb* (Islam in the Conceptions of the West). Egypt: Maktabat Wahbah, 1407 AH, 1987 CE, p. 13.

⁴ See Castries, *al-Islām Khawāṭir ■ Sawānih*, p. 33.

religion, politicians and even common researches did not like their researches which were free from prejudice and partiality.¹ This influenced the view of a few artists and poets on the general relation between the West and the East. In 1826, the renowned German poet J. W. Von Goethe (d. 1832 CE) thus wrote in the second part of his tragedy "Die Faust" (or The Fists): "Whosoever really knows himself and the others, will know here too that the West and the East will never break off."²

Examples for some rightful Orientalists who showed fairness to Islam and the East during the 19th and 20th centuries are the English Thomas Carlyl (1795–1881)³ the author of "On Heroes, Hero-worship and the Heroic History", the French Gustave Le Bon (d. 1931 CE) the author of "The World of Islamic Civilization" (d. 1884)⁴, the French H. de Castries (d. 1927 CE)⁵ the author of "Islam", the English Thomas W. Arnold (1864 – 1930 CE)⁶ the author of "The Preaching of Islam. A History of the Propagation of the Muslim Faith", and the German Annemarie Schimmel (d. 2003 CE) the author of "And Muhammad is His Messenger. The Veneration of the Prophet in Islamic Piety" (1985) and some other (moderate) works on Islam and Islamic Sufism.⁷

Moreover, some Western notables even embraced Islam in the course of the 20th century such as the Austrian journalist Leopold Weiss (or Muhammad Asad, d. 1992 CE) who became then the envoy of the Pakistani government to the United Nations in New York. Assad was born in 1900, embraced Islam in 1926⁸ and wrote several works on Islam amongst which is his book "The Road to Makkah". Another example is the diplomat and the former German ambassador in Rabat Wilfried Hofmann (or Murad Wilfried Hofmann, d. 2020 CE). Hofmann, who declared his conversion to Islam in

¹ See al-Sibā'ī, *al-Istishrāq wa al-Mustashriqūn*, pp. 24-25.

² See Al-Ṭayyib, Ahmad. "Ṭalī'at al-Kitāb" (Forefront), in *A'māl Liqā' Fīḍrānsā. Al-Sharq wa al-Gharb Nahw Ḥiwār Ḥaḍārī Insānī* (The Proceedings of the Meeting of Florence, The Orient and the Occident. Towards a Civilizational and a Humane Dialogue) held in 1436 AH, 2015 CE, 2nd ed. (Cairo: Muslim Council of Elders, Dār al-Quds al-'Arabī, 1439 AH, 2018 CE), p. 7.

³ See Al-'Aqqī, Najīb. *Al-Mustashriqūn* (The Orientalists), 3rd ed. Egypt: Dār al-Ma'ārif, 1964, 2:481.

⁴ Ibid., 1:226.

⁵ Ibid., 1:232.

⁶ Ibid., 2:504-5.

⁷ See Wikipedia contributors, "Annemarie Schimmel", *Wikipedia, The Free Encyclopedia*, accessed September 30, 2018, https://en.m.wikipedia.org/wiki/Annemarie_Schimmel.

⁸ See Asad, Muḥammad. *The Road to Makkah*. New Delhi: Islamic Book Service, 2004, p. 1.

1980,¹ is also the author of *Journey to Mecca*, *Islam the Alternative*, *Islam and Qur'ân*, *Diary of a German Muslim* and *Islam 2000*.

Nevertheless, Western misrepresentations of Islam continued to be commonplace. For example, a Bible handbook printed in 1967 by an American Protestant press called Islam, "a religion of the sword and hate". The vast majority of the Americans continued to regard Islam as synonymous to the sword, savage Arabs, slavery for women, petrol and ostentatious of wealth.² This was the case in all other parts of the West where people also kept their serious doubts about Islam. According to Asad, they insisted to reject even to ponder over the probability of the descent of a real divine revelation after the time of Jesus ﷺ.³ Moreover, fundamentalist groups such as the Pentecostal Christian movement and others, polluted television and radio with countless programs constantly begging for donations to fight atheistic secular humanism and to convert what they call the "Moslem pagans" in the Middle East and Africa.⁴

In 1993, the essay of the American writer Samuel Huntington under the title "The Clash of Civilizations" - in which he claimed that the world will inevitably witness bitter conflicts due to the disagreement between different civilizations - increased the Western biased attitude against Islam and Muslims.⁵ The worst then happened in 2005 when a Danish newspaper published some quite abusive caricatures for Prophet Muḥammad ﷺ. In one of these very hurtful and offensive caricatures, the Prophet of Islam was shown as a terrorist whose turban takes the shape of a bomb! Regrettably, these extremely annoying caricatures were then republished by many newspapers in

¹ See Hofmann, Murad. *Yawmiyyāt Almanī Muslim* (Diary of a German Muslim), translated from Germany to Arabic by 'Abbās Rushdī al-'Amārī. Cairo: Markaz al-Ahrām li al-Tarjamah wa al-Nashr, 1414 AH, 1993 CE, pp. 13-14.

² See Johnson, Steve A. *Da'wah to Americans. Theory and Practice* (Indiana: Islamic Society of North America, 1984, p. 8.

³ See Hofmann, *Yawmiyyāt Almanī Muslim*, p. 14.

⁴ See Johnson, *Da'wah to Americans*, p. 17.

⁵ See Ridwān, *Dhihniyyāt wa Maḥkiyyāt*, p. 82.

America, France, Italy, Germany, Netherlands, Belgium, Portugal, Spain, Australia, Switzerland, Norway and Russia.¹

Until today, Islam is generally misunderstood in the West. It is accused of terrorism, retardation and the inability to cope with modern values and concepts of freedom, democracy and human rights. Most Westerners hold the view that, ■ ■ religion, Islam disdains and does injustice to women, opposes the artistic and aesthetic creativeness, takes an interest only in past matters, neglects present and future important issues and does not have any historical/civilizational role in the spread of knowledge or any contribution to the human development and advancement.²

The main reason behind the current Western misconceptions about Islam is that, being unsociable for ages and influenced by the consequences of the Crusades; the European fear from the increase in numbers of active and practicing Muslims on their lands. This also applies to America especially that the Western media always sides against Muslims, neglects their suffering from homicide and displacement in many parts of the world, and depicts them ■ invaders or pirates.³ In other words, the West adopts today a double-standard policy against Islam and Muslims which leads to the increase of the so-called Islamophobia.⁴ The prejudiced stereotypes about Islam are not only produced by the media but they are introduced in many Western school curriculums.⁵

Terrorism is another cause for the bad image of Muslims that is being spread in the West. However, terrorism is the consequence of many domestic and international reasons which does not have any relationship to Islam. Rather, the racial policy of the Western countries, their oppression to some of the foreign parties in their lands as

¹ See 'Imārah, *al-Islām wa al-Gharb*, pp. 14-15.

² See Riḍwān, *Dhihiyyāt wa Maḥkiyyāt*, p. 8.

³ See Abū Laylāh, *al-Judhūr al-Tārīkhiyyah*, 1:33.

⁴ See al-Tayyib, Aḥmad, "Kalimat Faḍīlat al-Imām al-Akbar" (Word of his Eminence the Grand Shaykh of al-Azhar), in *A'māl Mu'tamar al-Hurriyyah wa al-Muwāṭanah. Al-Tanāwu' wa al-Takāmul* (The Proceedings of al-Azhar Conference and the Council of Muslim Elders, Freedom and Citizenship, Diversity and Integration) held in Cairo 1438 AH, 2017 CE, 2nd ed. (Cairo: Muslim Council of Elders, Dār al-Quds al-'Arabi, 1439 AH, 2018 CE), pp. 15-16.

⁵ See Zaqqūq, *al-Islām fī Taṣawwūrāt al-Gharb*, p. 5.

well as their injustice to Muslims in different parts of the world are real factors that lead to terrorism.¹ It is evident that Muslim extremists ■ very few in number and that terrorism is not a tenet of Islam as there are always terrorists from amongst the followers of all other religions. Nevertheless, accusations of terrorism are directed only against Muslims.²

However, it should be admitted that Western current misunderstanding of Islam is also attributable to the Muslims by virtue of their political, economic, social and ethical conditions³ and their failure to meet the requirements of *da'wah* throughout the last decades.⁴

As the Western mentality, both in the past and at present, is typical and Westerners tend to classify and categorize people on the basis of their own constant and inflexible attitudes towards them;⁵ they still deem Muslims' beliefs old fashioned and just made up. They think that the Great Qur'ān is a human work and not ■ divine revelation. Just like the Europeans of the middle ages did, the Westerners of today believe that Muslims pray to their Messenger and leader Muḥammad.⁶

On the other hand, a big number of the Westerners of today are atheists who do not believe in any god. They believe only in science, materialism and in themselves. They think they do not need to worship God and they are only after enjoining themselves and their wealth. They may be good people who believe in right and wrong but only on the human's side of things. They do not like to change their lifestyles and perform harder tasks that religion may command them to do. They like to retain their practices and habits that they like more than seeking the truth and following it.⁷

¹ See Abū Laylah, *al-Judhūr al-Tārikhiyyah*, 1:34.

² See Zaqqūq, Maḥmūd Ḥamdī. *Al-Muslimūn fī Muftaraq al-Ṭuruq* (Muslims at the Crossroads). Cairo: Muslim Council of Elders, Dār al-Quds al-'Arabī, 1437 AH, 2016 CE, pp. 182-83.

³ See Ridā, *al-Waḥy al-Muḥammadī*, pp. 9-10.

⁴ See Maḥmūd, *Drabbā wa al-Islām*, ■. 43, 48.

⁵ See Abū Laylah, *al-Judhūr al-Tārikhiyyah*, 1:23.

⁶ Nour al-Dīn (a British convert), personal communication, Woking, UK, 2018.

⁷ Ibid.

For a growing number of the Westerners today and their lifestyle, there is no answer to their spiritual needs. They start their journey - in search for the truth - experimenting with all religions, compare them to each other and mostly end up as Muslims. Satellite channels that have recently started in the West aiming at clarifying the realities of Islam and fending off the allegations against it, are always helpful in this regard. Appreciating the Islamic spiritual and cultural alternatives that address the balance between the human soul and body and the unity of faith and wisdom as well as knowledge and action, some Western personalities stay neutral and are tolerant to Islam and Muslims.¹

In the meeting of Florence organized in 2015 by the Muslim Council of Elders headed by the Grand Shaykh of al-Azhar His Eminence Prof. Ahmad al-Tayyib and Sant'Egidio Foundation under the title "The Orient and the Occident. Towards a Civilizational and a Humane Dialogue", His Excellency Giuseppe Betori; the archbishop of Florence said: "Civilization is the outcome of a common work of the whole humanity."² In the same meeting, Antonio Tajani; the vice president of the European Union Parliament stated: "We have to think of our Muslim citizens as real nationals who can never be enemies or supporting allies of those who like to hit Europe."³

However, the Islamic discourse in the West should create general atmosphere of mutual goodwill, trust, impartiality and objectivity and result in solving the problems of all religious minorities all over the world. Obviously, there is still hope that the West may play more positive and fairer role in fateful humane issues regardless of differences of religion, language or colour.⁴ The questions of Palestine and the Rohingya Muslims of Myanmar are striking examples.

¹ See Ridwān, *Dhihniyyāt wa Mahkyyiāt*, pp. 118-19.

² Betori, Giuseppe. "Qarūrat al-Ḥiwār" (Essentiality of Dialogue), in *A'māl Liqā' Flūransā*, p. 17.

³ "Ḥiwār al-Adyān Awlawiyyah Quṣwā fī al-Ittiḥād al-Orobbī" (Dialogue between Religions Is a Top Responsibility for the European Union), p. 23.

⁴ See Abū Laylah, *al-Judhūr al-Tārikhiyyah*, 1:17-18.

Chapter Two

Role of the Dogmatic Methodology of Qur'ān in *Da'wah* in Promoting the Islamic Discourse in the West

If Muslims want their dogmatic discourse in the West to be efficient, they need to ground it on perfect knowledge of the prevailing beliefs, popular characters and current conditions of the Westerners. Muslim scholars have to define the ways of *da'wah* that suit Western countries the best and follow the styles which are compatible with the various levels of their peoples' cognizance and understanding. This is exactly what *imām* 'Alī ibn Abī Ṭālib meant when he said: "Speak to people with what they can understand. Do you like that Allah and His Messenger are belied?"¹

As most of the people in the West are Christians (regardless of the fact that religion for a big number of them is ■ cultural label rather than a religious one as has been discussed earlier in this thesis), argumentative discourse with them should be in the best way² and not in roughness or coarseness. *Du'āh* and Muslim scholars, as the writer of this study believes, should show them all the proofs that will correct their wrong views on Islam or, with all the more reason, lead many of them to respond to the Caller of Allah. Indeed, soft, flexible and lenient speech is more beneficial and effective in opening people's hearts to the truth.³

As the Glorious Qur'ān commands Muslims to speak good words to all people with no exclusion,⁴ they have to be well-mannered, cheerful, and courteous also to the Western atheists. *Du'āh* and competent Muslim figures who are concerned with promoting the Islamic discourse in the West have to recall that when Allah ﷻ sent

¹ Al-Bukhārī, vol. 1, p. 37, ḥadīth no. 127.

² Al-'Ankabūt 29:46.

³ See Ibn Kathīr, *Tafsīr al-Qur'ān al-'Aẓīm*, 5:260.

⁴ Al-Baqarah 2:83.

Prophets Moses and Aaron عليه السلام to the Pharaoh, who denied Allah's Existence, Lordship and even declared himself as being the "most exalted lord;"¹ He ﷺ commanded them saying: "And speak to him with gentle speech that perhaps he may be reminded or fear [Allah]."² Muslims' dogmatic discourse with the atheists of the West must not then embrace any insult, show any hostility, or reflect the least contempt. Rather, they have to call them to all that is beneficial to them and exert their sincere effort to take them away from all that is harmful to them. Again, they have to do this in the fairest way. In their attempt to make the Westerners understand the right faith, they have to show them forbearance and even endure patiently whatever hardship they may face in hope for getting the great reward of Allah.

In this chapter, the researcher is going to discuss how can Muslims apply the dogmatic methodology of Qur'ān in *da'wah* in a way that will promote their doctrinal discourse in the West. Effort will be made for presenting the principal Islamic convictional precepts in a manner that fits the Westerners' intellectual and spiritual needs and answers their crucial questions about religion, God, Prophets, man, his role in life and his relationship to all other creatures and the whole universe. The researcher will endeavor to address both the Westerners' minds and hearts to correct their main deviated beliefs and remove their doubts and misconceptions about Allah ﷻ, Islam, the Glorious Qur'ān and Prophet Muhammad ﷺ.

All the foregoing will now be outlined in light of the following five milestones:

- a) Demonstrating the Islamic faith in an easy and direct way
- b) Clarifying the realities of the universal vague matters
- c) Showing the intellectual and textual proofs for the Islamic faith
- d) Unveiling the widespread wrong dogmas of the West
- e) Discussing and fending off the misconceptions relating to faith

¹ Al-Nāzi'āt 79:24

² Taha 20:4.

2.1 Demonstrating the Islamic Faith in ■ Easy and Direct Way:

Muslims need to explain to the Westerners that Islam is the religion that offers people the serenity and happiness they long for. It offers them peace of mind. It keeps them safe from the worries and distresses of the materialistic civilization. Above all, it saves them from the agonies of Hellfire and grants them an eternal abode in Paradise.¹

As Annemarie Schimmel² articulated very well, Muslims take God (Allah) seriously. They are aware that Allah is near them here and now, and yet cannot be described, either by intellectual or by supra-intellectual means but can be experienced by the pure and loving heart. Allah is the Reality, and to be a true Muslim means to believe in the reality of the Absolute and the dependence of all things on the Absolute.³

Allah ﷻ is thus the Sole Lord and the only true God worthy of people's worship and absolute obedience. He ﷻ is described of all Attributes of Perfection and Majesty and far above all imperfections. He ﷻ is too Exalted for being resembled by any of His Creatures.⁴

At the very top of Muslims' doctrinal discourse in the West, they have to make very clear that they believe in the Oneness of Allah. He ﷻ commanded His Prophet Muḥammad ﷺ to teach people: "Say, 'He is Allah, [who is] One. Allah, the Eternal Refuge. He neither begets nor is born. Nor is there to Him any equivalent'."⁵ Being the Lord of Absolute Perfection Who is in no need of any one while everyone is in need of Him,⁶ Allah ﷻ does neither have a wife nor a son.⁷

Islam thus calls Jews and Christians to come to a word of justice and equity as between Muslims and them. Such just agreement is all about giving real submission to Allah

¹ See al-Ṣāwī, *Americans' Questions about Islam*, p. 46.

² A German Orientalist (1922 - 2003).

³ See Schuon, Frithjof. *Understanding Islam*. United States of America: World Wisdom, 1998, p. 5.

⁴ See Ibn Taymiyah, *Minhāj al-Sunnah*, 2:111.

⁵ Al-Ikhlāṣ 112:1-4.

⁶ See al-Qurṭubī, *al-Jāmi' li Ahkām al-Qur'ān*, 20:245.

⁷ Al-An'ām 6:101.

alone and its common terms are that they all do not associate any partners with Allah by saying that so and so is a god, son of God or that Allah is a third of three and that they do not rise any human being to the rank of Allah, the Lord, by disobeying Allah and following him when he makes lawful what Allah has made unlawful and vice versa.¹

On the other hand, Allah ﷻ is the Only Creator of all the created beings and the Guardian Who cares of all things: "That is Allah, your Lord; there is no deity except Him, the Creator of all things, ■ worship Him. And He is Disposer of all things."² He ﷻ is the Provider Who reminds humanity of His favours and, therefore, rights on them: "O mankind, remember the favor of Allah upon you. Is there any creator other than Allah who provides for you from the heaven and earth? There is no deity except Him, so how are you deluded."³

Indeed, People have to surrender, yield to, love and worship Allah alone ﷻ because ■ is The Magnificent and The All-Mighty. They have to trust Him in their hearts and show such trust in their apparent actions because He ﷻ is the only One Who harms, benefits, grants, deprives, creates, provides, gives life and causes death. They have to fear Him ﷻ, restrain their tongues, organs and thoughts from all that displeases Him and keep them busy with all that pleases Him because He ﷻ is The All-Hearer, The All-Seer, nothing of an atom's weight within the heavens or the earth is concealed from Him, He ﷻ knows the secret and what is even more hidden and He ﷻ knows the fraud of the eyes, and all what the breasts conceal. People have (then) to have good hope in the great reward of Allah because He ﷻ is The Rich (Free of all wants), The Bountiful, The Beneficent and The Merciful.⁴

¹ ■ 'Imrān 3:64. See al-Zamakhsharī, *al-Kash-shāf*, 1:370-71. See also Tantāwī, *Adab al-Ḥiwār fī al-Islām*, pp. 184-85.

² Al-An'ām 6:102.

³ Fāṭir 35:3.

⁴ See Ibn al-Qayyim al-Jawziyyah, *Miftāḥ Dār al-Sa'ādah*, 2:90.

Muslims' discourse in the West should highlight very clearly that Muslims believe in all the divine Books sent down to humanity before the Noble Qur'ān.¹ It is worth mentioning that a large number of the verses of the Qur'ān praise the true Torah and Gospel. The Torah is described in the Qur'ān as being light,² guidance,³ perfect, complete, and up to standard,⁴ ■ detailed explanation of all things,⁵ mercy,⁶ exemplar to be followed in the religion and laws of Allah⁷ and the explicit Scripture.⁸ In the same manner, the Qur'ān extols the Gospel for being guidance, mercy and admonition for the righteous.⁹ ■ is not thus astonishing to know that the Qur'ān commands Muslims to address the People of the Book (i.e. the Jews and the Christians) saying: "... We believe in that which has been revealed to us and revealed to you. And our God and your God is one; and we are Muslims [in submission] to Him."¹⁰ *Du'āh* and scholarly qualified Muslims in the West have also to pinpoint that all the divine Scriptures that preceded the Qur'ān agreed with it in the origins of monotheism, faith, worship and manners. They also included some laws and legislation that were suitable for their time, place and people.¹¹

The point the researcher would like to illustrate here is that in Muslims' zeal for *da'wah*, their religious discourse in the West must not misrepresent Islam or the other religion. While using wisdom, psychology, and their knowledge of the culture and the other religion, they must not stress similarities and hide differences. Instead, they are required to show the real differences between the religions and mention, with great courtesy, the Islamic position clearly and honestly.¹² Accordingly, the researcher maintains that *du'āh* and concerned Muslim figures in the West have to expound that though the Qur'ān regards the belief in the true Torah and Gospel that were originally

¹ For example, al-Baqarah 2:285 and al-Nisā' 4:136. This point has already been given further clarification in the second chapter of the first section of this thesis.

² Al-Mā'idah 5:44 and al-An'ām 6:91.

³ Al-Mā'idah 5:44 and al-An'ām 6:91, 154, al-Isrā' 17:2 and Ghāfir 40:53.

⁴ Al-An'ām 6:154. See al-Rāzī, *Mafātih al-Ghayb*, 14:186.

⁵ Al-An'ām 6:154.

⁶ Al-An'ām 6:154, Hūd 11:17 and al-Ahqāf 46:12.

⁷ Hūd 11:17 and al-Ahqāf 46:12. See al-Rāzī, *Mafātih al-Ghayb*, 28:12-13.

⁸ Al-Şaffāt 37:117.

⁹ Al-Mā'idah 5:46.

¹⁰ Al-'Ankabūt 29:46.

¹¹ See Hawwā, *The Principles of Islam*, p. 158.

¹² See Johnson, *Da'wah to Americans*, p. 22.

revealed to Prophet's Moses and Jesus respectively as one indispensable part of the Muslim faith; it also emphasizes that these venerable Scriptures have then been subjected to distortion and change.

Hence, the Great Qur'ān tells that among the Jews were those who would distort words of Torah from their proper usages,¹ change them from their places² and those who would make Torah into pages, disclosing some of it and concealing much.³ The Qur'ān addresses both Jews and Christians: "O People of the Scripture, why do you confuse the truth with falsehood and conceal the truth while you know [it]?"⁴ *Du'āh* and scholarly qualified Muslim figures may also inform people in the West that all modern critical studies, rational demonstrations, textual proofs and historical indications confirm the truthfulness of the Qur'ānic statements regarding the falsification that both of the Torah and the Gospel have gone through. For example, chapters of the Old Testament have been written by so many priests at very wide intervals and on different dates that do not match the times of their assumed writers.⁵

While affirming the misrepresentation that the Gospel has gone through, Prof. Abū Laylah said: "If we look at the gospels, we find that many appeared about a century after Jesus. It was not until 367 A.C. that Bishop Athanasius of Alexandria clamped down on the flexibility of sacred Christian books, canonizing twenty-seven of them into an accepted body of texts. We have no exact information about the date, provenance and writers of the four canonical gospels. Many other gospels were banned and destroyed. Add to this the fact that these officially accepted gospels were not in any event widely read or known to the public."⁶

¹ Al-Nisā' 4:46.

² Al-Mā'idah 5:41.

³ Al-An'ām 6:91.

⁴ Āli 'Imrān 3:71.

⁵ See Abū Laylah, Muḥammad Muḥammad, *Al-Qur'ān al-Karīm min al-Manẓūr al-Istishrāqī Dirāsah Taḥlīliyyah Naqdiyyah* (The Noble al-Qur'ān from the Orientalist Perspective. An Analytical and Critical Study), 2nd ed. Cairo: Maktabat al-Ādāb, 1436 AH, 2015 CE, p. 128.

⁶ See Abū Laylah, Muḥammad Muḥammad, *The Qur'ān and the Gospels a Comparative Study*, 3rd ed. Cairo: al-Falah Foundation for Translation, Publication and Distribution, 1426 AH, 2005 CE, p. 70.

The writer then produced an irrefutable proof for the concerned distortion by mentioning that passages of the Bible quoted in the prior writings of the Church Fathers are not always correctly cited. He continued: "The Old Testament is referred to about nine hundred times in the New Testament, including about 250 direct quotations. These quotations are usually inaccurate."¹

However, the case is totally different with regard to the Glorious Qur'ān. It is the exact Word of Allah² and the definite revelation that Prophet Muḥammad ﷺ received from Allah; the Lord of the worlds³ via the noble messenger Gabriel.⁴ Since Allah ﷻ has intended for it to be the last Divine Book sent for the guidance of humanity until the Day of Resurrection, He ﷻ has taken the responsibility for its preservation. He ﷻ thus says: "Indeed, it is We who sent down the Qur'ān and indeed, We will guard it (from corruption)."⁵

In his commentary on the foregoing verse, *imām* al-Bayḍāwī elucidated that Allah ﷻ keeps the Noble Qur'ān against all distortion, increase and decrease by making it of a miraculous and unique nature which is entirely different from all other forms of human speech so that any (evil) try to produce any change in the Qur'ān can easily be detected by those who are knowledgeable of the Arabic language. (However,) Allah ﷻ has refuted all claims that the Qur'ān may have the least defect(s) by guaranteeing its preservation. He ﷻ has also made very clear that the Qur'ān can never be challenged as being false words by emphasizing that He ﷻ is the One Who has revealed it.⁶

In their Islamic discourse in the West, *du'āh* and scholarly qualified speakers have to illustrate that no single creature or any human being including Prophet Muḥammad made any contribution to the composition of the Great Qur'ān. When the disbelievers

¹ Ibid.

² Al-Baqarah 2:75, al-Tawbah 9:6 and al-Fath 48:15.

³ Al-Shu'arā' 26:192, al-Sajdah 32:2, al-Wāq'ah 56:80 and al-Hāqqah 69:43.

⁴ Al-Takwīr 81:19.

⁵ Al-Hijr 15:9. For conveying the precise meaning of the verse, the translated phrase "be its guardian" has been changed into "guard it (from corruption)".

⁶ See al-Bayḍāwī, *Anwār al-Tanzīl*, 3:207.

asked Prophet Muḥammad to bring them a book other than the Qur'ān or to replace the verses which criticize their false gods by other ones that would praise them, Allah ﷻ commanded His Prophet to answer them: "It is not for me to change it on my own accord. I only follow what is revealed to me. Indeed I fear, if I should disobey my Lord, the punishment of a tremendous Day'."¹

Accordingly, the Prophet was directed to tell the disbelievers that he was not permitted (and it was not in his power), under any circumstances, to produce any change to the Qur'ān. He ﷺ instructed to inform them that his mission was only to convey to them what Allah would reveal to him from the verses of the Glorious Book without any increase, decrease, change or replacement. The Prophet was also commanded to bring to the disbelievers' attention that if he were to commit even a minor sin; he would fear the penalty of the tremendous Day of Resurrection. How can it then be that he would not fear the great torment of that Great Day if he were to change the Word of Allah in response to their inclinations?²

People must not then break up the sacredness of the Qur'ān, give it incorrect interpretation and equate it to historical or biblical texts. The difference between the Qur'ānic text and the other texts mentioned above is that the source of the Qur'ān is divine and sanctified while sources of other texts are recorded writings or inspirations. The Qur'ān has no human intervention, recalling of the events or drafting after the death of the real composer. It is not influenced by any environment or historical condition for the Prophet's role was only to convey it as he has received it word by word and letter by letter.³

Amongst the divine descriptions given to the Qur'ān are that it is "the best statement,"⁴ "a detailed explanation of all things,"⁵ "the true certainty,"⁶ "there is no

¹ Yūnus 10:15.

² See Ṭanṭāwī, *al-Tafsīr al-Wasīṭ*, 7:39-40.

³ See al-Ṭayyib, Aḥmad. *Al-Turāth wa al-Tajdīd Munāqqashāt wa Rudūd* (Tradition and Renewal. Discussions and Answers), 2nd ed. Cairo: Muslim Council of Elders, Dār al-Quds al-'Arabī, 1437 AH, 2016 CE, pp. 19-20.

⁴ Al-Zumar 39:23.

⁵ Yūsuf 12:111.

⁶ Al-Hāqqah 69:51.

doubt in it,"¹ "without any deviance,"² "a guidance for mankind,"³ "clear proofs of guidance,"⁴ "criterion",⁵ the Book that "guides to that which is most suitable,"⁶ "the Wise Book",⁷ "the Clear Book,"⁸ "the Noble Qur'ān",⁹ the "healing for what is in the breasts,"¹⁰ "mercy,"¹¹ "enlightenment for mankind,"¹² "a reminder for the righteous,"¹³ "[a cause of] regret upon the disbelievers,"¹⁴ and "good tidings to the doers of good."¹⁵

Another important divine characteristic of the Glorious Qur'ān, which demonstrates its relationship to the heavenly revealed Scriptures before it, is that it is "a confirming Book"¹⁶ as it confirms the true Torah and the true Gospel. The Noble Book is depicted six times as "confirming what was before it,"¹⁷ two times as "confirming that which is with them (i.e. the Jews and the Christians)"¹⁸ and two more times, in the context of a direct speech to the Jews and the Christians, as "confirming that which is with you)."¹⁹ Not only that, but the Noble Qur'ān is also a watcher²⁰ over the Scriptures revealed before it. It approves their right teachings, establishes the origins of their laws, gathers all the virtues and excellences that were dispersed in them, defines their abrogated rulings, and discloses the perversion and change that were made to them.²¹

Muslims' discourse in the West should thus ascertain that the Great Qur'ān is a universal Book. It is applicable at all times and in all places all over the world. The

¹ Al-Baqarah 2:2 and al-Sajdah 32:2.

² Al-Zumar 39:28.

³ Al-Baqarah 2:185.

⁴ Al-Baqarah 2:185.

⁵ Al-Baqarah 2:185, Āli 'Imrān 3:4 and al-Furqān 25:1.

⁶ Al-Isrā' 17:9.

⁷ Yūnus 10:1 and Luqmān 31:2.

⁸ Yūsuf 12:1, al-Shu'arā' 26:2, al-Qaṣaṣ 28:2, al-Zukhruf 43:2 and al-Dukhān 44:2.

⁹ Al-Wāq'ah 56:77.

¹⁰ Yūnus 10:57.

¹¹ Al-An'ām 6:157.

¹² Al-Jāthiyah 45:20.

¹³ Al-Hāqqah 69:48.

¹⁴ Al-Hāqqah 69:50.

¹⁵ Al-Ahqāf 46:12.

¹⁶ Al-Ahqāf 46:12.

¹⁷ Al-Baqarah 2:97, Āli 'Imrān 3:3, al-Mā'idah 5:48, al-An'ām 6:92, Fāṭir 35:31 and al-Ahqāf 46:30.

¹⁸ Al-Baqarah 2:89, 91.

¹⁹ Al-Baqarah 2:41 and al-Nisā' 4:47.

²⁰ Al-Mā'idah 5:48.

²¹ Al-Ālūsī, *Rūḥ al-Ma'ānī*, 3:320.

proof for the universality of the Qur'ān is that Islam (i.e. submission to the Will of Allah), which was the religion initially appointed for the whole human race and revealed by various divine Books to different nations at several points of time, was then revealed anew to the whole humanity through the Qur'ān (at ■ time when the humankind became qualified enough to receive the final, complete and perfect form of divine guidance).¹

It is important here to draw the attention of the Westerners that the message of Islam is not for Arabs only. Rather, the whole world is to share in it. Just as there is but one God, there is only one religion to which the all human beings are to be called.² Hence, it is not true that one must be an Arab to become a Muslim. No one from among the Muslims has ever supported such a contention. And how could they accept such ■ claim when the Glorious Qur'ān itself is ■ mercy?³ At the early age of Islam, many Persians and Romans embraced Islam just as today, many Americans and Europeans become Muslims. It has never been prescribed that they must wear Arabian clothes or be Arabian nationals to be good Muslims.⁴

It is the conviction of the writer of this thesis that *du'āh*, scholars and professionally qualified members of Islamic foundations in the West should not overlook shedding light on the miraculous side of the Glorious Qur'ān. They have to explain that at the time of Prophet Muḥammad, the Arabs, who were known for their excellence in Arabic language and deep knowledge of all its forms; were challenged to bring even one single verse like the Qur'ān but they failed. Such linguistic miracle of the Noble Qur'ān is permanent. Until today, no single person or a group of persons could meet the same challenge. Apart from the linguistic aspect, the Qur'ān has many other miraculous phases such as the scientific and the medical ones.

Offering a personal testimony to the miraculous nature of the Qur'ān, McAuliffe - in the course of his discussion to what he called "the persistent power of the Qur'an" -

¹ See Arnold, *Preaching of Islam*, p. 30.

² *Ibid.*, p. 29.

³ For example, al-An'ām 6:157 and al-Qaṣaṣ 28:86.

⁴ See al-Ṣāwī, *Americans' Questions about Islam*, pp. 12-13.

mentioned that whenever he lectured about Islam and the Qur'ān, one question would always come whether the audience was a university faculty and students, a small community or church group, or a large general group. The question that was raised in various ways converged on the quality of power: Why is the Qur'ān such a powerful text? The writer also told that in his trips to the Middle East and southeast Asia he had often heard wonderful Qur'ān recitation and, even as a non-Muslim, it never failed to affect him profoundly.¹

In this context it should be pointed out however that the translations which some people made for the meanings of the Qur'ān are not a Qur'ān. They are the work of human beings to which negligence and non-perfection pertain. Some are more accurate than others but they are not as accurate and infallible as the Great Qur'ān itself (which is the Arabic wording sent down upon Prophet Muḥammad).²

Muslims' dogmatic discourse in the West has also to demonstrate that one of the major constituents of the Muslim faith is to believe in and honour all the Prophets and Messengers of Allah, peace and blessings of Allah be upon them all, without making distinction between any of them.³ Thereupon, those who believe in, esteem and respect all Prophets with making no differentiation between them are granted a great reward and are even raised by the Qur'ān to the ranks of the sincere supporters of truth who were first and foremost to believe in Allah and the martyrs who sacrificed their souls for His Sake.⁴ Conversely, those who believe in some of the Prophets of Allah but disbelieve in others are regarded by the Qur'ān as disbelievers who will be punished in the Hereafter.⁵

The Qur'an does not involve a single odious word against any of the Prophets of Allah and it refrains from all equivocal references to them.⁶ As a matter of principle, the

¹ See McAuliffe, "The Persistent Power of the Qur'ān," pp. 339-41.

² See al-Ṣāwī, *Americans' Questions about Islam*, p. 134.

³ Al-Baqarah 2:136, and Āli 'Imrān 3:84.

⁴ Al-Ḥadīd 57:19. See Abū al-Su'ūd, *Irshād al-'Aql al-Salīm*, 8:210.

⁵ Al-Nisā' 4:150-51.

⁶ See Abu Laylah, *Qur'ān and the Gospels*, p. 19.

Final Book of Allah envisions the fact that - like Prophet Muḥammad - all Prophets and Messengers who came before him called to monotheism. In fact, all of the Prophets of Allah named themselves and their followers Muslims. Noah,¹ Abraham,² Josef,³ Moses,⁴ Jesus,⁵ the Prophets of the children of Israel,⁶ and Solomon (in the words of the Queen of Sheba)⁷ are some typical cases for this.⁸

While addressing the Muslim nation, the Glorious Qur'ān thus reads: "He has ordained for you of religion what He enjoined upon Noah and that which We have revealed to you, [O Muḥammad], and what We enjoined upon Abraham and Moses and Jesus - to establish the religion and not be divided therein..."⁹ In his commentary on this verse, *imām* al-Ālūsī indicated that all Prophets of Allah agreed on Islam in its general sense which signifies full submission to Allah alone, belief in His Oneness, Scriptures, Messengers, the Last Day, all the other prerequisites of faith and all the legislations and laws that do not differ according to changes of nations and times. *Imām* al-Ālūsī then explained that the prohibition of division in this verse does not encompass subsidiary matters (such as how many Prayers should people perform, how many days should they fast, how should they perform their Fast etc.) which is understood from verse (48) of *sūrat al-An'ām* (6): "... To each of you We prescribed a law and a method..."¹⁰

All Prophets then worked hard for the spread of the true religion of Allah. In addition to preaching monotheism, every Prophet would invite his people to high moral standards, call them to do good, warn them against doing evil and take them away

¹ Yūnus 10:72.

² Al-Baqarah 2:131-32.

³ Yūsuf 12:101.

⁴ Yūnus 10:84.

⁵ Āli 'Imrān 3:52 and al-Mā'idah 5:111.

⁶ Al-Mā'idah 5:44.

⁷ Al-Naml 27:44.

⁸ See Ibn Taymiyah, Abū al-'Abbās Aḥmad ibn 'Abdelḥalīm ibn 'Abdelsalām ibn 'Abdullah ibn Abī al-Qāsim ibn Muḥammad al-Harrānī al-Ḥanbalī al-Dimashqī Taqī al-Dīn. *Al-Jawāb al-Ṣaḥīḥ li Man Baddal Dīn al-Masīḥ* (The Correct Reply to Those Who Altered the Christ's Religion), scrutinized by 'Alī Ḥasan Nāṣir, 'Abdel'azīz Ibrāhīm al-'Askar and Muḥammad Ḥimdān Ḥimdān. Saudi: Dār al-'Āṣimah, 1419 AH, 2000 CE, 1:81-83.

⁹ Al-Shūrā 42:13.

¹⁰ See al-Ālūsī, *Rūḥ al-Ma'ānī*, 1:1-83.

from the evil practices that were prevalent at their specific times. In short, every Prophet was sent as a mercy to his people. This did not apply only to Prophet Moses and Prophet Jesus (peace and blessings of Allah be upon them), as has been referred to earlier in this study, but it applied to all other Prophets as well. Allah ﷻ explicitly demonstrates this in *sūrat al-Dukhān*: "... We have (ever) been sending (Messengers). As mercy from your Lord. Indeed, He is the Hearing, the Knowing."¹

As for Prophet Muḥammad, the Qur'ān was sent down to him and he was able to keep it all by heart without missing away any single letter from it only as a mercy from Allah.² Since He ﷺ was sent with the final message of divine guidance to the whole humanity at all times until the Day of Resurrection, He himself was not sent except as a mercy for all creation.³

Moreover and more important still, there is one special remark that Muslims have to make when they speak to the West about their faith in the Prophets. It is about the good balance between revering them and not committing excess in religion or saying about Allah other than the truth. To confirm and elaborate upon this point, it may be pinpointed that the Muslim nation does neither degrade nor belittle any of the Prophets as some other nations do. For Muslims, all Prophets are infallible from all sins and vices. They are all good examples to be followed.⁴ According to the unanimous agreement of all Muslim scholars, all Prophets of Allah are far above every defect, suspicion and disgraceful deed that may lead to inferiority and meanness.⁵ They are the best of all human beings and the most pure and modest amongst them. Undoubtedly, Muslims do not exclude any one of the Prophets of the previous nations from such high rank. Instead, they understand very well that their Prophet i.e.

¹ Al-Dukhān 44:5-6. For conveying the precise meaning of the verse, the translated phrase "We were to send [a messenger]" has been changed into "We have (ever) been sending (Messengers)".

² Al-Qaṣaṣ 28:86 and al-Isrā' 17:87.

³ Al-Anbiyā' 21:107.

⁴ See Riḍā, *al-Waḥy al-Muḥammadī*, p. 36.

⁵ See Al-Safārīnī, Shams al-Dīn Abū al-'Awn Muḥammad ibn Aḥmad ibn Sālim. *Lawāmi' al-Anwār al-Baḥiyyah wa Sawāṭi' al-Asrār al-Athariyyah li Sharḥ al-Durrah al-Muḍiyyah fī 'Iqd al-Firqah al-Marḍiyyah* (The Shining Splendid Lights and the Radiant Narrative Secrets ■ the Explanation of the Luminous Pearl of the Doctrines of the Pleasing Party), 2nd ed. Damascus: Mu'assasat al-Khāfiqayn wa Maktabatuhā, 1402 AH, 1982 CE, 2:203-4.

Muḥammad ﷺ has been told in the Qur'ān regarding the Prophets that preceded him: "Those ■ the ones whom Allah has guided, so from their guidance take ■ example..."¹

On the other hand, Muslims do not exceed the proper limits in extolling and praising any of the Prophets. They do never raise any of them over the rank that Allah has given to him. They believe that Messengers and Prophets of Allah are human beings who ate food, walked in the markets and most of them got married and had children and grand children. None of them was God or son of God.² Messengers of Allah expressed their fear that ■ one would save them from the punishment of Allah if they were to disobey Him, but at the same time; they admonished that disobeying them is tantamount to disobeying Allah.³ In short, Muslims revere all Prophets without promoting them to any rank higher than the ranks of prophethood and worshipful servitude to Allah of which they are known in the Qur'ān.⁴

The Noble Qur'ān thus says about Prophet Noah: "O descendants of those We carried [in the ship] with Noah. Indeed, he was a grateful servant,"⁵ about Prophet David: "... and remember Our servant, David, the possessor of strength; indeed, he was one who repeatedly turned back [to Allah],"⁶ about Prophet Solomon: "And to David We gave Solomon. An excellent servant, indeed he was one repeatedly turning back [to Allah],"⁷ about Prophet Job: "And remember Our servant Job, when he called to his Lord, "Indeed, Satan has touched me with hardship and torment,"⁸ about Prophets Abraham, Isaac and Jacob: "And remember Our servants, Abraham, Isaac and Jacob - those of strength and [religious] vision,"⁹ about Prophet Jesus: "Never would the

¹ Al-An'ām 6:90.

² See al-Ṣalībī, *al-Waṣāṭiyyah fī al-Qur'ān al-Karīm*, pp. 293-94.

³ See Borrmans, Maurice. "Disobedience," in *Encyclopaedia of the Qur'ān*, vol. 1 (Leiden: Brill, 2001), pp. 537-38.

⁴ See al-Ṣalībī, *al-Waṣāṭiyyah fī al-Qur'ān al-Karīm*, p. 293.

⁵ Al-Isrā' 17:3.

⁶ Ṣād 38:17.

⁷ Ṣād 38:30.

⁸ Ṣād 38:41.

⁹ Ṣād 38:45.

Messiah disdain to be a servant of Allah, nor would the angels near [to Him]...¹ and about Prophet Muḥammad: "And he revealed to His Servant what he revealed."²

Muslims dogmatic discourse in the West has to bring into focus that the Great Qur'ān gives a full depiction of Prophet Jesus, his mother - Mary, the virgin, (the truthful supporter of truth as she is named in al-Mā'idah 5:75) - his conceiving and delivery.³ The Qur'ān confirms that the Messiah, son of Mary, was not but a Messenger,⁴ he was the servant (and Prophet) of Allah that Allah gave the Scripture,⁵ taught writing,⁶ wisdom (true understanding of religion),⁷ the Torah and the Gospel,⁸ made blessed wherever he was and dutiful to his mother, made him not a wretched tyrant,⁹ and made him an example of Allah's infinite power for the Children of Israel (by causing him to be born without a father).¹⁰ Besides, according to the Qur'ān, Jesus was not the son of God,¹¹ did not disdain to be a Servant of Allah¹² and did not tell people that they were servants to him (or his mother) rather than to Allah but he only advised them to worship Allah - his Lord and their Lord - to be learned and practicing men of religion, teaching the Book, and studying it,¹³ and warned them that whoever associates others with Allah - Allah has forbidden him Paradise, and his refuge is the Fire.¹⁴

¹ Al-Nisā' 4:172.

² Al-Najm 53:10. See al-Ṣallābī, *al-Waṣāṭiyyah fī al-Qur'ān al-Karīm*, p. 293.

³ Maryam 19:16-35.

⁴ Āli 'Imrān 3:49, al-Nisā' 4:171, al-Mā'idah 5:75 and Maryam 19:30.

⁵ Maryam 19:30 and al-Zukhruf 43:59.

⁶ See Ibn Kathīr, *Tafsīr al-Qur'ān al-'Aẓīm*, 2:37.

⁷ Ibid., 1:317.

⁸ Āli 'Imrān 3:48.

⁹ Maryam 19:31-32.

¹⁰ Al-Zukhruf 43:59.

¹¹ For example, al-Nisā' 4:171, al-Mā'idah 5:17, 72-73 and Maryam 19:35.

¹² Al-Nisā' 4:172.

¹³ Āli 'Imrān 3:79, al-Mā'idah 5:72, 117.

¹⁴ Al-Mā'idah 5:72.

The Glorious Qur'ān also tells that Prophet Jesus is Allah's Word (i.e. Command 'Be') as he was, like Adam, created by the divine directive and without any agency or sperm.¹ ■ was the noble soul created by Allah's instruction to the angel Gabriel to blow into his mother's garment.²

Muslims also believe that Allah ﷻ has supported Prophet Jesus with miracles that proved his prophethood. Allah has granted him such miracles that were granted neither to anyone before him nor to anyone after him. He would raise the dead back to life and bring them out of their graves. He would cure the lepers. He would give sight to those born blind. He would make a bird of clay and then breathe into it and it would become a living bird. He would tell about the unseen. Allah has sent down to him and his disciples a table - spread with food - from the heaven, his birth was extraordinary and he spoke to people in the cradle.³ However, Prophet Jesus used to assert that he was not the one who caused these miracles to occur and that they happened only by the permission and power of Allah.⁴

Prophet Jesus and his mother Mary, the virgin, have a great status in the sight of Muslims. Evidence for this is that Muslims give their children the names of Jesus and Mary.⁵ Over and above, a proof from the Noble Qur'ān for the tremendous honourable rank of Prophet Jesus is that he is mentioned so many times in the Glorious Book. The Qur'ān thus calls him "Jesus, the son of Mary" thirteen times, "The Messiah, Jesus, the son of Mary" three times, "Christ, the son of Mary" four times, "Jesus" nine times, "Son of Mary" two times, and "the Messiah" one time. Professor Abū Laylah proficiently maintained that in the Qur'an Jesus is called by name, designated the Messiah by feature, son of Mary by human attribution, a servant of God by submission, a prophet by the post of prophethood, a messenger by mission, ■

¹ See al-Rāzī, *Mafātīḥ al-Ghayb*, 11:271.

² Al-Nisā' 4:171, Āli 'Imrān 3:59 and al-Anbiyā' 21:91. See al-Rāzī, *Mafātīḥ al-Ghayb*, 11:271.

³ Āli 'Imrān 3:46-49, al-Mā'idah 5:110-15, Maryam 19:24-34, al-Anbiyā' 21:91, al-Mu'minūn 23:50 and al-Tahrim 66:12.

⁴ See Ibn al-Qayyim al-Jawziyyah, Muḥammad ibn Abi Bakr ibn Ayyūb ibn Sa'd Shams al-Dīn. *Ighāṭhat al-Lahfān min Maṣāyid al-Shayṭān* (Relieving the Sorrowful from the Traps of Satan), scrutinized by al-Fiqī. Riyadh: Maktabat al-Ma'ārif, n.d., 2:247.

⁵ See Abu Laylah, *Qur'ān and the Gospels*, p. 2.

word of God by the way he was created and likewise a spirit (soul) from Him (God).¹ As for Mary, the virgin, her name is mentioned explicitly thirty one times in the Great Qur'ān and one full chapter (i.e. chapter number nineteen; Maryam) is named after her.

By right, while elucidating their faith in Prophet Jesus, Muslims in the West have to make clear that just like their Prophet Muḥammad called people to bear witness to the prophets who preceded him as well as their Scriptures, Prophet Jesus verified the Torah that was revealed before him, believed in the Prophets that came before him and gave the good news of the Messenger who would come after him i.e. Prophet Muḥammad (may peace and blessings of Allah be upon all His Prophets and Messengers). The Glorious Qur'ān thus reads: "And [mention] when Jesus, the son of Mary, said, "O children of Israel, indeed I am the messenger of Allah to you confirming what came before me of the Torah and bringing good tidings of a messenger to come after me, whose name is Aḥmad..."²

In fact, it is also a major constituent of Muslim belief that the Torah, not only the Gospel, foretold Prophet Muḥammad. Concerning this the Noble Qur'ān reads: "Those who follow the Messenger, the unlettered prophet, whom they find written in what they have of the Torah and the Gospel, who enjoins upon them what is right and forbids them what is wrong and makes lawful for them the good things and prohibits for them the evil and relieves them of their burden and the shackles which were upon them. So they who have believed in him, honored him, supported him and followed the light which was sent down with him - it is those who will be the successful."³

This, however, is in line with the fact that Prophet Muḥammad is the final⁴ and universal Messenger,⁵ to be followed by all men and all nations. According to Thomas Arnold, such fact "found a practical illustration in the letters which Muḥammad is said

¹ Ibid., p. 4.

² Al-Ṣaff 61:6.

³ Al-A'rāf 7:157.

⁴ Al-Aḥzāb 33:40.

⁵ For example, al-A'rāf 7:158 and Saba' 34:28.

to have sent in the year A.D. 688 (6 A.H.) to the great potentates of that time. An invitation to embrace Islam ■■■ sent in this year to the Emperor Heraclius, the king of Persia, the governor of Yaman, the governor of Egypt and the king of Abyssinia.”¹

It is equally important that Muslims’ dogmatic discourse in the West should make clear the Muslim faith regarding life after death. As many Christians ■■ against their own Scripture and believe in spiritual but not physical resurrection, many Jews deny it entirely or believe in the so called national resurrection (i.e. that which is restricted to the pious ‘i.e. the Jewish’ community) and the materialists/atheists do not believe in any world to come after today’s perceivable world,² Muslims have to consider such distortions and misconceptions while elucidating and underlining their right faith in Resurrection, Reckoning, Paradise and Hellfire.

They have to highlight that when people die, they are not forgotten. Rather, they will all come to another life, in the Hereafter, when they will be rewarded or punished according to their deeds. Such resurrection will comprise the whole human kind without the exclusion of any single body. All of the resurrection, reward and punishment will be both spiritual and physical. However, Thomas Carlyle emphasized the fact that the highest joys in Paradise will be spiritual. The writer then proceeded that the believers’ seeing of their Lord will infinitely transcend all other joys. The salutation of the dwellers of Paradise will be “Peace,” whatever is in their breasts of resentment will be removed so that for each one of them, in the eyes of his brothers, there will be enough heaven.³

Du’āh and scholarly qualified Muslim speakers and writers in the West have to demonstrate the Qur’ānic command to all human beings not to be wholly absorbed in the transient and mean pleasures of this world and give them preference over the everlasting and invaluable life after death. However, being religious and obedient to Allah does not mean to shun this world. Allah ﷻ has settled man in this world, urged

¹ *Preaching of Islam*, p. 29.

² See Abū Laylah, *al-Qur’ān al-Karīm min al-Manẓūr al-Istishrāqī*, pp. 425-26.

³ See Carlyle, Thomas. *On Heroes Hero-Worship and the Heroic in History*. London: Chapman and Hall, 1954, p. 87.

him to adopt all proper procedures to have a pleasant and peaceful stay in it and allowed him to enjoy its adornment and all lawful kinds of provision. At the same time, Allah ﷻ has made this world a place for offering all good deeds leading to the eternal happiness in Paradise.

Let's now ■■■ what Muslims' dogmatic discourse in the West should take into account regarding the sound belief in the angels. Bearing in mind that some Westerners ascribe to the angels ■■■ of Allah's Attributes and Capabilities,¹ the researcher believes that *du'āh* and concerned scholars have to emphasize that though the angels are huge and great creatures, they are fully submissive to Allah, devoted all the time for carrying out His commands, can never change His ordainment of anything and do not have any power or authority except that Allah has given to them. Following is their witness to this as related in the Great Qur'ān: "There is not among us any except that he has a known position. And indeed, we are those who line up [for prayer]. And indeed, we are those who exalt Allah."² According to *imām al-Rāzī*, these verses make clear that no one of the angels can rise above the rank or exceed the limit defined for him by his Creator.³

The angels' relationship to humankind is very close, through the angel Gabriel divine revelations were sent to different Messengers, there are angels who record people's good and bad deeds, others who undertake the tasks of carrying the Throne, keeping Paradise and Hellfire, keeping man from evils which are not decreed for him, asking Allah to forgive the believers, sending down rain, transferring wind etc. Again, the angels do not have any extra independent power. They carry out all the tasks mentioned above as honoured servants of Allah who can never disobey Him or even precede Him in word.⁴ On the Day of Resurrection, they will disassociate themselves from those who worshipped them in this world.⁵

¹ Nour al-Din (a British convert), personal communication, Woking, UK, 2018.

² Al-Şaffāt 37:164-166.

³ See al-Rāzī, *Mafātīh al-Ghayb*, 26:362.

⁴ Al-Anbiyā' 21:27 and al-Taḥrīm 66:6.

⁵ Saba' 34:41.

In short, angels are soldiers¹ of Allah that people have to feel their presence and watching over their deeds. Their total devotion to Allah must be an encouragement to every human being to be very loyal and submissive to his/her Lord.

Finally, to discuss the issue of Predestination in Western communities, *du'āh* may simply lay stress on the idea of accepting willingly and lovingly whatever Allah has decreed. According to Carlyl, the highest wisdom for a man is not merely to submit to the will of God, but to know that God's will is always the wisest and the best. To cease his agitated ambition of scanning this great God's-World in his small fraction of a brain and to know that his role is to follow the Just Law of Allah and not to question it.²

Annemarie Schimmel supported the same notion and purported that faith in Predestination can change man's spiritual attitude by bringing him into touch with the Absolute Reality. She then quoted Iqbal who said in one of his poems:

Your prayer is that your destiny be changed.
My prayer is that you yourself be changed.³

However, predestination does not give people valid excuses for being workless, hopeless with overcoming their problems or even sinful and careless of their religious duties — the pretext that they cannot change what Allah has decreed for them.⁴ On the one hand, those who claim that they know what exactly Allah has predestined for them are just liars.⁵ On the other, the Glorious Qur'ān tells explicitly: "... whoever does an atom's weight of good will see it. And whoever does an atom's weight of evil will see it."⁶

¹ Al-Muddath-thir 74:31

² See Carlyle, *On Heroes*, p. 67.

³ Schuon, *Understanding Islam*, p. 6.

⁴ See Ibn Taymiyah, *Majmū' al-Fatāwā*, vol. 8, p. 452.

⁵ See al-Ṭabarī, *Jāmi' al-Bayān*, 21:583.

⁶ Al-Zalzalah 99:7-8.

2.2 Clarifying the Realities of the Universal Vague Matters:

Muslims' dogmatic discourse in the West should answer all questions relating to the creation of the universe and man, the purpose of creation, man's main duty on earth, the relationship between ■■■ and other creatures and the reality of the hidden world around man such as the worlds of jinn and devils.

First of all, the Noble Qur'ān bears witness to the fact that the universe was created from nothing.¹ It indicates that Allah ﷻ has created the earth, the heavens and what is between them² in six periods of time; but not in six days ■ ■ day is the duration between sunrise and sunset which did not exist at that time. It is noteworthy, however, that creating things gradually despite of the ability to create them all at once is a proof for the Free Will (of the Creator), a lesson to those who contemplate and a call to careful deliberation.³ Hence, the Qur'ān corrects the wrong concept that Allah ﷻ started creating the universe on Sunday, finished it on Friday and got rest on Saturday when He ﷻ lay on the throne. Undoubtedly, no weariness or fatigue touched Allah because of such process of creation⁴ or can ever happen to Him for any reason or at any time.

According to Bucaille, studying al-Anbiyā' (21:30) and Fuṣṣilat (41:11) ■ the start of creation affirms that "there is complete correspondence between the facts of the Qur'ān and the facts of science."⁵ Fuṣṣilat 41:11 asserts that "smoke" was the early stage of the existence of the universe. In other words, the verse indicates that the material which initially composed the universe was of gaseous nature which conforms to the concept of the primary nebula developed by the modern science. On the other hand, we came to know through science that the sun and the earth formed due to ■

¹ See al-Rāzī, *Mafātīḥ al-Ghayb*, 4:152 and 25:33.

² The reference in the Qur'ān to "what is between the heavens and the earth" can be understood in light of the recent human observations on the presence of bridges of cosmic extra-galactic material outside the organized astronomic systems. See Bucaille, Maurice. *The Bible, the Qur'ān and Science*, 2nd ed. Cairo: Al-Falah Foundation for Translation, Publication and Distribution, 1426 AH, 2005 CE, pp. 94, 202.

³ For example al-A'rāf 7:54 and Fuṣṣilat 41:9-12. See al-Bayḍāwī, *Anwār al-Tanzīl*, 3:16.

⁴ Ibid., 5:144.

⁵ See Bucaille, *Qur'ān and Science*, p. 201.

process of condensing of the primary nebula and then their separation. This is identical to al-Anbiyā' (21:30) which tells that the heavens and the earth were a joined entity, and then Allah caused them to separate i.e. in processes that started from a celestial smoke.¹

Having made clear such facts on the creation of the universe, the researcher will now speak a little on the creation of man. Apparently, the creation of the human kind started with the creation of their father Adam. A thorough look into the Great Qur'ān reveals that Allah ﷻ has created Adam from dust. The dust then moistened and turned into clay which then rotted and became altered black mud which, in its turn, dried afterwards and turned into dry clay like that of pottery.² Allah then fashioned Adam in due proportion, created for him his soul and breathed it into him so that he became alive and endowed with the faculty of speech.³ According to *imām* al-Qurṭubī, Adam was named after the primary substance from which he was created i.e. *adīm* or the surface of the earth.⁴

Allah has then created for Adam, from one of his ribs; his mate Eve⁵ so that he would get on intimate terms with her, find tranquility in her and enjoy the pleasure of living with her. So, no harmony between two souls is greater than the intimacy that Allah has made between spouses.⁶ Adam's offspring was then created out of coition between Adam and Eve. Accordingly, there are four different categories of the divine creation of the human species which show Allah's absolute Power and Omnipotence. The first category includes Adam, the father of the humankind, who was created with neither a father nor a mother. The second comprises Eve, the mother of the humankind, who was created from a male but not from a female as she was created from one of the ribs of Adam. Jesus son of Mary comes into the third category as he was created from a female but not from a male. Finally, the fourth category includes

¹ Ibid.

² See al-Qurṭubī, *al-Jāmi' li Ahkām al-Qur'ān*, 10:21.

³ See al-Ṭabarī, *Jāmi' al-Bayān*, 20:173.

⁴ See al-Qurṭubī, *al-Jāmi' li Ahkām al-Qur'ān*, 1:279.

⁵ See Ibid, 21:254.

⁶ See Ibn Kathīr, *Tafsīr al-Qur'ān al-'Azīm*, 3:474.

the rest of all human beings as they are created from both males and females. Servants of Allah should thus be aware of Allah's Signs and Might and know that when He ﷻ decrees ■■ affair, He only says to it, "Be," and it is.¹

To enlighten the West about the purpose for which the universe has been created, reference may be made to Hūd 11: 7 which reads: "And it is He who created the heavens and the earth in six days - and His Throne had been upon water - that He might test you as to which of you is best in deed..." The verse implies that Allah ﷻ has created the cosmos to test His servants whether they will ponder over the creation, acknowledge His Omnipotence and believe in Resurrection and Reckoning. He ﷻ will thus see who, amongst His servants, are the best in carrying out His commands and abstaining from His prohibitions, reward the good doers, give the best reward to those who are best in deed and punish the wrong doers for their disobedience.²

Strikingly, these same words that the Qur'ān uses for showing the purpose of the creation of the universe are used by the Glorious Book for telling about the reason for which man has been created. Al-Mulk 67: 2 thus reads: "[He] who created death and life to test you [as to] which of you is best in deed..." Similar to this verse is al-Insān 76: 2 which reads: "Indeed, We created man from ■■ sperm-drop mixture that We may try him; and We made him hearing and seeing." Additionally, al-Dhāriyāt 51:56-58 indicates that Allah ﷻ has created His servants only to worship Him alone so that He rewards fully the obedient and punish severely the disobedient. He is The Creator and The Provider. He ﷻ does not want from His servants any provision. They all ■■ in need of Him and He ﷻ is not in need of any of them.³ However, worship has to be understood here in its broad sense i.e. to do all that pleases Allah which includes being a faithful worshipper to Him ■■ well as doing good to people.

¹ See Ibn al-Qayyim al-Jawziyyah, *Miftāḥ Dār al-Sa'ādah*, 1:242.

² See al-Shawkānī, *Fath al-Qadīr*, 2:547-48.

³ See Ibn Kathīr, *Tafsīr al-Qur'ān al-'Azīm*, 7:396. The same purport is given by Yūnus 10:4.

Unlike man who is given the free will whether to obey Allah or not but held responsible and accountable for choice in the Hereafter, all other creatures are obedient to Allah by natural disposition. The Noble Qur'ân thus reads: "The seven heavens and the earth and whatever is in them exalt Him. And there is not a thing except that it exalts [Allah] by His praise, but you do not understand their [way of] exalting. Indeed, He is ever Forbearing and Forgiving."¹ The phrase "but you do not understand their [way of] exalting" is an indication that the exaltation meant here is not only the mere evidence produced by each creature for the Omnipotence of Allah; the Creator, but it is also the (literal) glorification to Allah that every creature does despite of the fact that human beings do neither hear it nor understand its manner. Had the exaltation in the verse been the mere evidence that Allah is the Omnipotent Creator, it would have been understood to every body. Such explanation is supported by Allah's saying regarding Prophet David عليه السلام: "Indeed, We subjected the mountains [to praise] with him, exalting [Allah] in the [late] afternoon and [after] sunrise,"² His saying regarding the stones: "... and there are some of them that fall down for fear of Allah,"³ and His saying regarding the heavens and the mountains: "The heavens almost rupture therefrom and the earth splits open and the mountains collapse in devastation. That they attribute to the Most Merciful a son."⁴

Indeed, all creatures are submissive and obedient to Allah ﷻ. On the one hand, they constantly carry out their functions for which Allah has created them and do never alter their course; on the other, they are subjugated for man. The Great Qur'ân thus reads, for example: "Do you not see that Allah has made subject to you whatever is in the heavens and whatever is in the earth and amply bestowed upon you His favors, [both] apparent and unapparent? But of the people is he who disputes about Allah without knowledge or guidance or an enlightening Book [from Him]."⁵ In the words of Thomas Carlyle, "Man does hereby become the high-priest of this Temple of a World.

¹ Al-Isrâ' 17:44.

² Şâd 38:18.

³ Al-Baqarah 2:74.

⁴ Maryam 19:90-91. See al-Shawkânî, *Fath al-Qadîr*, 3:274.

⁵ Luqmân 31:20.

He is in harmony with the Decrees of the Author of this World; cooperating with them, not vainly withstanding them."¹

Unlike man who was originally created from dust, jinn were created from (scorching or a smokeless flame of) fire.² Yet, they are also created for worshipping Allah and are accountable for their deeds.³ Some of the Jinn are believers and follow uprightly the path of Allah. The Qur'ān thus tells about a group of jinn who listened to the recitation of the Prophet ﷺ, believed in the truth and said: "... 'Indeed, we have heard an amazing Qur'an. It guides to the right course, and we have believed in it. And we will never associate with our Lord anyone. And [it teaches] that exalted is the nobleness of our Lord; He has not taken a wife or a son."⁴ But the other division of jinn includes those who disbelieve in the truth and insist on their deviation and transgression. Such wicked division relates to *Iblīs* (Satan) who is the father of all the *Shayāṭīn* (Satans) and their first origin.⁵ Notably, the word *Iblīs* connects to the verbal sense of *ubliṣa* meaning "he was rendered without hope," bearing in mind that *Iblīs* has been cursed and sentenced to punishment by God⁶ upon his refusal to prostrate before Adam.⁷

On the other hand, the word *Shayāṭīn* is the plural of *Shayṭān* which is a name for every rebellious disbeliever from amongst the jinn. Lexically, the word *Shayṭān* is taken from the Arabic verb *shaṭana* i.e. became far as *Shayṭān* is, by nature, far from all good things. That is why all the verses using the word *Shayṭān* or *Shayāṭīn* warn the believers against their evils. For example, Allah ﷻ says: "Satan (*Shayṭān*) threatens you with poverty and orders you to immorality..."⁸ and "Indeed, Satan is an enemy to you; so take him as an enemy. He only invites his party to be among the inmates of the

¹ See Carlyle, *On Heroes*, p. 75.

² Al-A'rāf 7:12, al-Hijr 15:27, Ṣād 38:76 and al-Raḥmān 55:15.

³ Al-Dhāriyāt 51:56 and al-Jin 72:14-15.

⁴ Al-Jin 72:1-3.

⁵ See Taṭṭāwī, *al-'Aqīdah wa al-Akhlāq*, p. 170.

⁶ See Rippen, Andrew. "Devil," in *Encyclopaedia of the Qur'ān*, vol. 1 (Leiden: Brill, 2001), p. 524.

⁷ Muslim scholars agreed that the prostration meant here was only a way of showing respect and esteem to Adam but not a form of worship as offering worship to other than Allah is a form of disbelief that can never be a divine command. See al-Rāzī, *Mafātīḥ al-Ghayb*, 2:427.

⁸ Al-Baqarah 2:268.

Blaze"¹ People must not then follow the footsteps of the *Shayṭān*.² Furthermore, strong warning is also given in the Qur'ān against worshipping Satan.³ In this world, Satan orders people only to evil, sinful acts and to say about Allah what they do not know.⁴ He promises them and arouses desire in them, but does not really promise them except delusion.⁵ In the Hereafter, he will disassociate himself from them.⁶

Despite of the *Shayṭān*'s fierce determination to mislead the humankind,⁷ his continuous evil whispers to them⁸ and his ability to see people from where they do not see him;⁹ he does not know the unseen,¹⁰ his plot has ever been weak,¹¹ he can never harm anyone except by Allah's Leave,¹² he is overpowered by those who seek refuge in Allah from his evil suggestion¹³ and he can never deviate the sincere and chosen servants of Allah¹⁴ and true believers who rely upon their Lord.¹⁵ The *Shayṭān*'s authority is only over the deviators who follow him willingly,¹⁶ take him as an ally and those who through him associate others with Allah.¹⁷

2.3 Showing the Intellectual and Textual Proofs for the Islamic Faith:

To instill the correct faith in people's hearts and minds, the Glorious Qur'ān usually combines between offering them explicit evidential statements and conclusive intellectual proofs. For example, the Qur'ān is replete with textual affirmations of the doctrine of the Oneness of Allah¹⁸ and it establishes different rational proofs for it, at

¹ Fāṭir 35:6 (For conveying the precise meaning of the verse, the translated word "companions" has been changed into "inmates.") See Ṭanṭāwī, *al-'Aqīdah* = *al-Akhlāq*, p. 170-71.

² Al-Baqarah 2:168.

³ Maryam 19:44, Saba' 34:41 and Yāsīn 36:60.

⁴ Al-Baqarah 2:169.

⁵ Al-Nisā' 4:120 and al-Isrā' 17:64.

⁶ Ibrāhīm 14:22 and al-Ḥashr 59:16-17.

⁷ For example, al-A'rāf 7:20 and Ṭaha 20:120.

⁸ For example, al-Nās 114:4-5.

⁹ Al-A'rāf 7:27.

¹⁰ For example, al-An'ām 6:59, Yūnus 10:20, al-Naml 27:65, Saba' 34:14, al-Jin 72:10, 26, 27.

¹¹ Al-Nisā' 4:76.

¹² Al-Baqarah 2:102.

¹³ Al-A'rāf 7:200 and Fuṣṣilat 41:36.

¹⁴ Al-Hijr 15:40 and Ṣād 38:83.

¹⁵ Al-Nahl 16:99.

¹⁶ Al-Hijr 15:42.

¹⁷ Al-Nahl 16:100.

¹⁸ For example, al-Ikhlāṣ 112:1-4.

one and the same time; such as the historical fact that all the Prophets of Allah had already preached the same dogma¹ and the universal reality that no ■■■ could ■■■ claim that any false deity had created (or even contributed to the creation of) any tiny or huge thing in the heavens or on the earth.² The next example that may be given here is Resurrection which is affirmed by several textual proofs³ but at the same time proven by the intellectual idea that judging people and accounting them according to their good or bad deeds is a prerequisite to the divine Justice.⁴

The researcher will now try to find out how can Muslims use both textual and rational proofs to back up their dogmatic discourse in the West. Due to the width of this subject, the researcher will only give a few examples of the most important attestations that he means. Since the vast majority of the people in the Western world do not believe in the Qur'ān, all the quotations will only be from the current versions of the Old and the New Testaments. The concerned demonstrations will include:

- a) Intellectual proof for the existence of Allah.
- b) Intellectual proof for the Prophethood of Muḥammad.
- c) Intellectual proof that the Qur'ān is the Word of Allah.
- d) Textual proof from the Torah for the Prophethood of Muḥammad.
- e) Textual proof from the Gospel for the Prophethood of Muḥammad.
- f) Textual proof from the Torah for its distortion.
- g) Textual proof from the Gospel for its distortion.

Each of these intellectual and textual proofs will be discussed separately.

a) Intellectual Proof for the Existence of Allah:

Indeed, the existence of Allah ﷻ is very clear to the extent that every single creature witnesses to it and no reasonable person must deny. Amongst the so many examples

¹ For example, al-Anbiyā' 21:25 and al-Zukhruf 43:45.

² Saba' 34:22 and al-Aḥqāf 46:4.

³ For example, al-Naḥl 16:38.

⁴ For example, al-Naḥl 16:39 and al-Qalam 68:35-36. See Dirāz, *Madkhal ilā al-Qur'ān al-Karīm*, pp. 77, 85.

of the intellectual proofs pointing to this is that one based on the agreed upon fact that every occurrence must have a producer. Hence, a building tells that there is a builder who constructed it, a garment tells that there is a tailor who sewed it, a drafting tells that there is someone who formulated it and a heard speech tells that there is a speaker who uttered it. Likely, this huge universe and its great creatures such as the sun, the moon, the mountains, the rivers, the heavens, the earth etc. tell that there must be a Creator who created all these and other creatures and this Creator is Allah.¹

The deniers of the existence of Allah in the Western world can also be told that it is commonly accepted that every human being knows for sure that he did not create himself nor was he created by his parents or any other human being. Hence, there must be a Creator Who created the whole humankind and this Creator is Allah ﷻ. As (the created) human beings are given the qualities of being alive, competent, hearing and seeing; Allah (the Creator) is more deserving of being alive, Competent, Hearing and Seeing.²

Moreover, every new occurrence can never be kept up unless through the help of a medium. It was thus narrated in a famous tale that a group of atheists asked a scholar about the proof for the existence of the Creator. Thereupon he requested them to leave him alone as he was concerned with a remarkable matter. Having been enquired by them about such unusual matter, the scholar informed this group of atheists that he was told that a huge ship full of marvelous kinds of goods sailed in the river of Degla and was on its way back without having a captain or anyone who would steer or look after it. The atheists subsequently shouted at the scholar telling him that he was a crazy man. When he asked them why they called him crazy, they answered that a rational person can never believe such a tale. He then asked them how their minds thus believed that this massive world with all its wonderful creatures and circular orbit

¹ See Ibn Taymiyah, Abū al-'Abbās Ahmad ibn 'Abdelhalīm ibn 'Abdelsalām ibn 'Abdullah ibn Abī al-Qāsim ibn Muḥammad al-Ḥarrānī al-Ḥanbalī al-Dimashqī Taqī al-Dīn. *Dar' Ta'arud al-'Aql wa al-Naql* (Warding off the Conflict between Mind and Text), scrutinized by 'Abdellāṭif 'Abdelrahmān. Beirut: Dār al-Kutub al-'Ilmiyyah, 1417 AH, 1997 CE, 3:121-22.

² Ibid., p. 123.

would come into being, be preserved and work accurately without someone who is controlling them all. The atheists then blamed not but their own selves.¹

b) Intellectual Proof for the Prophethood of Muḥammad:

One of the irrefutable rational proofs for the truthfulness of the prophethood of Muḥammad is the great success he has achieved and the huge number of people who have followed him. Thomas Carlyle thus argued that if a false man, who does not know properly the properties of mortar, burnt clay etc., cannot build a brick house and his constructive work ends up in a rubbish heap, how can then it be that a false man can found a religion that remains alive for long centuries with millions of followers? He then elaborated that prominent world-leaders prospered for a period of time but then, like ■ forged bank-note, they passed out. Then he added, but it is incredible that Muḥammad should have been other than true as the primary foundation of him was his deep, great and genuine sincerity.²

Professor Abū Laylah affirmed the same idea and held that no one of sound judgment and responsibility can claim that Muhammad is a false prophet when his fruit is one thousand million Muslims³ of many races living all over the world in all climates.⁴ He added: "Prophet Muhammad fulfills all the requirements of a great prophet: his personal life, a radiant inspiration to all people, his achievements in building up nationhood, his performance of miracles of healing, the feeding of multitudes, and finally his own ascension to heaven and descending from it in the Night of *al-Isrā' Wa al-Mi'rāj*. In addition to this are his true prophecies concerning the wide and rapid spread of Islam, and major events in world history. A true prophecy can come only from God, and is the highest proof of the Divine origin of the message of which it is a part."⁵

Besides, Prophet Muḥammad ■■■ not a new thing among the Messengers of Allāh. He was not the first human being who received divine revelation. The revelation that was

¹ Ibid., p. 126-28.

² ■■ Carlyle, *On Heroes*, p. 54.

³ The current number of Muslims now has exceeded one thousand and five hundred million Muslims.

⁴ See Abu Laylah, *Qur'ān and the Gospels*, p. 32.

⁵ Ibid., p. 36.

sent down to him was similar to the previous revelations that were sent to previous Prophets in their type, subject and objective.¹ The question that he was sent with the final divine message for the guidance of the whole humankind until the Day of Resurrection can be asserted by the rational fact that Allah ﷻ does not do anything except for a deep wisdom. He gives life, causes death and then gives life again. He ﷻ alternates days of varying conditions and authority among the people so that He honours whom He wills after they have been humble and humble whom He wills after they have been honorable and is not questioned about what He does, but people will be questioned. He ﷻ knows the best the interests of His servants and instructs them only of what benefits them. He ﷻ may command them to do something at a time but forbid them from doing it at another when it does not achieve their public good bearing in mind that a wise physician may advise a sick person to take a medicine at some time and then - at some other time - recommend that the same medicine must not be taken.² It may also be supportive here to mention that none before Prophet Muḥammad claimed that he was the last of the line of Prophets.

c) Intellectual Proof that the Qur'ān is the Word of Allah:

One of the major rational proofs for the divine authenticity of the Qur'ān that can be offered to people in the Western world relates to the miraculous nature of the Glorious Book. During the lifetime of Prophet Muḥammad, the disbelievers ■■■■ challenged in different occasions both in Mecca and Medina to produce the like of the Qur'ān,³ ten *sūrah*s like unto it,⁴ or even one *sūrah*⁵ equivalent to its eloquence and good style but they were doomed to total failure despite of their unparalleled mastery of Arabic language at that time, overwhelming material power as well as very strong wish to prove their false claim that the Qur'ān was forged by Muḥammad.

¹ See Riḍā, *al-Waḥy al-Muḥammadi*, p. 21.

² See Ibn Ḥazm, Abū Muḥammad 'Alī ibn Aḥmad ibn Sa'īd al-Andalusī al-Qurṭubī al-Zāhiri. *Al-Faṣl fī al-Mīlāl wa al-Ahwā' wa al-Niḥal* (The Sound Judgment on Creeds, Inclinations and Religions). Cairo: Maktabat al-Khānjī, n.d., 1:83.

³ Al-Isrā' 17:88 and al-Ṭūr 52:34.

⁴ Hūd 11:13.

⁵ Al-Baqarah 2:23 and Yūnus 10:38.

Moreover, the Qur'ān has emphasized that the whole humanity will never be able to take up the same challenge. Al-Isrā' 17: 88 has asserted that even if all people and jinn should cooperate and help one another to bring forth a book like the Qur'an, they will never be able to do so. Obviously, all the notables and the commons from that time on have come to know about the concerned challenge but none - until today - could even bring one *sūrah* like the Noble Qur'ān.¹

Another intellectual proof that the Great Qur'ān is the Word of Allah is that it told that many certain incidents would take place in the future and they all happened exactly as it informed. Verses (1-5) of *sūrat al-Rūm* (30) represent one example of such cases. The verses were revealed ■ the occasion of the Byzantines' defeat by the Persians which grieved the Muslims as the Byzantines were from among the People of the Scriptures, and pleased the disbelievers of Mecca as the Persians were Magus. Nevertheless, the verses asserted that the Byzantines would overcome the Persians within three to nine years and that on such ■ day Muslims will rejoice in the victory of Allah. This Qur'ānic notification came perfectly true after seven years and the Byzantines defeated the Persians. Not only that, but the Muslims' victory at Badr, against the polytheists, took place on the same day and Muslims, therefore, were doubly pleased. As such, in the words of al-Zamakhsharī; the verses under discussion produce a proof that the Qur'an is revealed from Allah ﷻ for they have told about something of the unseen that was only known to God.²

To give more examples, reference can be made to al-Qamar 54:45 which told that the multitude of the disbelievers of Mecca would be defeated and turn their backs in retreat which came true on the day of the battle of Badr (in the 2nd year of the Hegira) and al-Nūr 24:55 which promised the righteous believers who worshipped Allah alone and associated none with Him that Allah would most certainly grant them inheritance of power in the land, establish for them their religion which He has chosen for them

¹ See Ibn Taymiyah, *al-Jawāb al-Ṣaḥīḥ*, 4:525-27.

² See al-Zamakhsharī, *al-Kash-shāf*, 3:466-67.

and give them security after their fear. Again, this came true after many years exactly as the Qur'ān promised.¹

Attention of people in the Western world may also be drawn to the rational reality that the miraculous nature of the Glorious Qur'ān is not restricted to the linguistic and the historical facts. Rather, it has various sides such ■ the scientific one. More than ■■ thousand and four hundred years ago, the Glorious Qur'ān told about many scientific facts that modern science only affirmed recently. Since it is beyond the scope of this study to deal in detail with the scientific facts named by the Qur'ān, the researcher will only give few examples of them such as stages that the embryo goes through starting from a sperm-drop, then a clinging clot, then a lump of flesh (formed and unformed), then the formation of the bones, then the covering of the bones with flesh and finally the breathing into that person the soul created for him/her by Allah.² Another example is the separation between the heavens and the earth after they were a joined entity that the Qur'ān has told about,³ its description of the sky as that which returns rain⁴ and the earth as that with the split⁵ (bearing in mind that the Qur'ānic usage of the singular word *ṣad'* 'or split' but not the plural *ṣudū'* conforms to the scientific fact discovered by modern science that deep clefts of thousands of meters underneath the water of oceans and seas, which keep the planet earth from shaking, adjoin each other like one big extended rift).⁶

d) Textual Proof from the Torah for the Prophethood of Muḥammad:

The researcher holds the view that, Muslims dogmatic discourse in the West will be especially effective if it includes citations from the Old and the New Testaments. This applies to the issue of the prophethood of Muḥammad for which both of the Torah and the Gospel give clear evidence. The researcher is going now to start by quoting only the following three textual proofs from the Torah:

¹ See Ibn Taymiyah, *al-Jawāb al-Ṣoḥiḥ*, 1:408-9.

² Al-Hajj 22:5 and al-Mu'minūn 23:12-14.

³ Al-Anbiyā' 21:30.

⁴ Al-Tāriq 86:11.

⁵ Al-Tāriq 86:12.

⁶ See Abū Laylāh, *al-Qur'ān al-Karīm min al-Manzūr al-Istishrāqī*, p. 388.

- "The Lord came from Sinai and rose from Seir unto them; he shined forth from Mount Paran." (Deut. 33:2)

In this text, Seir is a reference to the hills in Jerusalem where Jesus admonished and Paran implies the heights of Mecca where the final Prophet Muḥammad started his mission. This explanation ■■■ confirmed by many scholars including al-Samaw'al al-Maghribī¹ the former Jewish rabbi who converted to Islam.²

- "They made me jealous by what is no god and angered me with their worthless idols. I will make them envious by those who are not a people; I will make them angry by a nation that has no understanding." (Deut. 32:21)

The nation mentioned in the above text is the Arab nation as the Arabs were inglorious and unnoted at that time.³

- "I will raise them up a prophet from among their brethren like unto thee; and I will put my words in his mouth, and he shall speak unto them all that I shall command him." (Deut. 18:18)

Two phrases in this text ascertain that the foretold Prophet is Muḥammad. The first "from among their brethren" signifies from brothers of the Jews, but not from the Jews themselves; a description which fits Prophet Muḥammad. Truly, in no way can the prophecy under discussion refer to Joshua as the Jews claimed or Jesus as the

¹ Al-Samaw'al al-Maghribī: Ibn Yahyā ibn 'Ayyāsh al-Baghdādī al-Hāsib (died between 571 and 580 AH); a sharp-witted Jew who came from Bagdad but had Moroccan origins. He embraced Islam, did righteous deeds, and composed a book on exposing the faults of the Jews, the false allegations that they published in the Torah, and manifesting textual proofs from the Old Testament for the changes that were made to it. Al-Samaw'al excelled also in mathematics. Some of his most popular books are *Badhī al-Majhūd fi Ifhām al-Yahūd*, *al-Mufīd al-Awsat fi al-Ṭib*, and *I'jāz al-Muhandisīn*. He died in his early middle age in Maragheh; Azerbaijan. Al-Ziriklī, *al-A'lām*, 3:140, Ibn Abī 'Uṣaybi'ah, Ahmad ibn al-Qāsim ibn Khalīfa ibn Yūnus al-Khazrajī Muwaffaq al-Dīn Abū al-'Abbās. *'Uyūn al-Anbā' fi Ṭabaqāt al-Aṭibbā'* (Headsprings of News on the Categories of Physicians), scrutinized by Nizār Ridā. Beirut: Dār Maktabat al-Ḥayāh, n.d., p. 471 and al-Dhahabī, Shams al-Dīn Abū 'Abdullah Muḥammad ibn Ahmad ibn 'Uthmān ibn Qāymāz. *Tārīkh al-Islām wa Waḥayāt al-Mashāhīr wa al-A'lām* (The History of Islam and the Dates of the Demise of the Famous and the Great Figures), scrutinized by Bashshār 'Awwād Ma'rūf. Beirut: Dār al-Gharb al-Islāmī, 2003, 12:654.

² See Abu Laylah, *Qur'ān and the Gospels*, p. 40.

³ Ibid., p. 41.

Christians maintained. It cannot apply particularly to Joshua as he was present at the same time of Moses and the text in hand tells about something that was going to happen in future. In addition, both of Joshua and Jesus were themselves Jews and must then be excluded from the prophecy which talks about ■ Prophet from among the brothers of the Jews (but not from themselves).

The other phrase in the Torah text under discussion signifying that it definitely foretells of Prophet Muḥammad is the declaration of God: "I will put my words in his mouth." This can be rightly explained as follows. Allah ﷻ has taught Muḥammad - who was unlettered - the Qur'ān, made his heart firm by it and put it into his mouth via the agency of the angel Gabriel.¹

e) Textual Proof from the Gospel for the Prophethood of Muḥammad:

Like the Torah, the Gospel is also full of several textual proofs for the prophethood of Muḥammad that *du'āh* can use in their dogmatic discourse in the West. Some of the most important of the concerned texts are:

- "And they asked him, and said unto him, 'Why dost thou baptize then if thou art not the Christ, neither Elijah, nor the Prophet?'" (John 1:25)

According to Rashīd Riḍā, it is obvious that the word "Prophet" in this text, which narrates a conversation between some of the Jews and John, refers to Prophet Muḥammad and not to Prophet John. The definite article "the" used by the text under discussion is a witness to this.²

- "But when the comforter (Paraclete) is come whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall bear witness of me." (John 15:26)

¹ Ibid., 42- 44.

² See Riḍā, *al-Waḥy al-Muḥammadī*, p. 20.

The Paraclete referred to in this text is no but Prophet Muḥammad¹ bearing in mind that he was the only prophet that came after Jesus, bore witness of him and reminded his followers of his real message and all that he said. This explanation is supported by the well-known fact that the Revelation given to Prophet Muḥammad is called *Dhikr* and *Tadhkirah* (remembrance) and Prophet Muḥammad himself is also called *Mudhakkir* (reminder).²

- "And I will pray the Father, and He shall give you another comforter (Paraclete), that He may abide with you for ever." (John 14:16)

It is instructive to note that both this and the previous texts indicate that the depiction and duty given to the Paraclete in John's Gospel are typically of a prophet, not of the Holy Spirit. Moreover, like the case with (John 15:26) quoted earlier; the "Paraclete" in the text in hand is also ■ reference to none but Prophet Muḥammad. Since there is one Holy Spirit only, not two or more; the word "another" in the statement of Jesus cannot in any way imply the Holy Spirit. In other words, the text under discussion cannot be expounded that Jesus asked God to send another Holy Spirit.³

In addition, it is worth mentioning that the Gospel of St. Barnabas (one of Jesus' Apostles 'Acts 11:24, 15:12 and 28:9') is plainly informative of Jesus' prophecy about Prophet Muḥammad. In this Gospel, Jesus distinctly gave the good news of the coming of "Muhammad the Messenger of God."⁴

St. Barnabas was one of the distinguished disciples of Jesus. He and Paul together visited different places and delivered unto the people the message of Jesus. But difference afterwards aroused between Paul and Barnabas and they consequently

¹ The Paraclete, ■ Arabic language, stands for Aḥmad (i.e. Prophet Muḥammad) who was foretold by Prophet Jesus ■ ■ al-Ṣaff 61:6.

² See Abu Laylah, *Qur'ān and the Gospels*, pp. 50-51.

³ Ibid.

⁴ Ibid. pp. 38-39.

separated. This started when Paul made changes to the original precepts and instructions of Jesus. Nevertheless, the new teachings of Paul prevailed, spread and formed the foundation of Christianity. According to the French Encyclopedia, some of the Frank scholars sated that Gospels of Mark and John were also written by Paul. After ■ had been read and recited in the churches for some years, the church unfortunately banned the Gospel of Barnabas on the basis of its reasoning.¹

Following is a very clear proof from the concerned Gospel for the prophethood of Muḥammad:

"God said: 'Wait Mohammed; for thy sake I will to create paradise, the world, and a great multitude of creatures, whereof I make thee a present, insomuch that whoso shall bless thee shall be blessed, and whoso shall curse thee shall be accursed. When I shall send thee into the world I shall send thee as my messenger of salvation, and thy word shall be true, insomuch that heaven and earth shall fail, but thy faith shall never fail.' Mohammed is his blessed name.' Then the crowd lifted up their voices, saying: 'O God, send us thy messenger: O Mohammed, come quickly for the salvation of the world!' (Barnabas 97:15-18)²

f) Textual Proof from the Torah for its Distortion:

In their dogmatic discourse in the West, *du'āh* and other proficient people who are mindful of bettering the Islamic discourse in the West should initially make clear the facts that the Torah and the Gospel agree with Islam in many fundamental aspects. They should elucidate, as the researcher believes, that the Qur'ān acknowledges the Divine origin of the two scriptures and calls the Jews and Christians after their Divine

¹ See Sa'ādah, Khalīl. *Ilā Kul Masīhī wa Muslim Injīl Barnaba* (To Every Christian and Muslim the Gospel of Barnabas). Cairo: Dār al-Fath li al-'lām al-'Arabī, n.d., pp. 17-18, BEG, Mirza Masum. *The Gospel of Barnabas*. Rawalpindi: Malik Zafarullah Khan, n.d., ■. 13-14 and Abu Laylah, *Qur'ān and the Gospels*, p. 39.

² Lonsdale and Laura Ragg, *The Gospel of Barnabas*. N.p.: Global Grey, 2019, p. 102, <https://www.globalgreybooks.com/content/books/ebooks/gospel-of-barnabas.pdf>. See also Sa'ādah, *Injīl Barnaba*, p. 110.

Books "People of the Scripture,"¹ "... you who were given the Scripture"² or "People of the Gospel."³ Accordingly, Muslims do not in anyway deny the Torah or the Gospel. Rather, they regard whoever denies (any of) them as being a disbeliever.

However, both of the current copies of Torah and the Gospel do not meet the precise criteria for certifying a text according to the Muslim traditionalists, their uninterrupted chain of authorities is totally lacking, and they have been subjected to different changes and distortions.⁴

Following are some examples from the Old Testament which produce with clear proofs for the distortions and the alterations that were made to it:

- "Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended His work which He had made; and He rested on the seventh day from all His work which He had made." (Genesis 2:1-2)

- "And God ■■■ that the wickedness of ■■■ was great in the earth, and that every imagining of the thoughts of his heart was only evil continually. And the Lord repented that He had made man on the earth, and it grieved Him in His heart. And the Lord said, 'I will destroy man whom I have created from the face of the earth, both man and beast, and the creeping thing and the fowls of the air, for I repent that I have made them'." (Genesis 6:5-7)

- "And Jacob was left alone, and there wrestled ■ man with him until the breaking of the day. And when the man saw that he prevailed not against him, he touched the hollow of his thigh; and the hollow of Jacob's thigh was out of joint as he wrestled with him. And the man said, 'Let me go, for the day breaketh.' And he said, 'I will not let thee go, unless thou bless me.' And he said unto him, 'What is thy name?' And he said,

¹ This comes in 31 places in the Holy Qur'ān. For example, al-Baqarah 2:105, 109 and Āli 'Imrān 3:64, 65, 69, 70, 71, 72, 75, 98, 99, 110, 113, 199.

² Al-Nisā' 4:47.

³ Al-Mā'idah 5:47.

⁴ Abu Laylah, *Qur'ān and the Gospels*, pp. 39-40.

'Jacob.' And he said, 'Thy name shall be called no more Jacob, but Israel; for as ■ prince hast thou power with God and with men, and hast prevailed'." (Genesis 32:24-28)

Since these texts give Allah ﷻ insulting descriptions such as telling that He ﷻ becomes tired and needs to get rest, grieves and repents what He has done and that He is ■ man who wrestled Jacob until dawn; they can never be authentic.¹

g) The Textual Proof from the Gospel for its Distortion:

Imām Ibn Ḥazm made many citations from the Gospel to prove the distortions and alterations that were made to it. Following are some examples:

- "And He said unto them, 'Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe: In My name shall they cast out devils; they shall speak with new tongues; they shall take up serpents, and if they drink any deadly thing, it shall not hurt them. They shall lay hands on the sick, and they shall recover'." (Mark 16:15-18)

According to Ibn Ḥazm, this text demonstrates clearly that the Gospel in possession of the Christians today is not the true one. Firstly, the saying of Jesus "preach the Gospel" indicates that there was a Gospel that Jesus came with but the Christians now do neither know nor have with them. Rather, what they have now are only the four Gospels that ■■■■ compiled by four known men so many years after the raising up of Jesus ﷺ. Secondly, no one of those who believed and followed the teachings of the disciples could speak a language that they did not know, drive out devils, cure the sick, extirpate snakes or take poison without being harmed by it bearing in mind that Christians agree that John (one the compilers of the Gospel) was killed by poison. Surely, ■ Prophet does never give false promises.²

- Ibn Ḥazm noted the contradiction between the following two texts from the Gospel:

¹ See al-Šallābī, *al-Waṣāṭiyyah fī al-Qurʾān al-Karīm*, p. 208.

² See Ibn Ḥazm, *al-Faṣl fī al-Milal*, 2:48.

"And when He had gone forth onto the road, there came one running, and knelt before Him and asked Him, 'Good Master, what shall I do that I may inherit eternal life?' And Jesus said unto him, 'Why callest thou Me good? There is none good but One, that is, God'." (Mark 10:17,18)

"I am the Good Shepherd; the Good Shepherd giveth His life for the sheep." (John: 10:11)

In the first quotation (from Mark), Jesus refused to be called "Good Master" because: "There is none good but One, that is, God." But in the second citation (from John); Jesus called himself "the Good Shepherd." Such inconsistency witnesses to the fact that the current four Gospels do not really formalize the actual Scripture that was sent down to Jesus.¹

- "Ye are they that have continued with Me in My temptations. And I appoint unto you ■ Kingdom, as My Father hath appointed unto Me, that ye may eat and drink at My table in My Kingdom, and sit on thrones judging the twelve tribes of Israel." (Luke 22:28-30)

According to the text cited above, Jesus promised all his twelve disciples, without excluding any one of them, that they will enjoy eating and drinking at his table in Paradise, sit on thrones and adjudge the twelve clans of Israel. Now, how it can be that Jesus did not exclude Judas Iscariot who, though he was one of the twelve disciples, betrayed Jesus by revealing his identity to the Jews who killed him in exchange for 30 pieces of silver?² It is worth mentioning that Jesus was aware of the betrayal of Judas Iscariot even before his raising up and consequently stated that woe would betide him and that it would have been good for him if he had never been born:

"And as they sat and ate, Jesus said, 'Verily I say unto you, one of you who eateth with Me shall betray Me.' And they began to be sorrowful and to say unto Him one by one,

¹ Ibid.

² As maintained in Matthew 26:14-16.

'Is it I?' And another said, 'Is it I?' And He answered and said unto them, 'It is one of the twelve that dipped with Me in the dish. The Son of Man indeed goeth, ■ it is written of Him; but woe to that man by whom the Son of Man is betrayed! Good were it for that man if he had never been born'." (Mark 14: 18-21)

According to Ibn Hāzīm, (Luke 22:28-30) shows that Judas Iscariot was not guilty though (Mark 14:18-21) asserts that he was. Again, such contradiction is ■ proof for the distortions and the alterations that were made to the Gospel.¹

2.4 Unvelling the Widespread Wrong Dogmas of the West:

Prophet Muḥammad ﷺ was not only commanded to call people to the sound doctrines of Islam, but he was also directed to expose to them their null dogmas. To give only one example, the Prophet was enjoined to inform the disbelievers of Mecca of the invalidity of their polytheistic practices on the basis that Allah is the Sole Creator of the heavens and the earth, the One Who causes harm, brings benefit and the One Who feeds and is not fed while their idols had not the least power either to harm or to benefit them of anything.²

The point here is that, this method will be of effective use when needed for scholarly or educational purposes in today's Western world. While doing so, Muslims have always to follow the styles of wisdom, fair admonition and arguing in a way that is best. The researcher will now start by listing the most widespread void dogmas in the Western world of today:

1- Atheism

2- The wrong doctrine that Jesus is God or Son of God

3- The wrong faith in trinity

4- The wrong faith in the crucifixion and killing of Jesus

5- The wrong faith in the original sin and redemption

¹ See Ibn Hāzīm, *al-Faṣl fī al-Milal*, 2:38-39.

² Al-An'ām 6:14, 17 and 71.

Following is a discussion on the way to deal with such widespread wrong Western dogmas.

a) Atheism:

Man's innate pure nature (*fiṭrah*) witnesses to the Existence and Omnipotence of Allah; the Wise and All Knowing Sole Creator of the whole universe and all things in it. Atheists who are negligent of these facts at times of prosperity seem to be well aware of them at times of adversity. For example, when they are in a ship and a stormy wind hits them, waves come on them from every place, and they think that they are about to perish, (or when they are on a flight, the plane suddenly quakes and loses altitude and they think that they are facing disaster,) they make their faith pure for Allah alone and invoke Him only to deliver them from such grave difficulty.¹ This is a demonstration of the fact that man's innate pure nature acknowledges no other Lord than Allah. When harm befalls him, he calls on Allah alone and everything he worships besides Him disappears from his heart and mind.²

Whereupon, people perceive in the depths of their hearts that Allah alone possesses the real power of every benefit or harm and they fully recognize their spiritual and material need for Him.³ The Noble Qur'ān thus addresses them: "Is He [not best] who responds to the desperate one when he calls upon Him and removes evil and makes you inheritors of the earth? Is there a deity with Allah? Little do you remember. Is He [not best] who guides you through the darknesses of the land and sea and who sends the winds as good tidings before His mercy? Is there a deity with Allah? High is Allah above whatever they associate with Him. Is He [not best] who begins creation and then repeats it and who provides for you from the heaven and earth? Is there a deity with Allah? Say, 'Produce your proof, if you should be truthful'."⁴

¹ Yūnus 10:22. Review also al-Isrā' 17:67 and al-'Ankabūt 29:65.

² See Ibn Kathīr, *Tafsīr al-Qur'ān al-'Azīm*, 5:88.

³ Ibn Taymiyyah, *Dar' Ta'arūḍ al-'Aql wa al-Naql* (Dār al-Kutub al-'Ilmiyyah publication) 3:129, 7:397, 400 and 8:497.

⁴ Al-Naml 27:62-64. See Ibn Taymiyyah, *Dar' Ta'arūḍ al-'Aql wa al-Naql* (Dār al-Kutub al-'Ilmiyyah publication), 3:129, 7:399-400.

On the other hand, there doesn't seem to be any logic in the claim that nature is the creator of this world and its inhabitants. Considering only the creation of man, how can it be that nature has created him while it has neither experience nor will nor knowledge while man has? Is it not true that ■ empty hand has nothing to give?¹

Additionally, the accurate system of this wide universe and the efficient organization of all the created beings in it provide humanity with a concrete proof for the existence of Allah; the worlds' Powerful and Almighty Lord. Let's take the planet earth as an example. Despite of its largeness, it is lesser than one single atom when compared to the whole big cosmos. Had its size been bigger or smaller than its current one, life on it would have been impossible. To be more specific, had the size of the earth been in the ■■■ size of the moon i.e. had its diameter been one fourth of its current one, its gravity would have been one sixth of its actual one. Consequently, the earth would have not been able to hold neither water nor air from around it exactly as it is the case with the moon which neither keeps water nor is surrounded by an atmosphere due to the weakness of gravity on it.²

Furthermore, had the gravity on the planet earth decreased to equate the gravity on the surface of the moon, the planet earth would have been very cold at night and all the living creatures on it would have been frozen and, conversely, it would have been very hot in the day time and all the living creatures ■ it would have been burnt. This so called "great balance wheel" through which life on earth is maintained witnesses to the existence of the All-Wise and All-Knowing Creator; Allah.³ The Great Qur'ān reads: "We will show them Our signs in the horizons and within themselves until it becomes clear to them that it is the truth. But is it not sufficient concerning your Lord that He is, over all things, a Witness?"⁴

¹ See al-Qaṭṭānī, Sa'īd ibn 'Alī ibn Wahf. *Kayfiyyat Da'wat al-Mulhidīn ilā Allah Ta'alā fi Ḍaw' al-Kitāb wa al-Sunnah* (Method of Calling the Atheists to Allah the Exalted in the Light of Qur'ān and Sunnah). Riyadh: Maṭba'at Safir, n.d., p. 18.

² Khān, Waḥīd al-Dīn. *Al-Islām Yataḥadā Madkhal 'ilmī ilā al-'Imān* (Islam and Modern Challenges), translated into Arabic by Zafr al-Dīn Khān, revised by 'Abdelsabūr Shāhīn. New Delhi: Goodword Books, 2005, pp. 67-68.

³ Ibid., p. 68.

⁴ Fuṣṣilat 41:53.

b) The Wrong Doctrine That Jesus Is God or Son of God:

The fact that Prophet Jesus ﷺ was created without a father cannot be an accepted justification for claiming that he is God. Adam, peace be upon him, was created with neither ■ father nor ■ mother and yet all followers of different religions including Christians agree that he (Adam) is a Servant of God. It was thus narrated that when Prophet Muḥammad ﷺ told the Christian delegation of Najran that Jesus is Allah's Servant and Word, (i.e. command: "Be!" - and he was), they denied ■ and said: "Show us a Servant who was created without a father." Prophet Muḥammad ﷺ answered: "Who is the father of Adam? Do you wonder at Jesus who does not have ■ father? Adam 'peace be upon him' does neither have a father nor a mother." And on this occasion, Allah ﷻ revealed Āli 'Imrān 3:59: "Indeed, the example of Jesus to Allah is like that of Adam. He created Him from dust; then He said to him, 'Be,' and he was."¹ Indeed, the creation of Adam is more amazing than that of Jesus. Since Allah has created Adam from dust, which is not from the same species of the human body, was He not able to create Jesus from a woman (i.e. Mary) of his genus? Indeed, the case with both of Adam and Jesus was the same: Allah has created them, said to them "Be!" and they were and breathed into them the souls He created for them. Just as Adam is only a human but not a God, the same must apply to Jesus: He is only ■ human but not a God.²

On the other hand, the Gospel is replete with texts indicating that Prophet Jesus ﷺ himself declared that he was not God. Mark 10:17, 18 quoted earlier is only one example for this.³ Moreover, the Glorious Qur'ān tells about the words of Jesus to the children of Israel: "... 'O Children of Israel, worship Allah, my Lord and your Lord." Indeed, he who associates others with Allah - Allah has forbidden him Paradise, and his refuge is the Fire. And there are not for the wrongdoers any helpers'."⁴

¹ See al-Qurṭubī, *al-Jāmi' li Ahkām al-Qur'ān*, 4:103.

² See Ibn Taymiyyah, *al-Jawāb al-Ṣaḥīḥ*, 4:54-55.

³ See Ibn al-Qayyim al-Jawziyyah, Muḥammad ibn Abī Bakr ibn Ayyūb ibn Sa'd Shams al-Dīn. *Hidāyat al-Hayārā fi Ajwibat al-Yahūd wa al-Naṣārā* (Guiding the Confused to the Replies to the Claims of the Jews and the Christians), scrutinized by Muḥammad Aḥmad al-Hāj. Saudi: Dār al-Qalam, 1416 AH, 1996 CE, 2:495.

⁴ Al-Mā'idah 5:72. Review also al-Mā'idah 5:17, 116-17.

The nullity of the doctrine that Jesus is the son of God is so clear on many grounds amongst which is that Jesus ﷺ would always act as a normal human being but not as a son of God. When he was a baby, he would suck at the breast and cry as all infants usually do, and for all of his lifetime; he would ordinarily eat and drink with people, sleep and defecate.¹ In addition, there are proofs from the Gospel showing that neither Jesus ﷺ called himself a son of God nor his disciples called him so. Rather, they all used the title Prophet in reference to the Christ. The Gospel of Luke recorded the following words of Jesus and his disciples respectively:

"And He said, 'Verily I say unto you, no prophet is accepted in his own country'." (Luke 4:24)

and:

"... 'A great prophet is risen up among us'; and, 'God hath visited His people'." (Luke 7:16)

As far as the Noble Qur'ān is concerned, it records that Jesus ﷺ asserted his servitude to Allah and his prophethood right from his early age ■ he ■■ still ■ young boy in the cradle:

"[Jesus] said, 'Indeed, I am the servant of Allah. He has given me the Scripture and made me a prophet. And He has made me blessed wherever I am and has enjoined upon me prayer and zakah as long as I remain alive. And [made me] dutiful to my mother, and He has not made me a wretched tyrant. And peace is on me the day I ■■ born and the day I will die and the day I am raised alive'. That is Jesus, the son of Mary - the word of truth about which they are in dispute. It is not [befitting] for Allah to take ■ son; exalted is He! When He decrees an affair, He only says to it, 'Be,' and it is. [Jesus

¹ See Ibn al-Qayyim al-Jawziyyah, *Hidāyat al-Ḥayārā*, 2:497. Review al-Mā'idah 5:17.

said], 'And indeed, Allah is my Lord and your Lord, so worship Him. That is a straight path'."¹

c) The Wrong Faith in Trinity:

Trinity was not known to any nation right from the time of Adam, peace be upon him, until the raising up of Jesus ﷺ. Rather, all Prophets and their followers believed in monotheism. Moreover, the Old Testament affirms that Allah is only One, Eternal, Omnipotent, far above being delimited by a body or a shape and that there is nothing like unto Him neither in His Essence nor in His Attributes. Not only that, but - in many occasions - the Old Testament also prohibits worshipping other than Allah as in the (Exodus: 20:3). In (Deuteronomy: 13:1-5) the punishment of anyone who calls to worshipping other than Allah is declared to be manslaughter.²

The New Testament is also replete with texts affirming monotheism. To give only one example, Prophet Jesus ﷺ is recorded to have addressed Allah saying:

"And this is life eternal: that they might know Thee, the only true God, and Jesus Christ whom Thou hast sent." (John 17:3)³

Another proof for the invalidity of Trinity is that it was not known as one of the Christian doctrines until the end of the fourth century CE.⁴ Furthermore, it does not seem to be any logic in saying that God is three coeternal consubstantial persons i.e. the Father, the Son 'Jesus Christ' and the Holy Spirit (or the Word that was transmitted from the Father to the Son) - exalted is Allah far above what they say. Such vague concept of trinity was the reason why Buṭar, a priest who compiled a book on Christianity under the title *al-'Uṣūl wa al-Furū'* or the Principles and the Subsidiary

¹ Maryam 19:30-36. Review also, al-Nisā' 4:171-72.

² See al-Kirānawī, Muḥammad Raḥmatullah ibn al-Raḥmān. *Izhār al-Ḥaqq* (Revealing the Truth), scrutinized by Muḥammad Aḥmad Muḥammad 'Abdelqāder Khalīl Malkāwī. Saudi: General Chairmanship of the Departments of Scholarly Research, Iftā', Da'wah, and Guidance, 1410 AH, 1989 CE, 3:682.

³ See Ibn al-Qayyim al-Jawziyyah, *Hidāyat al-Ḥayārā*, 2:492.

⁴ Abū Zahrah, Muḥammad. *Muḥāḍarāt fī al-Naṣrāniyyah* (Lectures on Christianity), 3rd ed. Cairo: Dār al-Fikr al-'Arabī, 1381 AH, 1966 CE, p. 106.

Matters, declared his inability to understand trinity fully in this world and hoped to comprehend it completely in the life to come.¹

Among the Qur'ānic verses which explicitly tell about the nullity of trinity is Allah's saying: "They have certainly disbelieved who say, 'Allah is the third of three.' And there is ■ god except one God. And if they do not desist from what they are saying, there will surely afflict the disbelievers among them a painful punishment."²

However, *imām* Ibn Kathīr narrated from al-Suddī (d. 128 AH) that the verse cited above was revealed concerning the Christians' making of the Messiah and his mother into two gods with Allah like what Allah says in al-Mā'idah 5:116: "And [beware the Day] when Allah will say, 'O Jesus, Son of Mary, did you say to the people, 'Take me and my mother as deities besides Allah?' He will say, 'Exalted are You! It was not for me to say that to which I have no right..." Ibn Kathīr then commented that such view is the one that is more likely to be correct.³ Besides, *imām* Ibn Taymiyah mentioned that al-Mā'idah 5: 75 condemns the practice of some of the Christians who take Mary, the virgin, as another god and worship her ■ they worship the Messiah or ask her for their needs which should be sought from God such as calling upon her to forgive them, have mercy on them, and so on.⁴

However, commenting on Allah's saying "... And do not say, 'Three'..." in al-Nisā' 4:171, al-Ṭāhir ibn Ā'shūr stated that the word "Three" is the subject of a hidden predicate. The reason why it is omitted is so that the phrase fits to refer to all the different ideas that the Christians have of the concept of the divine trinity. Therefore, we can figure out what the hidden predicate is, according to their various views regarding the nature of the trinity, which could be described by the number three."⁵

¹ Ibid., p. 100.

² Al-Mā'idah 5:73.

³ See Ibn Kathīr, *Tafsīr al-Qur'ān al-'Aẓīm*, 3:143.

⁴ Ibn Taymiyah, *al-Jawāb al-Ṣaḥīḥ*, 4:255-56.

⁵ Ibn Ā'shūr, *Tafsīr al-Taḥrīr wa al-Tanwīr*, 4:333.

d) The Wrong Faith in the Crucifixion and Killing of Jesus:

Indeed, Jesus was neither killed nor crucified. Rather, Allah made him to ascend to Himself by both his soul and body while he was still alive. While telling about the shameful deeds of the Jews in *sūrat al-Nisā'*, Allah ﷻ says: "And [We cursed them] for their disbelief and their saying against Mary a great slander. And [for] their saying, 'Indeed, we have killed the Messiah, Jesus, the son of Mary, the messenger of Allah.' And they did not kill him, nor did they crucify him; but [another] was made to resemble him to them. And indeed, those who differ over it are in doubt about it. They have no knowledge of it except the following of assumption. And they did not kill him, for certain. Rather, Allah raised him to Himself. And ever is Allah Exalted in Might and Wise."¹

According to *imām* Ibn al-Qayyim, the Jews waited for the coming of Jesus ﷺ and believed in him before his appearance. Nevertheless, when his prophethood to the Children of Israel started, the Jews disbelieved in him due to their envy and selfish transgression, repelled him, imprisoned him and tried many times to kill him. At last, they agreed to seize and murder him but Allah saved him from them and did not humiliate him through their wicked plans. The resemblance of Jesus was thus put over another man and the Jews killed that other man. When the Jews declared that they had killed and crucified Jesus, the matter became ambiguous to the Christians and ■ they believed in what the Jews declared. But for sure, the Jews neither killed nor crucified Jesus.² On the other hand, the claim that Jesus' soul only was raised to Allah but not his body is false for the word *mutawaffika* in *sūrat Āli 'Imrān* 3:55 is derived from *tawaffi* which denotes taking something in full.³ It is also noteworthy that Allah's promise to Prophet Jesus - in the same verse - that He would *purify him from the disbelievers* is a proof for the fact that Allah ﷻ prevented the Jews from killing him.⁴

¹ Al-Nisā' 4:156-58.

² See Ibn al-Qayyim al-Jawziyyah, *Hidāyat al-Ḥayārā*, 2:539.

³ See al-Rāzī, *Mafātīḥ al-Ghayb*, 8:237.

⁴ See al-Māwardī, *al-Nukat wa al-'Uyūn*, 1:397.

Had Jesus died, there would have not been any difference between him and the others.¹

Hence, the allegation of many of the Christians that only Jesus the Divine was raised to Allah but not the Human (i.e. the human was killed) is unfounded bearing in mind that Prophet Jesus did not give himself any position other than that of being ■ Servant and ■ Prophet of Allah as discussed earlier. Besides, the crucifixion of Jesus ﷺ is not true even on the basis of Christian texts such as: "... for he that is hanged is accursed of God..." (Deut 21:23) How ■■■ it be thus that Jesus makes the Curse of Allah incumbent on himself?²

However, according to the Islamic faith, Prophet Jesus ﷺ will descend to earth before the Day of Resurrection to kill the Antichrist. At that time, Jesus will follow Islam and all people of the Scriptures will see that he ■■■ not killed and believe in him as Allah's Servant and Prophet.³

e) The Wrong Faith in the Original Sin and Redemption:

It is not true that Adam and Eve's sin of disobedience in consuming from the forbidden tree in Paradise is inherited by all human beings and attached to their hearts in a way that results in the corruption of man's moral nature, his void of all spiritual goodness and consequently his liability to punishment in the Hereafter.⁴ The invalidity of such cult is based on two main facts. Firstly, Adam has already repented and his repentance was accepted by Allah. Verse (37) of *sūrat al-Baqarah* (2) reads: "Then Adam received from his Lord [some] words, and He accepted his repentance..."⁵ The same ■■■ the case with Eve as *al-A'rāf* 7:23-25 imply. Secondly, it is a prerequisite of justice that no

¹ Ibn Taymiyah, *al-Jawāb al-Ṣaḥīḥ*, 4:38.

² Ibn al-Qayyim al-Jawziyyah, *Hidāyat al-Hayārā*, 2:298.

³ *Al-Nisā'* 4:159. See Ibn Kathīr, *Tafsīr al-Qur'ān al-'Azīm*, 2:40, 401.

⁴ 'Ajībah, Aḥmad 'Alī. *Al-Khalāṣ al-Masīḥī wa Nazrat al-Islām ilayh* (The Christian Redemption and the Viewpoint of Islam ■ It). Cairo: Dār al-Āfāq al-'Arabiyyah, 2006, pp. 175-76.

⁵ Review also *Taha* 20:122. See al-Khalaf, Sa'ūd ibn 'Abdel'azīz. *Dirāsāt fī al-Adyān al-Yahūdiyyah wa al-Naṣrāniyyah* (Studies in the Jewish and Christian Religions), 4th ed. Riyadh: Maktabat Aqwā' al-Salaf, 1425 AH, 2004 CE, p. 327.

person is punished for a sin committed by another. The phrase "no bearer of burdens will bear the burden of another" is thus repeated five times in the Glorious Qur'ān.¹

The same concept of justice, which necessitates that no soul should be penalized for a mistake made by another, is also asserted by Christian texts such as: "The fathers shall not be put to death for the children, neither shall the children be put to death for the fathers: every man shall be put to death for his own sin." (Deut 24:16) and: "Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured to you again." (Matthew 7:1-2)²

From what precedes, it becomes clear that the idea of redemption is also baseless. The crucifixion of Jesus ﷺ and his sacrificial death (which are both unreal as discussed earlier) were not entirely needed for setting the human beings free from the bondage of the sin of their father i.e. the original sin.³ The fact that no one of the Prophets who came before Jesus, peace and blessings of Allah be upon them all, made mention of Adam's sin or asked Allah for its forgiveness is a proof that the two concepts of the original sin and redemption were invented by the Christians. Bearing in mind that there was a very long period of time between the era of Adam and that of Jesus; why was redemption extremely late? Had Allah ﷻ been perplexed for all these ages before He came to know how to make such reconciliation between people and Himself?⁴

On the other hand, forgiveness of the sin through the repentance of the sinner is the means that fits Allah the Beneficent, the Merciful but not the slaughtering, shedding of blood and crucifixion of His innocent Prophet (or son as the Christians claim, Exalted is Allah and high above what they say).⁵ Again, this propounding is supported by Christian texts such as: "But go ye and learn what this meaneth: 'I will have mercy and not sacrifice.' For I came not to call the righteous, but sinners to repentance" (Matthew 9:13)

¹ Review al-An'ām 6:164, al-Isrā' 17:15, Fāṭir 35:18, al-Zumar 39:7 and al-Najm 53:38.

² al-Khalaf, *Dirāsāt fī al-Adyān*, p. 329.

³ Ibid., p. 304.

⁴ Ibid., pp. 328-29.

⁵ Ibid., p. 329.

Finally, claiming that the blood of the Messiah releases the believers from all sins and the punishment thereof is tantamount to considering all misdeeds permissible which contradicts Jesus' call to the purification of the soul from iniquities and faults and paves the way to dissoluteness, wantonness and disbelief.¹ Muslims need to explain to the Westerners that, from the viewpoint of the Islamic faith, man is responsible for his words and actions, rewarded for his good deeds and punished for his bad ones. Yet, Allah ﷻ grants His forgiveness to every sincere repentant when he simply and directly calls upon Allah to pardon him. This does not need the intervention of any religious scholar, priest, etc. The Noble Qur'ān thus reads: "And whoever does ■ wrong or wrongs himself but then asks Allah His forgiveness, he will find Allah Forgiving and Merciful"² and: "And it is He who accepts repentance from his servants and pardons misdeeds, and He knows what you do."³

2.5 Discussing and Fending off the Misconceptions Relating to Faith:

At the time of Prophet Muḥammad ﷺ, the Great Qur'ān would always answer the objections of the disbelievers, remove their doubts and give the right interpretation of things which they misunderstood. Whenever they came to the Prophet with an argument or put forth an odd issue or a tricky question, Allah ﷻ would send its right answer in time and explain it all in the best manner.⁴ Following is only one example. When the disbelievers of Mecca claimed that Allah ﷻ had to send down ■ angel from heaven to support Muḥammad, be with him a warner and prove that he is ■ true Prophet, Allah ﷻ revealed al-An'ām 6:8-9 to refute their argument. The verses explain that the exposure of the unseen is the end of the time available for people to accept the truth. Had Allah sent down an angel to the disbelievers of Mecca; ■ torment would have afflicted them for failing in their earthly life test. In addition, the verses elucidate that had Allah sent ■ angel with the Prophet, He ﷻ would have made him appear ■ ■ man that people can speak to and avail or learn from. The disbelievers thus would

¹ Ibid., p. 322.

² Al-Nisā' 4:110. For conveying the precise meaning of the verse, the translated phrase "seeks forgiveness of Allah will find" has been changed into "asks Allah His forgiveness, he will find"

³ Al-Shūrā 42:25.

⁴ Al-Furqān 25:33.

have remained confused and determined not to believe just as they were uncertain regarding the truthfulness of their human Prophet.¹

From this standpoint, the researcher thinks that Muslims' dogmatic discourse in the West should discuss and refute the allegations about the true faith but only with wisdom, fair admonition and arguing in a way that is best. However, a list of the most serious doctrinal claims against Islam can be as follows:

- a) The allegation that Muḥammad ﷺ is not a true Prophet.
- b) The allegation that Muḥammad ﷺ is only sent to the Arabs.
- c) The allegation that the Qur'ān is the word of Muḥammad ﷺ or that he has formulated it from other sources.
- d) The allegation that Islam has spread by sword.
- e) The allegation that Muslims have split on their religion into different sects.

The researcher will now attempt to counter each one of these allegations on a separate basis.

a) The Allegation That Muḥammad ﷺ Is Not a True Prophet:

The German poet Novalis (d. 1801 CE) is quoted to have said: "My conviction gains infinitely, the moment another soul believes in it."² One of the irrefutable proofs of the truthfulness of the prophethood of Muḥammad is that there are authentic historical narrations that many Jewish and Christian personalities believed in him. A few examples from the Jewish community include 'Abdullah ibn Salām, to whose scholarly aptitude and virtuous standing the Jews witnessed which was a reason that a countless number of the rabbis and monks trod in his steps and embraced Islam,³ Ka'b al-Aḥbār, Wahb ibn Munabbih⁴ and Mukhayrīq.


¹ Ibn Kathīr, *Tafsīr al-Qur'ān al-'Aẓīm*, 3:216.

² See Carlyle, *On Heroes*, p. 69.

³ See Ibn al-Qayyim al-Jawziyyah, *Hidāyat al-Ḥayārā*, pp. 290-91.

⁴ See Ibn Ḥazm, *al-Faṣl fī al-Milal*, 2:75.

It was narrated that Mukhayrīq was a rich learned rabbi who owned much property in date palms. He knew Prophet Muḥammad by his description that he had read in the Torah but remained following his religion as he was accustomed to it until on the day of 'Uḥud which corresponded to the Sabbath. When he told the Jews that they had to support Muḥammad, they refused on the pretext that it was the Sabbath. Mukhayrīq answered them: "May you have no Sabbath," took his weapons and joined Prophet Muḥammad in 'Uḥud. He told his people: "If I am killed today, my property has to go to Muḥammad to use as Allah shows him." He was then killed, the Prophet took over his property and thus all the alms he distributed in Medina came from it. The Prophet used to say, "Mukhayrīq is the best of the Jews."¹

To give only one example from the Christian side the researcher will refer to Negus (or Ashama Ibn al-Abjar) the king of Abyssinia (Ethiopia). When the Companion Ja'far ibn Abī Ṭālib  told him about the description of the Prophet, the Negus declared: "I bear witness that he is the Messenger of Allah and it is he about whom Christ son of Mary gave good news. If I were not in the land which I am, I would come to him and carry his shoes."²

A third example from a later era is Thomas Carlyle (d. 1881 CE) who mentioned in his book "On Heroes, Hero-worship and the Heroic History" that if the alleged faults, imperfections and insincerities were never proven against Muḥammad, then he must be a true Prophet.³

Not only that, but many non-Muslim great figures would also recognize the prophethood of Muḥammad. To give few examples from the late modern period, the researcher will refer to Edouard Montent (d. 1927 CE); a Swiss Orientalist and a teacher of oriental languages at the University of Geneva. In the introduction of his French translation to the Glorious Qur'ān, Montent wrote: "Muḥammad was a truthful

¹ Ibn Hishām, *Al-Sīrah al-Nabawīyyah*, 1:518. See also Abu Laylah, *Qur'ān and the Gospels*, pp. 27-28.

² Narrated by Abū Dāwūd in his book of Sunan, vol. 5, p. 114, ḥadīth no. 3205. Shaykh Shu'ayb al-Arna'ūt commented: Though the narrators of this ḥadīth are trustworthy, it is a *mu'all* one. See also Al-Dhahabī, Shams al-Dīn Abū 'Abdullah Muḥammad ibn Aḥmad ibn 'Uthmān ibn Qāyṡ. *Siyar A'lam al-Nubalā'* (Biographies of the Great Figures). Cairo: Dār al-Ḥadīth, 1427 AH, 2006 CE, 1:234-35.

³ See Carlyle, *On Heroes*, p. 56.

Prophet who would have true dreams and receive revelation just as had been the case with the Prophets of the children of Israel who came before him." The same notable Orientalist also summarized, from Islamic sources, the narrations on the descent of the divine revelation to Muḥammad and admitted their authenticity.¹ This was confirmed afterwards by the French Orientalist Emile Dremenghem (d. 1971 CE) who wrote his book "The Life of Mahomet" in which he explained the role of the prophethood of Muḥammad in the reconditioning of the humankind, regretted the dissension between the Muslims and the Christians and wished for their agreement.² In this book, Dremenghem showed several demonstrations that Muḥammad is a true Prophet amongst which, for instance, is the incident when Muḥammad's son (Ibrāhīm) died and the solar eclipse occurred but he called his Companions and told them that the sun and the moon are two signs of the signs of Allah and they do not eclipse because of the death or birth of any one. Dremenghem then commented: "Such saying does never come out from a liar or a deceiver."³

There are many other proofs for the truthfulness of the prophethood of Muḥammad such as the fact that nobody could bring the like of the Glorious Qur'ān (the miraculous Book of guidance that was sent to Prophet Muḥammad) or even one single (and short) *sūrah* similar to it. Despite of the claim of the disbelieving Arabs: "If we wish we can say the like of this,"⁴ their being very keen to subdue Prophet Muḥammad and prove superior to him and the clear Qur'ānic provoking words to them that they will never meet the challenge,⁵ no single narration is recorded that they could bring anything in the literary, rhetorical and linguistic power of the Qur'ān.⁶

It is also noteworthy that there is complete conformity between the Glorious Qur'ān and the correct texts of the Torah and the Gospel which is another proof for truthfulness of the Prophet. For example, the Qur'ān tells that Prophet Noah remained

¹ See Riḍā, *al-Waḥy al-Muḥammadi*, ■■■, 43-44.

² Ibid., p. 44.

³ See Dremenghem, Emile. *Al-Shakhṣiyyah al-Muḥammadiyyah al-Sirah wa al-Masirah* (The Life of Mohamed), translated from French into Arabic by 'Adel Ze'iter, 3rd ed. Cairo: al-Shu'ā' li al-Nashr ■■■ al-Tawzi', 2005, p. 294.

⁴ Al-Anfāl 8:31.

⁵ Al-Baqarah 2:24.

⁶ See *al-Zamakhsharī, al-Kash-shāf*, 1:102, 2:216.

among his people for a thousand years minus fifty years¹ and the Torah affirms that he did ■ for nine hundred and fifty years. Likely, according to the Qur'ān, the people of the Cave stayed in their cave for three hundred lunar years and exceeded by nine,² while the Scriptures of the People of the Book mention that they remained in the Cave for three hundred solar years which is exactly the same duration.³

b) The Allegation That Muḥammad ﷺ Is Only Sent to the Arabs:

A careful study of the biography of Prophet Muḥammad ﷺ underlines the universality of his mission. According to Thomas Arnold, the fact that Prophet Muḥammad was sent to the whole humanity and not to the Arabs only is reflected practically in the letters that the Prophet sent in the year 688 CE (6 AH) to the chief dynasties of that time such as the kings of Persia and Abyssinia as well as the governors of Yemen and Egypt. The wording of these letters shows that they represented an invitation to their recipients to embrace Islam. To give one example, Arnold then quoted the letter that the Prophet sent to Heraclius: "In the name of Allah, the Merciful, the Compassionate. From Muḥammad, who is the servant of God and His Messenger, to Hiraql (Heraclius) the Qayṣar (Caesar) of Rome. Peace be upon him who closely follows the guidance. To proceed: verily I call you to Islam. Embrace Islam, and Allah will reward you twofold. If you turn away from the offer of Islam, then on you will be the sins of your people. O People of the Scripture, come to ■ word that is equitable between us and you - that we will not worship except Allah and not associate anything with Him and not take one another as lords instead of Allah. But if they turn away, then say, 'Bear witness that we are Muslims [submitting to Him]'. "⁴

Furthermore, the reality that the mission of Prophet Muḥammad was not to be confined to the Arab race is indicated by the acceptance of Islam of Bilāl, the Abyssinian; Ṣuhayb, the Greek; and Salmān, the Persian long before Muslims dreamed of any career of conquest. It is reported, for example, that Salmān, who was ■

¹ Al-'Ankabūt 29:14.

² Al-Kahf 18:25.

³ See Dirāz, Muḥammad 'Abdullah. *Al-Naba' al-'Aẓīm Naẓarāt Jadīdah fī al-Qur'ān* (The Great News New Reflections on the Qur'ān). Kuwait: Dār al-Qalam, n.d., pp. 37-38.

⁴ See Arnold, *Preaching of Islam*, p. 29.

Christian slave in Medina, became the first Persian convert when he embraced Islam in the first year of the Hijrah.¹

The following story of the sending out of *du'āh* to all nations to invite them to Islam signifies the same certainty that Muḥammad is a universal Prophet: "The Messenger of Allah sent forth some of his Companions in ■■■ direction and others in another, and said: 'Be sincere to Allah in your dealings with His servants, for whosoever is commissioned with any matter that concerns mankind and is not devoted in his service of them, to him Allah shuts the gate of Paradise. Go forth and be not like the messengers of Jesus, the son of Mary, for they went only to those that settled near and neglected those that resided in far districts.' Then each of these messengers came to speak the language of the people to whom he was sent. When the Prophet came to know about it, he said: 'This is the most considerable duty that they owe to Allah regarding His servants'."²

On the other hand, anyone who reads the Glorious Qur'ān attentively recognizes that the Glorious Book is addressed to all humanity. The fact that the word "man" is used 56 times in the Qur'ān, the phrase "O mankind" 20 times and "O children of Adam" 5 times bears witness to this. Besides, it is not true that Muḥammad was a local Prophet in Mecca who would only preach the Arabs, and then when he prevailed in Medina, he turned into an international Prophet. Truly, the universal dimension of the Prophet's mission is clear in many of the verses revealed in Mecca before the migration to Medina. Examples of such Makkiyyah verses are: "Blessed is He who sent down the Criterion upon His Servant that he may be to the worlds ■ warner,"³ "And We have not sent you, [O Muhammad], except as a mercy to the worlds,"⁴ and "This [Qur'ān] is notification for the people..."⁵ Moreover, *sūrat al-Fātiḥah*, the introductory chapter of the Qur'ān which was revealed in Mecca before migration and before the start of the

¹ Ibid., p. 30.

² Ibid.

³ Al-Furqān 25:1.

⁴ Al-Anbiyā' 21:107.

⁵ Ibrāhīm 14:52.

Muslim state in Medina, begins with: "[All] praise is [due] to Allah , Lord of the worlds."¹

Finally, the issue of language had never been a discriminate barrier to seeking religious guidance. As sending down the final divine Scripture i.e. the Noble Qur'ān upon a group of Messengers representing all different human races and speaking all various languages was neither operative nor influencing, Allah ﷻ has chosen to send His last Message to one single human being who was an Arab and "Allah ﷻ is most knowing of where He places His message."² It was highly natural that the Prophet would preach in his own language and that the majority of his very early followers would be from among the Arabs who assumed the responsibility to convey the message to people of all other languages.³

c) The Allegation That the Qur'ān Is the Word of Muḥammad ■ That He Has Formulated It from Other Sources:

It is historically true that the Qur'ān is ■ matchless and peerless book, immune to human limitations and imitation, and unrivalled by any humanly produced document.⁴ Being a book of marvelous rhetorical complication that differed from the poetry and prose known among Arabs at the time of the Prophet and stood for an utterly unprecedented linguistic and literary miracle, the Qur'ān can only be a revealed Scripture. The idea that it is the work of Muḥammad; the unlettered Prophet who did not know how to read or write, is inconceivable.⁵ Besides, there doesn't seem to be any logic in the claim that the complete and distinguished legal system of the Qur'ān consisting of doctrinal, ritual, ethical, political, economic and social orders sprang from ■ person coming from a context like the simple and Bedouin Arab society where Prophet Muḥammad lived.⁶ Carlyl thus outlined, the utterances of Muḥammad were

¹ Al-Fātiḥah 1:2. See Shalabi et al., *Islam between Truth and False Allegations*, p. 37.

² Al-An'ām 6:124.

³ ■ Ibn 'Āshūr, *Maqāṣid al-Sharī'ah al-Islāmiyyah*, pp. 318-19.

⁴ See McAuliffe, "The Persistent Power of the Qur'ān," p. 342.

⁵ Review al-'Ankabūt 29:48.

⁶ See Shalabi et al., *Islam between Truth and False Allegations*, p. 31.

neither as other man's words nor were they false or vacuous. They were only ■ revelation that the world Maker has commanded to kindle the world.¹

On the other hand, the Qur'ān has unveiled scientific facts and cosmic and biological phenomena more than fourteen centuries ago, all of which were only discovered in the modern era. Examples of this include references to the successive stages of the embryo and the fetus in the womb, to human imprints which are not the same from one being to another, to the movement of the sun, the stars, the moon, winds, rain as well as to the origin and the development of the universe and the constant interaction between different beings. It is impossible that Muḥammad acquired such highly advanced scientific information from the rural environment where he grew.²

Another evidence against the contention that the Great Qur'ān was forged by Prophet Muḥammad is that he ﷺ lived his youth in a customary and quiet way. He did not have any greed for the pleasures of this world, was not after superiority, power or any personal glory. He did not even follow the conventional futile practices of his time. Rather, he lived an honest and pure life and sought earnestly after discovering the realities of the universe, life and death. Only when he ■■ forty years old, he talked of the heavenly mission that he was given. It is not true then that, when the Prophet was already getting old, he started his prophethood on the 'career of ambition,' belied all his past character and acquired what he could now no longer enjoy.³

There are many other clear proofs that the Qur'ān is not the word of Muḥammad such as the fact that some verses of the Glorious Book imply that Prophet Muḥammad held incorrect opinions regarding certain matters.⁴ Had Muḥammad been the one who composed the Qur'ān, why did not he cover himself by the concealment of such instances? Moreover, it is well known that when he ■■ a young man, the Prophet ■■ busy earning his livelihood by working either as a shepherd or in trade. He did neither

¹ See Carlyle, *On Heroes*, pp. 55, 56.

² See al-Zurqānī, *Manāhil al-'Irfān*, 1:25-27, Shalabi et al., *Islam between Truth and False Allegations*, p. 31 and Zaqqūq, Maḥmūd Ḥamdī. *Facts about Islam: Questions and Answers*. Translated into English by Thurayyā M. 'Allām. Cairo: Supreme Council for Islamic Affairs, 2004, p. 12.

³ See Carlyle, *On Heroes*, pp. 64-65.

⁴ Such as al-Anfāl 8:67-69, al-Tawbah 9:43, 113, al-Aḥzāb 33:37, al-Taḥrīm 66:1 and 'Abas 80:1-11.

receive any education nor contact any scholars. Both of the Islamic and the international books of history, the old and the modern alike, are devoid of one single line stating that Prophet Muḥammad ﷺ met so and ■ scholar before the start of his prophethood and gained from him religious knowledge or learnt from him stories of the former peoples and the later ones. How could he thus, after more than forty years of his life, speak of something that he has never uttered ■ single word of the like thereof before and tell about things that people of knowledge keep secret in their books or are even not aware of?¹ Had Muḥammad reached a high cultural and scholarly level through his knowledge of folklore and memorization of heritage which qualified him to the composition of the Qur'ān, as it is falsely claimed; why did Mecca then have only one Qur'ān and one Muḥammad when the whole matter had depended solely on human efforts?²

Moreover, as Esack propounded, more than two hundred verses of the Qur'ān command the Prophet to "say" this or that to his advocates or opponents. This seems to ascertain the externality of the Qur'ān to the Prophet: he is ordered to say and, therefore, the one ordering him must be someone other than him.³

Finally, it is not possible that Prophet Muḥammad ﷺ had taken the Qur'ān from the Books of the Jews or the Christians for many reasons amongst which:

- The Qur'ān tells about many of the historical mistakes of the Jews and the Christians⁴ and fends off many of the principles of their religions such ■ the Christian dogmas of trinity, crucifixion and redemption.⁵
- Those firm in knowledge amongst the Jews and the Christians have already believed in the Qur'ān ■ the Word of Allah and in Muḥammad as His Prophet.⁶

¹ See Dirāz, *al-Naba' al-'Azīm*, pp. 38-39. Verse (16) of *sūrat Yūnus* (10) refers explicitly to this fact.

² See Abū Laylah, *al-Qur'ān al-Karīm min al-Manẓūr al-Istishrāqī*, pp. 137-38.

³ See Esack, *Qur'an a User's Guide*, p. 73.

⁴ For example, Al-Baqarah 2:102, 140, Āli 'Imrān 3:65, 93, 181, al-Mā'idah 5:64 and al-Tawbah 9:30.

⁵ See Dirāz, *al-Naba' al-'Azīm*, pp. 59-61 and Abū Laylah, *al-Qur'ān al-Karīm min al-Manẓūr al-Istishrāqī*, p. 126.

⁶ Al-R'ad 13:43. See Dirāz, *al-Naba' al-'Azīm*, p. 61.

- Books of Christianity and Judaism ■■■ translated into Arabic language centuries after Prophet Muḥammad had died.¹

- The Qur'an tells about many things which are not mentioned in the Torah and the Gospel such ■ the scientific facts and cosmic and biological phenomena, Mary's labor and the assignment of her guardianship to Zachary as well as the system of inheritance which has been so perfect as to have continued unparalleled until now.²

d) The Allegation that Islam Has Spread by Sword:

Muslims' dogmatic discourse in the West should make clear that the concerned assumption has neither intellectual nor textual basis. Prophet Muḥammad is commanded in the Noble Qur'ān: "And say, 'The truth is from your Lord, so whoever wills - let him believe; and whoever wills - let him disbelieve'..."³ Besides, the Great Qur'ān states clearly: "Indeed, this is a reminder, so whoever wills may take to his Lord ■ way"⁴ and "There shall be no compulsion in [acceptance of] the religion..."⁵ *Imām* Ibn al-Qayyim mentioned that the last verse ■■■ revealed about some of the Companions of the Prophet ﷺ whose children embraced Judaism or Christianity before the advent of Islam. Then, after Islam had emerged, the concerned fathers followed Islam and desired to force their children to do so. Thereupon, Allah ﷻ forbade the fathers to compel their children to accept Islam and informed them that they had to be given free choice whether to be Muslims or not. *Imām* Ibn al-Qayyim then added that the verse applies generally to all non-Muslims.⁶

In his book *The Preaching of Islam*, Thomas Arnold made clear that the major reason that led to the spread of Islam over every quarter of the globe has been the

¹ See Abū Laylah, *al-Judhūr al-Tārīkhiyyah*, p. 29.

² Shalabi et al., *Islam between Truth and False Allegations*, p. 32.

³ Al-Kahf 18:29.

⁴ Al-Muzzammil 73:19 and al-Insān 76:29. See al-Ghazālī, Muḥammad. *Ma'at Su'āl 'an al-Islām* (One Hundred Questions ■ Islam), ■ book presented by al-Azhar magazine. Cairo: Islamic Research Academy, Ṣafar 1439 AH, November 2017 CE, 2:133.

⁵ Al-Baqarah 2:256.

⁶ See Ibn al-Qayyim al-Jawziyyah, *Hidāyat al-Ḥayārā*, p. 237.

continuous and unlimited philanthropist efforts of the Muslim preachers, missionaries and traders who, under the headship of their great example i.e. Prophet Muḥammad, won an entrance for their faith into the hearts of the unbelievers. Arnold then asserted that Islam has been a missionary religion, both in theory and in practice for peaceful methods of preaching and persuasion were not assumed only when political conditions made compulsion and violence impossible, but were most strictly commanded in many passages of the Qur'ān. The writer then supported his view by quoting several Qur'ānic verses from both the Makkiyyah *sūrahs* revealed at the time of Muslims' weakness and the Madaniyyah ones brought down at the time when Muslims had a large army and were at the height of their power.¹

Similarly, the famous historian, Thomas Carlyle, in his book "Heroes and Hero worship", maintained that Muḥammad published his religion by the way of preaching and persuasion alone. Referring to the misconception about the spread of Islam by force, the writer said: "The sword indeed, but where will you get your sword? Every new opinion, at its starting is precisely in a minority of one; in one man's head alone. There it dwells ■ yet. One ■ alone of the whole world believes it, there is one man against all men. That he takes a sword and try to propagate with that, will do little for him. You must get your sword! On the whole, ■ thing will propagate itself as it can."²

Moreover, the noted historian De Lacy O'Leary (d. 1957 CE) in the book "Islam at the cross road" refuted the misconception that Islam was spread by the sword by saying: "History makes it clear however, that the legend of fanatical Muslims sweeping through the world and forcing Islam at the point of the sword upon conquered races is one of the most fantastically absurd myth that historians have ever repeated."³

Indeed, there are more than one hundred and twenty Qur'ānic verses signifying that propagating Islam is based on quiet convincing and mere teaching. After providing

¹ See Arnold, *Preaching of Islam*, pp. 11-14.

² p. 72.

³ Naik, Abdulkarim Zākir. *Answers to Non-Muslim's Common Questions about Islam* (n.p.: Islamic Research Foundation, n.d.), p. 13, <https://www.amazon.com/Answers-Muslims-Common-Questions-About-ebook/dp/B005BQWQPU>

people with the sufficient explanation of Islam, they must have the freewill to accept it or not. Since the Prophet ﷺ, out of his great kindness to people, was very insistent on taking them away from worshipping the idols and making them understand and follow the truth; Allah ﷻ told him: "And had your Lord willed, those on earth would have believed - all of them entirely. Then, [O Muhammad], would you compel the people in order that they become believers?"¹

Besides, the Glorious Qur'ān has confined the Prophet's role in the dissemination of Islam to the sheer task of ■ reminder. The Prophet ■■ thus neither ■ military leader who would impose his will on people nor a heavenly delegate who would force his listeners to submit to his words: "So remind, [O Muhammad]; you are only a reminder. You are not over them a controller,"² "We are most knowing of what they say, and you are not over them a tyrant. But remind by the Qur'an whoever fears My threat"³ and: "But if they turn away - then We have not sent you, [O Muhammad], over them ■ a guardian; upon you is only [the duty of] notification..."⁴ Even after giving people ■ clear statement on the faith in Allah and the Last Day, the Qur'ān addresses them: "That is the True Day; so he who wills may take to his Lord a [way of] return,"⁵ "There has come to you enlightenment from your Lord. So whoever will see does so for [the benefit of] his soul, and whoever is blind [does harm] against it. And [say], 'I am not a guardian over you'"⁶ and "Indeed in that is a reminder for whoever has a heart or who listens while he is present [in mind]."⁷ All the foregoing verses were revealed in Mecca.⁸

Moreover, it is noteworthy that the situation did not change after the rise of the powerful Muslim state in Medina. The role of the Prophet and Muslims in the propagation of Islam continued to be the same; the clear conveyance of the message

¹ Yūnus 10:99. See al-Ghazālī, *Ma'at Su'āl*, 2:140.

² Al-Ghāshiyah 88:21-22.

³ Qāf 50:45.

⁴ Al-Shūrā 42:48.

⁵ Al-Naba' 78:39.

⁶ Al-An'ām 6:104.

⁷ Qāf 50:37.

⁸ See al-Ghazālī, *Ma'at Su'āl*, 2:141-42.

without using the least force against people to follow Islam. Verses from some of the Madanī sūrahs thus read: "And say to those who were given the Scripture and [to] the unlearned, 'Have you submitted yourselves (to Allah in Islam)?' And if they submit [in Islam], they are rightly guided; but if they turn away - then upon you is only the [duty of] notification. And Allah is Seeing of [His] servants,"¹ "And obey Allah and obey the Messenger and beware. And if you turn away - then know that upon Our Messenger is only [the responsibility for] clear notification"² and "Say, 'Obey Allah and obey the Messenger; but if you turn away - then upon him is only that [duty] with which he has been charged, and upon you is that with which you have been charged. And if you obey him, you will be [rightly] guided. And there is not upon the Messenger except the [responsibility for] clear notification'."³ The fact that Prophet Muḥammad did not force Islam upon the people of Mecca after its Opening was ■ exemplary application of the same notion.⁴

The following points will show clearly that far from being spread by the sword, it was the intrinsic authority of truth, reason and logic that resulted in the spread of Islam:

- At the early period of Islam, ■ big number of poor and weak people believed in Muḥammad and followed his new religion. The disbelievers of Mecca annoyed and tortured them so that they would abandon their beliefs, but still they kept their religion. Some of them even migrated to Ethiopia and then to Medina to preserve in their beliefs. What was the sword role in this phase?⁵
- The fact that Muslims retained their religion even when they went through periods of weakness following their power implies that they had initially accepted Islam out of real individual choice.⁶

¹ Āli 'Imrān 3:20. For conveying the precise meaning of the verse, the translated phrase "submitted yourselves" has been changed into "submitted yourselves (to Allah in Islam)."

² Al-Mā'idah 5:92.

³ Al-Nūr 24:54.

⁴ See al-Ghazālī, *Ma'at Su'āl*, 2:142-43.

⁵ Shalabi et al., *Islam between Truth and False Allegations*, p. 43.

⁶ Ibid., p. 44.

- Even at times when the great Muslim empire was split up and the political Muslim power slackened, its spiritual conquest endured. Although Muslims were defeated by the Saljūq Turks in the eleventh century and the Mongols in the thirteenth century, in both of the two cases the conquerors have accepted the religion of the conquered.¹
- When Muslims opened Egypt they did not force its people to convert to Islam and consequently Muslims were a minority in Egypt for two centuries.² Evidently, many of the Copts of Egypt have preserved in their religion until today and they have never been compelled to relinquish it. The Jews also have dwelled in Islamic countries without anyone forcing them to turn to Islam.³
- Islam spread in South East Asia and China via the Muslim merchants who were not equipped with weapons and supplies of war to coerce people to embrace Islam.⁴
- Islam circulated in the Western Africa via the Sufis and without any constraint or compulsion.⁵
- Muslims ruled Spain for about 800 years but never used the sword to force its people to convert.
- Muslims ruled Arabia for 1400 years. Nevertheless, today there are 14 million Arabs who are Coptic Christians. If the Muslims had used the sword there would not have been a single Arab who would have continued to be Christian.
- Muslims were the lords of India for about a thousand years. If they desired, they could force each and every non-Muslim of India to follow Islam. Today more than 80% of the population of India consists of non-Muslims. All these non-Muslim Indians of today bear witness that Islam was not spread by the sword.

¹ See Arnold, *Preaching of Islam*, pp. 10-11.

² Zaqqūq, *al-Muslimūn fī Muftaraq al-Ṭuruq*, p. 245.

³ Shalabi et al., *Islam between Truth and False Allegations*, p. 44.

⁴ Zaqqūq, *al-Muslimūn fī Muftaraq al-Ṭuruq*, p. 245.

⁵ Ibid.

- Indonesia is a country that has the maximum number of Muslims in the world and the majority of people in Malaysia are Muslims. The fact that no Muslim army went to these lands is ■ proof that Islam was not spread by the sword.
- Likewise, Islam has spread swiftly on the East Coast of Africa. One may ask, if Islam was spread by the sword, which Muslim army went to the East Coast of Africa?
- Today the fastest growing religion in all continents including America and Europe is Islam. Obviously, no sword is forcing people in the West to accept Islam in such large numbers.¹

e) The Allegation That Muslims Have Split on Their Religion into Different Sects:

People frequently differ in the name of God when in reality they are only following their whims, lusts, personal objectives or mental or psychological faults. Such is the danger that no religion could escape. The Noble Qur'ān has thus warned Muslims against copying the disunion of the People of the Book lest they should suffer from the same bad consequences of such severe infection: "And do not be like the ones who became divided and differed after the clear proofs had come to them. And those will have a great punishment."² Ibn 'Abbās رضي الله عنه said: "Allah has commanded Muslims to unite, forbade them to disagree and divide and informed them that those who came before them were destroyed because of their dispute and dissension in religion."³ Moreover, the Prophet ﷺ advised Muslims saying: "I admonish you to fear Allah, to listen and obey even if an Abyssinian slave is appointed as your leader. Because whosoever among you shall live after me, will see much discord... So hold fast to my

¹ See, for this point and the five previous ones, Naik, *Common Questions about Islam*, pp. 13-15.

² Āli 'Imrān 3:105.

³ See al-Ghazālī, Muḥammad. *Difā' 'an al-'Aqīdah ■ al-Sharī'ah ʾidda Maṭā'in al-Mustashriqīn* (Defending the Muslim Faith and Law Against the False Accusations of the Orientalists), 7th ed. Cairo: Dār Nahḍat Miṣr ■ al-Ṭibā'ah wa al-Nashr wa al-Tawzī', 2005, p. 169.

Sunnah and the examples of the Rightly- Guided Caliphs who will come after me. Adhere and hold to it fast."¹

However, Muslims need to explain to the Westerners that, according to history; the disagreement that arose amongst Muslims was not a religious one. Rather, it was sometimes literal and sometimes natural. It was ■ disagreement on the religious thought or, in other words, on the most beneficial means of serving religion, following its way and achieving its goals. But was not, by any means, a conflict over the essence of religion. Muslims, for example, did neither argue about the principle that reign is part of the religious duties of Islam nor dispute about the precept that the Great Qur'ān is the primary source of legal decisions. But they disaccorded on the issue of the choice of the ruler after the death of the Prophet. The majority of Muslims viewed as right that the closest Companion to the Prophet had to be his successor; the Shi'ites believed that the Prophet's cousin, 'Alī, was more deserving of the caliphate and the Kharijites opined that any Muslim even if not an Arab could be the *imām* or Commander of the Faithful. Obviously, this was a political disagreement that had nothing to do with the core of the Islamic faith or law.

Similarly, Muslims were not at variance on the Attribute of Allah's Justice and His Decree to reward the obedient and punish the disobedient. But a disagreement then arose between the Mu'tazilites and the Sunnites whether such ■ recompense is ■ rational obligation on Allah or not. The point here is that religious sects cannot originate from such marginal issues. Therefore, it can be decisively stated that Muslims have not split on their religion into any different sects. It is worth mentioning that the Muslim scholars have never driven out a single follower of any of these schools (for example a Shi'ite, a Mu'tazilite or a Kharijite) from the fold of Islam.²

¹ Narrated by al-Tirmidhī in his book of Sunan, vol. 4, p. 341, ḥadīth no. 2676. *Imām* al-Tirmidhī declared that this ḥadīth ■ Ḥasan Ṣaḥīḥ.

² See al-Ghazālī, *Maṭā'īn al-Mustashriqīn*, pp. 170-71.

Allah ﷻ says: "Indeed, the religion in the sight of Allah is Islam (submission to the Will of Allah)"¹ Whosoever thus submits his face to Allah, believes in His Oneness and yields to His Commands is a Muslim. So long as he accepts the Qur'ān as the True Word of Allah, seeks its guidance, believes in Prophet Muḥammad and follows him; he is pardoned for any mistake he commits while trying to reach an opinion through the recognized sources of Islam ■ he understands them. In other words, sincerity of the intention of the mistaken does not allow accusing him of defiance or disobedience. With respect to the sects about which the Prophet told that they will be in Hellfire,² they are groups of bad intentions who neglect the laws of Allah and do not care to commit murder and combat just to promote their personal interests, gain dominance or to enjoy the fleeting pleasures of this world.³

¹ Ālī 'Imrān 3:19.

² In this ḥadīth the Prophet ﷺ said: "Indeed the children of Isrā'īl split into seventy-two sects, and my Ummah will split into seventy-three sects. All of them are in the Fire Except one sect." They 'the Companions' asked: "And which ■ ■ ■ Messenger of Allah?" The Prophet answered: "What I ■ upon and my Companions." Narrated by al-Tirmidhī in his book of Sunan, vol. 4, p. 323, ḥadīth no. 2641. *Imām* al-Tirmidhī declared that this ḥadīth is Gharīb.

³ See al-Ghazālī, *Maṭā'īn al-Mustashriqīn*, p. 173.

Chapter Three

Role of the Legislative Methodology of Qur'ān in *Da'wah* in Promoting the Islamic Discourse in the West

In their Islamic discourse in the West, *da'wah* and scholarly qualified Muslim figures have to make clear that religion is not restricted to inner beliefs. Rather, sound faith in Allah and the Last Day must result in righteous actions and good practices in all the different spheres of life. Hence, the Noble Qur'ān likens the sincere and sound faith to ■ deep rooted good tree.¹ As the concerned fine tree gives its fruits and various benefits all the time, the truthful believer obeys Allah ﷻ, follows His Guidance and carries out His several Commands under all conditions and in the course of his whole lifetime.² In other words, when faith is firmly established in the heart of the believer, he/she hastens to perform all virtuous deeds of obedience to Allah, keeps away from disobeying Him, and he is thus entitled to be bestowed Allah's mercy and forgiveness.³ But when faith is not accompanied by the earnest endeavour to fulfill one's duties towards Allah, humanity and the whole universe, it is feeble and fruitless; it is ■ more than ■ dry and a lifeless seed.⁴

Just as the Qur'ānic legislation does not separate between the spirit and the body, it connects this world to the Hereafter and views the reformation of the former as a prerequisite for the attainment of success in the latter. Verse (77) of *sūrat al-Qaṣaṣ* (28) reads: "But seek, through that which Allah has given you, the home of the Hereafter; and [yet], do not forget your share of the world. And do good ■ Allah has done good to you. And desire not corruption in the land. Indeed, Allah does not like

¹ Ibrāhīm 14:24-25.

² ■ al-Ṭabarī, *Jāmi' al-Bayān*, 16:567-77.

³ See al-Zuhālī, *al-Tafsīr al-Wasīf*, 2:1195.

⁴ See Dirāz, Muḥammad 'Abdullah. *Naẓarāt fī al-Islām* (Viewpoints on Islam). Kuwait: Dār al-Qalam, 1392 AH, 1972 CE, pp. 15-16.

corrupters."¹ Hence, the legislative methodology of the Noble Qur'ān comprises all rulings related to worship, family, society, finance, the judiciary, politics, international relations etc. From what precedes, it becomes clear that Islam does not apply principles like "My kingdom is not of this world"² or "Render to Caesar the things that are Caesar's; and to God the things that are God's".³ Instead, Islam establishes the standards of: "Our Lord, give us in this world [that which is] good and in the Hereafter [that which is] good"⁴ and "To Allah belongs the affair entirely."⁵ Yet, one of the advantages of the legislative methodology of the Glorious Qur'ān is that, at many times, it establishes general rules that can have flexible and new applications.⁶

It is worth mentioning that the reformation that the Noble Qur'ān calls to is a universal one that does not make the least discrimination among people on the basis of their religion, race, colour or language. The divine texts which state that the Qur'ān is *guidance for mankind*,⁷ *a plain statement for mankind*,⁸ *enlightenment for mankind*⁹ and that Prophet Muḥammad is *a mercy to the worlds*¹⁰ bear witness to this. Since the legislative methodology of the Noble Qur'ān is the work of Allah, the All Knowing and the All Wise, Who "perfected all things"¹¹ and it is elucidated in the Final Divine Book which "was revealed with the knowledge of Allah,"¹² it is complete, free from human mistakes and incapacity, not in need of any rectification or annexation and can transcend all cultural and conventional barriers.¹³

¹ See al-'Aqqād, *Ḥaqā'iq al-Islām*, ■. 22.

² John 18:36.

³ Matthew 22:21.

⁴ Al-Baqarah 2:201.

⁵ Al-Ra'd 13:31. See al-'Aqqād, *Ḥaqā'iq al-Islām*, p. 22.

⁶ This point has been discussed earlier in this study, pp. 233-36.

⁷ Al-Baqarah 2:185.

⁸ Āli 'Imrān 3:138.

⁹ Al-Jāthiyah 45:20.

¹⁰ Al-Anbiyā' 21:107.

¹¹ Al-Naml 27:88.

¹² Hūd 11:14.

¹³ See al-Nadawī, Abū al-Ḥasan 'Alī al-Ḥasanī. *Al-Madkhal ■ al-Dirāsāt al-Qur'āniyyah* (An Introduction to the Qur'ānic Studies). Damascus: Dār Ibn Kathīr, 1420 AH, pp. 39-43.

The researcher will now try to outline the role of the legislative methodology of Qur'ān in *da'wah* in promoting the Islamic discourse in the West. Focus will be on the following main points:

- a) Role of the Legislative Methodology of Qur'ān in *Da'wah* in promoting the Islamic Discourse in the West from the Devotional Aspect.
- b) Role of the Legislative Methodology of Qur'ān in *Da'wah* in promoting the Islamic Discourse in the West from the Social Aspect.
- c) Role of the Legislative Methodology of Qur'ān in *Da'wah* in promoting the Islamic Discourse in the West from the Political Aspect
- d) Role of the Legislative Methodology of Qur'ān in *Da'wah* in promoting the Islamic Discourse in the West from the International Relations' Aspect
- e) Role of the Legislative Methodology of Qur'ān in *Da'wah* in promoting the Islamic Discourse in the West from the Moderation Aspect
- f) Role of the Legislative Methodology of Qur'ān in *Da'wah* in promoting the Islamic Discourse in the West from the Gradualness Aspect
- g) Role of the Legislative Methodology of Qur'ān in *Da'wah* in promoting the Islamic Discourse in the West from the Aspect of Going Along With Advancement and Abandoning Backwardness

Below is a separate discussion of each one of the preceding elements.

3.1 Role of the Legislative Methodology of Qur'ān in *Da'wah* in Promoting the Islamic Discourse in the West from the Devotional Aspect:

Man is religious by instinct. In the bottom of his heart, he feels that there is an unseen overwhelming power or deity that though he cannot realize its essence; he perceives its unequalled greatness and is in continuous need to yield to its sovereignty. Such acknowledgement of and submission to the concerned predominant reality is worship in its basic sense.¹ Moreover and more important still, the Only True Deity that people must worship is Allah; the Sole Creator of everything and the Lord of the heavens and

¹ Riqā, *Tafsīr al-Manār*, 1:48.

the earth and whatever is between them. Worshipping Allah alone is the only way to salvation and guidance and the core teaching of the religion that Allah has sent to all His Prophets including Prophet Jesus "And indeed, who addressed his people: ^١ **إِلهَ** Allah is my Lord and your Lord, so worship Him. That is a straight path."²

Indeed, worship which comprises the utmost love to Allah and the highest degree of submissiveness and surrender to Him,³ is the purpose for which Allah **ﷻ** has created both mankind and Jinn.⁴ It ■ worth mentioning that people's need to worship Allah, know him, turn in repentance to Him, love and be sincere to Him is more than their need to food, drink as well as all their other physical demands. To sum up, those who do not worship Allah can never attain any (real) goodness, success, felicity or pleasure. On the contrary, they will have a depressed life in this world and a severe torment in the Hereafter.⁵

By right, worship as the final summing-up or the acknowledgement of God,⁶ fulfilling His law and submission to Him⁷ as well as religious sincerity to Him in pursuit of peace and tranquility⁸ corresponds to the very essential meaning of Islam. For more clarification, reference can be made to the commentary of al-Rāzī on verse 19 of *sūrat* Āli 'Imrān 3 which starts with "Indeed, the religion in the sight of Allah is Islam..." The renowned *imām* stated that there ■ three original linguistic meanings for the word Islam. The first is submission; the second is peace and the third, as al-Rāzī continued, is

¹ Al-Ṭabarī, *Jāmi' al-Bayān*, 18:197.

² Maryam 19:36.

³ ■ Ibn al-Qayyim al-Jawziyyah, Muḥammad ibn Abī Bakr Ibn Ayyūb ibn Sa'd Shams al-Dīn. *Madārij al-Sālikīn Ilā Manāzil Iyyāk Na'bud ■ Iyyāk Nasta'in* (Ways of the Pursuers to the Ranks of 'It is You We Worship and You We Ask for Help'), scrutinized by Muḥammad al-Mu'taṣim Billah al-Baghdādī, 3rd ed. Beirut: Dār al-Kitāb al-'Arabī, 1416 AH, 1996 CE, 1:95.

⁴ Al-Dhāriyāt 51:56.

⁵ See Ibn Taymiyyah, *Majmū' al-Fatāwā*, 1:23.

⁶ See Zuesse, Evan M. "Ritual," in *Encyclopaedia of Religion*, ed. Lindsay Jones, 2nd ed., vol. 11 (New York: Macmillan Reference USA, 2005), p. 7838.

⁷ See Hawting, G.R. "Worship," in *Encyclopaedia of the Qur'ān*, ed. Jane Dammen McAuliffe, vol. ■ (Leiden: Brill, 2006), p. 555.

⁸ See Ghalwash, *Uṣūl al-Da'wah al-Islāmiyyah*, p. 155.

understood from the words of Ibn al-Anbārī¹ who clarified that a Muslim is a person who sincerely and purely worships Allah and that Islam is making one's religion and faith sincere to Allah alone.²

The researcher thinks that one of the important points that the Islamic discourse in the West should raise is that ■■■ all Prophets gave their full submission to Allah and worshipped Him alone (and invited their peoples to do so), they all were named Muslims.³ The Glorious Qur'ān tells about Prophet Abraham: "Abraham was neither a Jew nor a Christian, but he was one inclining toward truth, a Muslim [submitting to Allah]. And he was not of the polytheists,"⁴ about his and his son (Prophet) Ishmael's invocation: "Our Lord, and make us Muslims [in submission] to You and from our descendants ■ Muslim nation [in submission] to You,"⁵ about the advice of Prophet Abraham and Prophet Jacob to their children: "O my sons, indeed Allah has chosen for you this religion, so do not die except while you are Muslims,"⁶ about the saying of Prophet Noah: "... I have been commanded to be of the Muslims,"⁷ about the supplication of Prophet Joseph "Cause me to die as a Muslim and join me with the righteous,"⁸ about the words of Prophet Solomon to the queen of Saba' "Be not haughty with me but come to me in submission [as Muslims]"⁹ and about the statement of the disciples of Jesus "We have believed in Allah and testify that ■■■ are Muslims [submitting to Him]."¹⁰

Moreover, acts of worship that all Messengers of Allah called their peoples to perform divide into two sections; those that were divinely defined and proportioned and that

¹ Ibn al-Anbārī: Muḥammad ibn al-Qāsim ibn al-Ḥusayn Abū Bakr al-Naḥwī al-Lughawī al-Adīb (d. 328 AH - 940 CE); he was one of the most knowledgeable scholars of the grammar of the people of Kufa. He had an extraordinary talent for memorizing and so was the best scholar who learnt by heart Arabic vocabulary and poetry. He was a truthful, humble, virtuous and ascetic man of letters. Some of his books are *Gharīb al-Hadīth* and *Sharḥ al-Kāfī*. Al-Ḥamawī, *Mu'jam al-'Udabā'*, 6:2614-18.

² See al-Rāzī, *Mafātīḥ al-Ghayb*, 7:172.

³ See Ghalwash, *Uṣūl al-Da'wah al-Islāmiyyah*, p. 154.

⁴ Āli 'Imrān 3:67.

⁵ Al-Baqarah 2:128.

⁶ Al-Baqarah 2:132.

⁷ Yūnus 10:72.

⁸ Yūsuf 12:101.

⁹ Al-Naml 27:31.

¹⁰ ■■■ 'Imrān 3:52. See Ghalwash, *Uṣūl al-Da'wah al-Islāmiyyah*, p. 154-55.

while he was in the cradle: "... and has enjoined upon me prayer and zakah as long as I remain alive."¹

Obligatory charity, in its simple meaning i.e. providing the needy with some financial help, was not only enjoined upon Prophet Jesus but it was also practiced by all other Prophets such as Prophet Ishmael about whom the Qur'ān tells "And he used to enjoin on his people prayer and zakah and was to his Lord pleasing."² Fast was also known and practiced by the followers of all divine messages as the Noble Qur'ān reads: "O you who have believed, decreed upon you is fasting as it was decreed upon those before you that you may become righteous."³ The case is the same with *Hajj* as it started from the time of Prophet Abraham whom Allah has commanded: "And proclaim to the people the Hajj [pilgrimage]; they will come to you on foot and every lean camel; they will come from every distant pass."⁴ However, the detailed manners of the performance of such basic worships (or pillars of divine religion) differed from one Prophet to another due to differences in peoples' readiness and capabilities.⁵

After showing people in the West the above-mentioned aspects of similarity between all divine messages on the issue of worship, *du'āh* as well as suitably qualified Muslim speakers and writers may then explain to them the most important features of the Islamic devotional system. The researcher suggests that such explanation is put forward under the following points:

a) Worship in Islam is not restricted to devotional rituals. Rather, it comprises all man's different affairs, actions and activities. The Islamic concept of devotion to Allah comprehends the pillars of Islam as well as all external and internal actions and sayings that please Allah such as telling the truth, fulfilling the trust, being dutiful to the parents, connecting ties of kinship, keeping promises, enjoining good and forbidding

¹ Maryam 19:31.

² Maryam 19:55.

³ Al-Baqarah 2:183.

⁴ Al-Hajj 22:27.

⁵ See al-Rāzī, *Mafātīḥ al-Ghayb*, 5:239-40 and Ghalwash, *Uṣūl al-Da'wah al-Islāmiyyah*, pp. 160-61.

evil, striving in the cause of Allah, being kind to the neighbor, the orphan, the needy, the wayfarer and even to the animals, supplicating Allah, remembering Him, loving Him ﷻ, fearing Him, returning to Him in repentance, being sincere to Him in religion, being patient with carrying out His commands, being thankful to Him, contented with His destiny, relying on Him, hoping for His mercy etc.¹

However, this comprehensive connotation of worship in Islam is understood in light of the realization of Allah's Universal Mercy. He ﷻ has created man and guided him to the spiritual-moral constitution that will keep him from going astray and suffering the misery of incompatibility with the rest of other creatures which are all devoted and submissive to the Creator's Command.² Since the birds with their wings, the flowers with their fragrance, the glaciers and the deserts and everything glorifies Allah, it is man's noblest work to join this chorus of expressing reverence and gratitude to The Almighty Benefactor.³ When man does so by both of his soul and body, he achieves pure happiness and constant reassurance.

b) Enjoying what is good in this life can also be rewarded in the Hereafter ■ ■ accepted act of worship.⁴ Prophet Muhammad ﷺ once mentioned that among the good deeds which one can store up for the afterlife is having sexual intercourse with one's spouse. A Companion exclaimed: "O Messenger of Allah, is a person rewarded for something he enjoys?" The Prophet answered: "If he was to do it unlawfully, would he not be punished for it? "Yes" the Companion said. The Prophet then explained: "Conversely he will be rewarded for doing it lawfully."⁵ *Imām* al-Nawawī regarded this *ḥadīth* as ■ proof that permissible actions turn into deeds of obedience to Allah as long as the intention is good (i.e. seeking Allah's Pleasure).⁶ Likewise, working hard to earn one's livelihood and spend on his dependents, being cheerful to people, doing sport

¹ See Ibn Taymiyah, *Majmū' al-Fatāwā*, 10:149-50.

² Fazlur Rahman, *Islam*, p. 34.

³ Schuon, *Understanding Islam*, p. 7.

⁴ Abdelhalīm, *Qur'ān Themes and Styles*, p. 91.

⁵ Narrated by Muslim in his *Ṣaḥīḥ*, book of Zakāh, chapter on: The Word Charity Applies to All Good Conducts, vol. 2, p. 697, *ḥadīth* no. 1006.

⁶ Al-Nawawī, *al-Minhāj*, 7:92.

etc. are all regarded as rewarded acts of worship to Allah provided they are done for the good intention of pleasing Allah and conforming to His teachings.

c) The Testimony of Faith (I bear witness that there is no God but Allah and that Muhammad is the final Messenger of Allah) represents the most fundamental beliefs of the Islamic faith, and learning and reciting it from the heart ■ required for one's conversion to Islam. However, by practicing the rest of the pillars of Islam i.e. Prayer, obligatory charity, Fast and Hajj, believers express in an orderly and regular way the deep convictions that shape their lives.¹ Indeed, all of the pillars of Islam strengthen faith and make it firm. They are as important to it as water is important to the plants and oxygen is significant to man. When a Muslim neglects any of them, his faith certainly goes weak.² Additionally, all of the pillars of Islam are meant for bringing man closer to Allah. They refine the heart, relieve the soul, promote the good and decent elements in man and obliterate his wicked and indecent inclinations.

d) No intermediary, a priest or an icon is needed for the performance or acceptance of any ritual in Islam. Hence, Muslims can perform the *Ṣalāh* either in congregation or individually. They can perform it in the mosque, at home, at school, in the place of work etc. as Allah ﷻ is watching over them everywhere: "So wherever you [might] turn, there is the Face of Allah..."³ To give another example, when pilgrims go for *Hajj*, they do not seek getting the blessing of any clergyman ■ minister of religion but they all equally perform the same rituals hoping only for the mercy and forgiveness of Allah.⁴ It may be worth mentioning that when pilgrims circumambulate round the *Ka'bah* or kiss the Black Stone they only do so as an act of obedience to Allah and they all believe in what 'Umar (the Companion of the Prophet) said with regard to kissing the Black Stone, "I know that you are but ■ stone that can neither cause any benefit

¹ Gordon, Matthew S. *World Religions Islam*, 4th ed. New York: Chelsea House Publishers, 2009, pp. 84, 88.

² See Zidān, *Uṣūl al-Da'wah*, p. 41.

³ Al-Baqarah 2:115.

⁴ See al-'Aqqād, *Ḥaqā'iq al-Islām*, p. 20 and 'Alī, *al-Maqāṣid al-'Āmmah*, p. 237.

nor bring any harm. Had I not ■■■ the Messenger of Allah ﷺ kissing you, I would not have kissed you."¹

e) The Islamic devotional system shows a clear tendency towards facilitation. A traveler thus is allowed to shorten and combine the Prayers (when certain conditions are met). The Glorious Qur'ān reads explicitly: "... Allah intends for you ease and does not intend for you hardship..."² This comes in the context of granting a concession to whoever is ill or on a journey not to fast during Ramadan but then to make up the ■■■ number of days from other days. While commenting on this verse, *imām* al-Qurṭubī mentioned that easiness is not restricted to the concessions related to Fast and that the generality of the wording of the verse applies to all the affairs of religion. Al-Qurṭubī then quoted Allah's saying "... He 'Allah' has chosen you and has not placed upon you in the religion any difficulty..."³ in support of his right view.⁴

Another manifestation of facilitation that connects also to Fast is that people who are too old and feeble to observe the fast or who suffer from ■ chronic disease and cannot bear the hardship of abstaining from food and drink from dawn to sunset, they are exempted from fasting. An easier alternative is provided for them. They have to feed one needy poor Muslim an average full meal or to pay him its value per day.⁵ By doing so, they get the same reward like those who do observe the Fast.

It may be noted here in passing that Fast in Islam is not corporal mortification, destruction of mental and bodily energies or a morbid asceticism. Rather, Fast ■ prescribed in Islam to the able bodied and the strong adults, as a means of chastening the spirit by imposing a restraint on the body for ■ limited and definite period. Useless and unnecessary mortification of the body is condemned.⁶ It was narrated that while

¹ See al-Ṣāwī, *Americans' Questions about Islam*, pp. 34-35.

² Al-Baqarah 2:185.

³ Al-Hajj 22:78.

⁴ See al-Qurṭubī, *al-Jāmi' Li Ahkām al-Qur'ān*, 2:301.

⁵ See Ismā'īl, Muhammad Bakr. *Al-Fiqh al-Wāḍiḥ min al-Kitāb wa al-Sunnah 'alā al-Madhāhib al-Arba'ah* (The Intelligible Jurisprudence from the Book and the Sunnah According ■ the Four Schools of Thought), 2nd ed. Cairo: Dār al-Manār, 1417 AH, 1997 CE, 1:553.

⁶ See Syed, Ameer Ali. *The Spirit of Islam a History of the Evolution and Ideals of Islam with a Life of the Prophet*. London: Christophers, 1922, pp. 168-69.

the Prophet ﷺ was delivering *Khutbah* (religious talk), he noticed a man who was standing, so he asked about him and was told that he was Abū Isrā'īl who had taken a vow to remain standing and not sit, or go into the shade, or speak while observing Fast. Thereupon, the Messenger of Allah said: "Tell him to speak, to go into the shade, to sit and to complete his Fast."¹

Consequently, Fast does not restrict the Muslims' ability to work hard. On the contrary, having the undeniable effect of charging them with the spiritual energy, Fast enables Muslims to work more energetically than when they are not fasting.² Verily, it is a historical fact that Muslims in the past were able to attain great accomplishments in Ramadan without Fast endangering either their inventiveness or productiveness.³

f) Moderation is another feature of worship in Islam. Evidently, both of excessiveness and negligence are dispraised by the Great Qur'ān. Verse 27 of *sūrat al-Ḥadīd* thus disapproves of monasticism, extravagance in worship, isolation and complete sexual abstinence.⁴ Meanwhile, the Glorious Qur'ān denounces heedlessness and slackness. Allah ﷻ thus says: "But there came after them successors who neglected prayer and pursued desires; they are going to meet evil."⁵ While commenting on this verse, Ibn Kathīr said: "Since the *Ṣalāh* is the foundation and backbone of religion, whoever abandons it is more negligent of obligations of lesser importance. He is deceived by desires and joys of this world, satisfied and content with them and will definitely be amongst the losers on the Day of Resurrection."⁶

g) Though the Great Qur'ān places central importance on the pillars of Islam, affirms their obligation and emphasizes the reward prepared for those who perform them and the punishment awaiting those who neglect them, it does not tell about the details of the correct forms of their application. Such details are known through the *Sunnah*

¹ Narrated by Bukhārī in his *Ṣaḥīḥ*, book of Oaths and Vows, chapter on Vowing for Something Not Possessed, and for Something Sinful, vol. 8, p. 143, ḥadīth no. 6704.

² See Zaqqūq, *Facts about Islam*, p. 99.

³ See Shalabi et al., *Islam between Truth and False Allegations*, p. 72.

⁴ See al-Qāsimī, *Maḥāsīn al-Ta'wīl*, 9:157.

⁵ Maryam 19:59.

⁶ See Ibn Kathīr, *Tafsīr al-Qur'ān al-'Azīm*, 5:215.

(acts, sayings and approvals) of the Prophet ﷺ. For example, the number of the daily Prayers and the particular ways of its offering are not stated by the Glorious Qur'ān. Likewise, the details of the rulings of the obligatory charity - which is not dependent on the will of the individual but a specific percentage of money (or other certain substances) to be paid regularly on a yearly basis -¹ are also defined by *Sunnah*. The same applies to the rituals of Hajj about which Prophet Muḥammad said: "Learn your rituals 'by seeing me performing them'..."²

3.2 Role of the Legislative Methodology of Qur'ān in *Da'wah* in Promoting the Islamic Discourse in the West from the Social Aspect:

Indeed, man both as individual and in his collective or social existence is the aim of the Qur'ān³ and, consequently, an individual cannot have true and full faith unless it is Islamically expressed and worked out through the community.⁴ In their discourse in the West, Muslims have to stress that unlike the materialistic civilization which distorted the noble meanings of the social relations and made mankind - in many areas - like a machine working unemotionally in the sphere of this empty life with no high-minded emotions and sublime human values, the Great Qur'ān founds such relations on mercy, love, justice, equity, cooperation and peacefulness.⁵

The first relations that the Qur'ānic social system cares for are those within the family and at the top of them are relations between parents and children. In three different occasions, the Glorious Qur'ān states explicitly that Allah ﷻ has enjoined upon children to do good and be kind to their parents.⁶ More than this, being dutiful to the

¹ See Syed, *Spirit of Islam*, pp. 169-70.

² Narrated by Muslim in his *Ṣaḥīḥ*, vol. 2, p. 943, book of Pilgrimage, chapter on The Recommendation to Stone Jamrat al-'Aqabah on the Day of Sacrifice While Riding, and Making Clear the Prophet's Saying: "Learn your Rituals (of Hajj) from Me," ḥadīth no. 1297.

³ Fazlur Rahman, *Major Themes*, p. 3.

⁴ Fazlur Rahman, "Some key ethical concepts," p. 176.

⁵ Al-Baḥiyy, *Taṭwīr al-Mujtama'*, p. ■ and Ayoob, Hasan. *Social Manners in Islam*, translated by Muhammad Hamza Husein. Cairo: Dār al-Salām for Printing, Publishing, Distribution and Translation, 1428 AH, 2007 CE, p. 341.

⁶ Al-'Ankabūt 29:8, Luqmān 31:14 and al-Aḥqāf 46:15.

parents is presented four times in the Qur'ān as second in importance only to the commandment "to worship no god but Allah."¹

According to *imām* Nizām al-Dīn al-Naysābūrī², the main reason for which the Glorious Qur'ān attaches such great significance to the divine command of good treatment, kindness and dutifulness to the parents is that apart from being the ■■■ who bring up the children, they are also the cause of their very existence. Hence, no favour upon the children - after the grace of Allah - is greater than the favours done to them by their parents. Al-Naysābūrī continued, being kind and dutiful to the parents is to love them from the bottom of your heart, to be highly well-mannered when dealing with them, to be at their service, to be merciful to them, to do your best to please them by both word and action, not to withhold the best of your time or wealth from them, to obey them, to supplicate Allah ﷻ for them (while they are alive and after their death) and not to annoy or hurt them even by the least word of contempt.³ The renowned *imām* then quoted Allah's saying: "... say not to them [so much as], "uff," and do not repel them but speak to them ■ noble word. And lower to them the wing of humility out of mercy and say, 'My Lord, have mercy upon them as they brought me up [when I was] small'."⁴

Considering that man should be thankful to whoever has provided him with any help and remunerate them plentifully or meagerly according to the scope of their help, children must show gratefulness to the parents, who would help them with all their needs at ■ time when they (i.e. the children) were very young and unable to do anything, next to showing gratefulness to Allah ﷻ.⁵ Such is another Qur'ānic command that also shows the unique status of the parents: "And We have enjoined upon man [care] for his parents. His mother carried him, [increasing her] in weakness

¹ Al-Baqarah 2:83, al-Nisā' 4:36, al-An'ām 6:151 and al-Isrā' 17:23.

² Nizām al-Dīn al-Naysābūrī: Al-Ḥasan ibn Muḥammad ibn Ḥusayn al-Qummī known as al-A'raj (died after 850 AH - 1446 CE); an exegete of the Noble Qur'ān and expert in philosophy and mathematics. He grew and lived in Nishapur. Some of his books are *Gharā'ib al-Qur'ān wa Raghā'ib al-Furqān*, *Lub al-Ta'wīl* and *Sharḥ al-Shāfiyah* (in the science of inflection). Al-Ziriklī, *al-A'lām*, 2:216.

³ Nizām al-Dīn al-Naysābūrī, *Gharā'ib al-Qur'ān*, 1:323.

⁴ Al-Isrā' 17:23-24.

⁵ Ridā, *Tafsīr al-Manār*, 1:303.

upon weakness, and his weaning is in two years. Be grateful to Me and to your parents; to Me is the [final] destination."¹

It is noteworthy that this verse, like verse (15) of *sūrat al-Aḥqāf* (46), makes a special reference to the biological role of the mother which justifies the commandment given to children to be kind and dutiful to her.² In fact, the mother is the most deserving person of her children's good companionship. A proof for this is the *ḥadīth* that ■ narrated by Abū Hurayrah that a person came to the Messenger of Allah ﷺ and said, "O Messenger of Allah! Who among the people is most deserving of my good companionship?" He said, "Your mother." The man, again, said, "Then who?" The Prophet said, "Your mother." The man said, "Then who?" He said, "Your mother." The man said, "Then who?" The Prophet then said, "Your father."³ *Imām al-Qurṭubī* conveyed al-Muḥāsabī's⁴ statement that based on this *ḥadīth* in which he disclosed the scholars' agreement that mothers are to receive three quarters of the kindness of their children while the remaining quarter is to go to fathers.⁵

Speaking to the West about this matter, we have to stress that being dutiful and kind to the parents is ■ general Qur'ānic command that makes no differentiation between Muslim and non-Muslim parents. Verses (41-50) of *sūrat Maryam* thus praises Prophet Abraham who showed kindness to his disbelieving father while inviting him to the true faith.⁶ Children have thus to speak nicely to their non-Muslim parents and do good to them which includes providing them with financial support when they are in need.⁷ ■ was narrated that Asmā' daughter of Abū Bakr said, "In the time of the Prophet ﷺ, my (non-Muslim) mother came to me hoping that I would be dutiful to her. I asked the

¹ Luqmān 31:14.

² Giladi, Avner. "Parents," in *Encyclopaedia of the Qur'ān*, vol. 4, p. 20.

³ Narrated by al-Bukhārī in his *Ṣaḥīḥ*, book of Good Manners and Form, chapter on: Who is More Entitled to the Best Companionship?, vol. 8, p. 2, *ḥadīth* no. 5971.

⁴ Al-Muḥāsabī: Al-Hārith Ibn Asad Abū 'Abdullah (d. 243 AH - 857 CE); a great Sufi who was proficient in principles of Islamic jurisprudence and transactions, and a soul-stirring preacher who would bring tears to his listeners' eyes. He was the master of most of the people of Bagdad of his time and composed books on asceticism and the confuting of the *Mu'tazilah*. Some of his books are *Ādāb al-Nufūs* and *Sharḥ al-Ma'rifah*. His birth and emergence were in Basra and he died in Bagdad. Al-Ziriklī, *al-A'lam*, 2:153.

⁵ Al-Qurṭubī, *al-Jāmi' li Ahkām al-Qur'ān*, 9:239.

⁶ Nizām al-Dīn al-Naysābūrī, *Gharā'ib al-Qur'ān*, 1:323.

⁷ Al-Qurṭubī, *al-Jāmi' li Ahkām al-Qur'ān*, 14:65.

Prophet ﷺ: 'Do I have to treat her well?' 'Yes, you have to treat her well.' He replied."¹ However, if a non-Muslim parent endeavours to make his\her Muslim child associate partners with Allah or commands them to do anything that displeases Him, this must not be obeyed. Yet, even in this case, children have to accompany their non-Muslim parents with great kindness.²

To inform people in the West about the duties of the parents towards their children in the sight of the Noble Qur'ān, ■ may be appropriate to mention that the Glorious Book regards children ■ one of the considerable graces of Allah that parents should thank Allah for by looking after them and raising them in the most proper manner.³ Indeed, the Great Qur'ān views bringing up the children as being common responsibility of both the father and the mother. This is understood from the quoted above verse (24) of *sūrat al-Isrā'* (17) which commands the children to call upon Allah ﷻ to bestow His mercy on their parents in gratitude for them as they both brought the children up when they were little.⁴

Caring for the children should cover all physical and spiritual aspects. Parents should thus provide their children with decent education that will benefit them both in this world and the Hereafter. Verses (15-16) of *sūrat al-Aḥqāf* (46) praise parents who watch over their children and supplicate Allah to make them good, bearing in mind that the invocation of the parents to their children is more likely to be accepted.⁵ Moreover, verses (132-133) of *sūrat al-Baqarah* (2) are informative about the advice of both of Prophets Abraham and Jacob to their sons to submit to Allah, follow His true religion and obey Him during their whole life times so that they are saved from His punishment on the Day of Resurrection, and attain the highest degrees of reward in Paradise.⁶ Several instructions that were given by Luqmān to his son to mend his

¹ Narrated by Bukhārī in his *Ṣaḥīḥ*, book of Gifts, chapter on Giving Presents to the Polytheists, vol. 3, p. 164, ḥadīth no. 2620.

² Luqmān 31:15.

³ 'Abdelmutajallī, Muḥammad Rajā' Ḥanafī. *Al-Mabādi' al-Ijtīmā'īyah fī al-Islām* (Social Principles in Islam). Mecca: Islamic World League, ■ AH, 1989 CE, p. 101.

⁴ Giladi, "Parents," p. 20.

⁵ Ibn 'Ashūr, *Tafsīr al-Taḥrīr wa al-Tanwīr*, 26:29.

⁶ Ḥabannakah, *Fiḥ al-Da'wah ilā Allah*, 2:510-11.

relationship with Allah as well as with people are also mentioned in the Glorious Book.¹ However, Prophet Muḥammad ﷺ highlighted the importance of the parents' duty to refine their children when he said: "There is no gift that a father gives his son (i.e. or daughter) more virtuous than good manners."²

On the other hand, fathers are commanded to spend on their male and female children and cover the expenses of all their needs, according to what is equitable. Overlooking doing so is disobedience to Allah as Prophet Muḥammad ﷺ said: "It is a sufficient sin for a man that he neglects whom he maintains."³

It is worth mentioning that parents should be merciful and kind to their children so as to make them feel stability, relief and joy. Truly, Prophet Muḥammad ﷺ treated children with mercy, tenderness and compassion and blamed people who gave their children tough treatment. Abū Hurayrah reported that the Messenger of Allah kissed al-Ḥasan (his grandson) while al-Aqra' ibn Ḥābis al-Tamīmī was sitting with him. Al-Aqra' said, "I have ten children and I have never kissed one of them." The Prophet cast a look at him, and said, "Whoever is not merciful to others will not be treated mercifully (by Allah)."⁴ It was also related that one day the Prophet prolonged prostration and when he was asked about this, he replied, "My son rode on me (his grandson al-Ḥasan who rode on his back) and I disliked disturbing him."⁵

The researcher holds that in their discourse in the West, *da'wah* and scholarly qualified speakers have to elucidate that the Glorious Qur'ān considers the relationship between husbands and wives not only a mere sexual instinct but a sacred bond based on love and mercy.⁶ It signifies that the harmonic and sentimental relationship between the married couple is one of Allah's signs and blessings. Verse

¹ Luqmān 31:13-19.

² Al-Tirmidhī, vol. 2, p. 402, ḥadīth no. 1952.

³ Narrated by Abū Dāwūd in his book of Sunan, vol. 3, p. 118, ḥadīth no. 1692. Shaykh Shu'ayb al-Arna'ūt declared that this ḥadīth is *ṣaḥīḥ*.

⁴ Narrated by Bukhārī in his *Ṣaḥīḥ*, book of Good Manners and Form, chapter on Being Merciful to Children, Kissing and Embracing Them, vol. 8, p. 7, ḥadīth no. 5997.

⁵ Narrated by imām Aḥmad in his Musnad, vol. 25, p. 419, ḥadīth no. 16033. Shaykh Shu'ayb al-Arna'ūt declared that this ḥadīth is *ṣaḥīḥ*. See Ayaob, *Social Manners in Islam*, pp. 299-300.

⁶ See 'Abdelmutajallī, *al-Mabādi' al-Ijtīmā'iyah fī al-Islām*, p. 100.

(21) of *sūrat al-Rūm* (30) thus reads: "And of His signs is that He created for you from yourselves mates that you may find tranquility in them; and He placed between you affection and mercy. Indeed in that are signs for ■ people who give thought." Moreover, verse (189) of *sūrat al-A'raf* (7) tells both husbands and wives that each one of them is indispensable of the other. It informs the man that woman is part of him and ■ he cannot live without her. Similarly, it notifies the ■ that ■ is her root that she has been created from and cannot do without.¹ In addition to being the most elementary form of society, the marriage relationship is viewed by the Qur'ān as the nucleus which assures for its individual members a concordant life because of the physical, mental and psychological support which husband and wife give each other.²

Husbands are commanded in the Noble Qur'ān: "And live with them (i.e. your wives) in kindness."³ According to al-Qurṭubī, kindness in this verse includes giving due dowry and sustenance to one's wife and avoiding frowning at her for no reason. A husband should also be mild when talking to his wife, not harsh; and never show admiration for any other marriageable woman. He has to live with his wife in association and intimacy. *Imām* al-Qurṭubī then mentioned that Allah ﷻ has commanded husbands to be kind to their wives from the very start of marriage which will in turn bring their companionship to perfection and grant them peace of mind and tranquility.⁴

A husband must avoid doing anything that harms his wife or threaten her dignity. Hence, sexual intercourse during menstruation and carnal intercourse are both prohibited.⁵ Moreover, ■ husband should try to have good manners and appearance as far as he can, just like he wants his wife to do. This was the practice of the Companions of the Prophet ﷺ for it was narrated that 'Abdullah ibn 'Abbās said: "Verily, I adorn myself for my wife as she does for me."⁶

¹ Ayoob, *Social Manners in Islam*, p. 178.

² Harald, Motzki. "Marriage and Divorce," in *Encyclopaedia of the Qur'ān*, vol. 3, p. 377.

³ Al-Nisā' 4:19.

⁴ Al-Qurṭubī, *al-Jāmi' li Ahkām al-Qur'ān*, 5:97.

⁵ Al-Baqarah 2:222-23. See al-Bahiy, *Taṭwīr al-Mujtama'*, pp. 38-39.

⁶ Abū Zahrah, *Zahrat al-Tafāsīr*, 2:768.

After commanding husbands to live with their wives in kindness, the same Qur'ānic verse (i.e. al-Nisā' 19) then concludes: "For if you dislike them - perhaps you dislike a thing and Allah makes therein much good." Prophet Muhammad ﷺ thus ordered that a husband should not find faults with his wife. He ﷺ said: "A believing man (i.e. husband) should not hate a believing woman (i.e. his wife), if he hates a certain quality in her, he will find in her another quality that he likes."¹ He ﷺ also said: "The worldly life is (just) ■ passing enjoyment, and the best of its pleasures is the pious wife"² and commanded men very clearly: "I order you to treat women righteously."³ It is enough to know that the Prophet stressed on this commandment until the last moment of his life.

While commenting on Allah's saying, "And due to the wives is similar to what is expected of them, according to what is reasonable. But the men have a degree over them [in responsibility and authority]. And Allah is Exalted in Might and Wise,"⁴ Ibn 'Abbās said "This means that women deserve the good relation and companionship of their husbands in return for their obedience to them regarding the rights decreed by Allah."⁵ He also mentioned that the word "degree" in this verse urges men also to be kind to women, well-mannered with them and to spend on them generously. This means that the best of them should bear more than the other.⁶ However, al-'Aqqād (d. 1383 AH - 1964 CE) held that superiority is ascribed to men only by instinct and through their duty of expending money on their wives which is ■ obligation on them.⁷

Sheikh Rashīd Riḍā elaborated further on the word "degree" in the verse referred to above and sated that it is the degree of headship of the family and safeguarding its interests as explained by verse (34) of *sūrat al-Nisā'* (5) which reads: "Men are in

¹ Narrated by Muslim in his *Ṣaḥīḥ*, book of Suckling, chapter on Advice with Regard to Women, vol. 2, p. 1091, ḥadīth no. 1469.

² Narrated by Muslim in his *Ṣaḥīḥ*, book of Suckling, chapter on: The Best Temporary Joy of This World is a Righteous Woman, vol. 2, p. 1090, ḥadīth no. 1467.

³ Narrated by Muslim in his *Ṣaḥīḥ*, book of Pilgrimage, chapter on: The Hajj of the Prophet ﷺ, vol. 2, p. 886, ḥadīth no. 1218.

⁴ Al-Baqarah 2:228.

⁵ Al-Qurṭubī, *al-Jāmi' li Ahkām al-Qur'ān*, 3:123-24.

⁶ Ibid., p. 125.

⁷ Ayoob, *Social Manners in Islam*, p. 280.

charge of women by [right of] what Allah has given one over the other and what they spend [for maintenance] from their wealth. So righteous women are devoutly obedient, guarding in [the husband's] absence what Allah would have them guard..." Sheikh Rashīd Riḍā then added that marital life is ■ social life and every gathering has, occasionally, some different opinions or desires. Accordingly, every gathering should have a head to have the final word, settle the differences and thus maintain the interests of the company. He continued, man is more deserving of the headship of the family as he is (generally) more aware of the commonweal and more able to achieve it through both his physical strength and money. Therefore, it is an Islamic obligation on the husbands to protect their wives and pay for their maintenance and it is an Islamic obligation on the wives to obey their husbands in ■ dignified way that conforms to both the Islamic law and the human values.¹ Wives should also be dwelling, mercy and friends to their husbands and give them stability. Moreover, they should fulfill their due role as mothers and cultivate the children well.²

When ■ husband is absent, his wife should guard herself and her husband's property, preserve their chastity by abstaining from committing adultery, preserve their husband's reputation and desist from revealing their secrets to people. It was reported that the Prophet ﷺ said: "The best amongst wives (of yours) is she who pleases you (i.e. her husband) when you look at her, obeys you if you order her and guards her chastity as well as your property when you are away from her. The Prophet then recited Allah's saying, 'Men are in charge of women'."³

It may be worth mentioning here that injustice, harshness and maltreatment are prohibited forms of behaviour that do not relate to the very concept of leadership. If a husband commits a sin by maltreating his wife, he will be accounted for it in this world as well ■ in the Hereafter.⁴

¹ Riḍā, *Tafsīr al-Manār*, 2:301.

² Ayoob, *Social Manners in Islam*, p. 278.

³ Narrated by Abū Dāwūd al-Ṭayālīsī in his *Musnad*, vol. 4, p. 87, ḥadīth no. 2444. Shaykh Muḥammad ibn 'Abdelmuḥsin al-Turkī declared that this ḥadīth is *ṣaḥīḥ*.

⁴ See al-Ṣāwī, *Americans' Questions about Islam*, p. 169.

However, it is important to note here in passing that verse (34) of *sūrat al-Nisā'* (4) cited above reads "... by [right of] what Allah has given ■■■ over the other "but not: *by right of what Allah has given men over women*. This implies that Allah has favoured both men and women with some special (but different) advantages. He ﷻ has favoured men with more physical strength and more psychological ability than women to handle the affairs of life outside home and thus they ■■■ responsible for earning the living of the family, running its foreign affairs and protecting it. On the other hand, Allah ﷻ has favoured women with deep sentiments and some other psychological privileges which make her more able to look after the members of her family and act as the mistress of her household.¹ This does not mean that women ■■■ prevented from having good jobs or works outside home, but it means that it is not obligatory on them to do so.

If the spouses enter into a serious dispute that they are not able to settle, then the community is asked to intervene and to appoint two arbiters, one from each of the spouses' families, in order to mediate reconciliation between the spouses.² But when it is impossible for the marriage relation to continue on the grounds of mutual understanding, love and mercy, then divorce is the only solution. In such ■ case, the termination of marriage does not degrade woman of anything. Rather, it saves her esteem from living with a man against her or his will; ■ condition that every wife hates.³

However, the Great Qur'ān regards husbands who divorce their wives only to harm them as sinners who are liable to punishment.⁴ And when a husband has a valid reason to divorce his wife, it is obligatory on him to release her with good treatment.⁵ He must not take any portion back from the dowry of his wife. Rather, he has to give

¹ See Bājūdah, Ḥasan Muḥammad. *Ta'arūfāt fī Sūrat al-Nisā'* (Reflections on Chapter al-Nisā'). Mecca: Idārat al-Maṭbū'āt, 1424 AH, 2003 CE, pp. 110-12.

² Al-Nisā' 4:35.

³ ■ Mūsā, Muḥammad Yūsuf. *Al-Islām wa Ḥājat al-Insāniyyah ilayh* (Islam and the Humanity's ■ to It). Cairo: Supreme Council for Islamic Affairs, Ministry of Waqfs, 1437 AH, 2016 CE, p. 206.

⁴ See Riḍā, *Tafsīr al-Manār*, 2:293.

⁵ Al-Baqarah 2:229.

her some extra sum of money or get her ■ present and avoid wronging or offending her of anything.¹

While commenting on Allah's saying "... either keep [her] in an acceptable manner or release [her] with good treatment. And it is not lawful for you to take anything of what you have given them,"² Shaykh Muḥammad 'Abduh (d. 1323 AH - 1905 CE) said: "Taking some portion of the money of one's wife upon divorcing her is indeed incompatible with good treatment. But Allah ﷻ has mentioned it explicitly to show His great mercy to women and to emphasize His warning to the strong men against wronging their wives."³ Shaykh Muḥammad 'Abduh then proceeded, but in case that a wife seeks divorce despite of her husband's good treatment to her, and she fears that she is no longer able to be a faithful partner to him, then the husband is allowed to receive something from her so that he does not lose both of his wife and money for reasons out of his own hands. The same verse thus concludes: "... But if you fear that they will not keep [within] the limits of Allah, then there is no blame upon either of them that the wife compensates the husband to obtain divorce. These are the limits of Allah, so do not transgress them. And whoever transgresses the limits of Allah - it is those who are the wrongdoers."⁴

This is another manifestation of the social justice of Islam as it does not force the wife to remain in the marriage relationship with ■ husband that she hates but, instead, permits divorce at her request in return for compensation to the husband.⁵

As far as polygyny is concerned, *du'āh* and academically competent Muslim figures have to tell people in the West that Islam was by no means the first religion to permit it. Polygyny was ■ widespread practice in Arabian community, particularly among

¹ Al-Ṭalāq 65:6. See Riḍā, *Tafsīr al-Manār*, 2:307.

² Al-Baqarah 2:229.

³ See Riḍā, *Tafsīr al-Manār*, 2:307.

⁴ Ibid. For conveying the precise meaning of the verse, the translated phrase "concerning that by which she ransoms herself" has been changed into "that the wife compensates the husband to obtain divorce."

⁵ Al-Ghazālī, Muḥammad. *Ma'at Su'āl 'an al-Islām* (One Hundred Questions ■ Islam), a book presented by al-Azhar magazine. Cairo: Islamic Research Academy, Jumādā al-Ākhirah 1439 AH, February 2018 CE, 5:41.

nobles and leaders. Though less common, polygyny was also allowed in biblical and ■■■ in post biblical Judaism. From the times of Prophets Abraham, David, and Solomon down to the reformation period, polygyny was practiced by some Jews. While Jewish law changed after the Middle Ages because of the influence of the Christian rule, polygyny remained permissible for Jews under the Islamic rule.¹ Moreover and ■■■ important still, Islam was the first religion to organize marriage and to limit the number of wives according to strict conditions.² Some men in Arabia were married with ten or more women. Islam limited this right to a maximum of four wives.

Undoubtedly, monogamy is the ideal practice. But its inflexible general application sometimes goes against people's nature or interests. As easiness is ■■■ of the features of the Glorious Qur'ān, it offers the correct remedy.³ It does neither prohibit polygyny nor recommend it. The Noble Qur'ān mentions polygyny satisfactorily only once and emphasizes that fairness is a prerequisite for its legality. If a person cannot do justice to his wives, he must only have one wife.⁴

The maxim in Islam is therefore monogamy. Polygyny is the exception bearing in mind that ■■■ can be ■■■ good solution for specific cases such as when a large number of men pass away in war, so many women stand unmarried for a long period of time or ■■■ man's wife is sterile or undergoes ■■■ chronic illness.⁵

Despite of its legality, polygyny is less practiced in the Muslim world than in the West where so many people have sex outside marriage. Evidently, the total ban on polygyny in some societies led to the spread of whorehouses and the increase in the number of spinsters and unfathered children.⁶

¹ See Esposito, *The Straight Path*, p. 16.

² See Zaqqūq, *Facts about Islam*, p. 78.

³ ■■■ Maḥmūd, *Orobbā wa al-Islām*, p. 167.

⁴ Al-Nisā' 4:3. See Shalabi et al., *Islam between Truth and False Allegations*, p. 62.

⁵ Shalabi et al., *Islam between Truth and False Allegations*, p. 62.

⁶ See Maḥmūd, *Orobbā wa al-Islām*, pp. 168-69.

Just as it is the case with marital relations, the Great Qur'ān places an immense importance on kinship and societal relations. There are many Qur'ānic verses commanding Muslims to be good and kind to their kinship. Many of them give such command immediately after enjoining worshipping Allah alone and being dutiful to the parents.¹ Al-Qāḍī 'Iyāḍ² stated that scholars have agreed that maintaining the ties of kinship is obligatory on the whole while severing them ■ ■ major sin.³

While commenting on Allah's saying: "Do not worship except Allah; and to parents do good and to relatives....,"⁴ Shaykh Muḥammad 'Abduh explained that whoever does not maintain good relations with his relatives will not have good relations with his community. This is because sentiments of being merciful to and cooperative with others are, according to man's instinct, in their full capacity amongst parents and children and then amongst them and their kinship. If someone's instinct is corrupt and he is not good to his relatives, how can he then be good to the other members of the community? How can he be pleased with whatever pleases them and in pain for whatever pains them?⁵

From what precedes, it becomes clear that maintaining kinship is not only obligatory; but the Glorious Qur'ān also considers it ■ necessary step to fulfilling one's responsibilities towards the community at large. Indeed, members of the Muslim community are directed by the Glorious Qur'ān to cooperate in righteousness and piety but not in sin and aggression.⁶ Doing so will facilitate the affairs of the community, achieve their interests and strengthen their union.⁷ Moreover, the Noble Qur'ān protects such social order by the ordainment to enjoin what is good and forbid

¹ For example, al-Baqarah 2:83, al-Nisā' 4:36, and al-Isrā' 17:23-26.

² Al-Qāḍī 'Iyāḍ: 'Iyāḍ ibn Mūsā ibn 'Iyāḍ ibn 'Amrūn al-Yahṣabī al-Sabtī Abū al-Faḍl (d. 544 AH - 1149 CE); the greatest scholar of Morocco and the head of all *muḥaddithīn* of his time. He was one of the most knowledgeable people of the Arabs' lineage, history and language. Some of his books ■ ■ *al-Shifā bi Ta'rīf Huqūq al-Muṣṭafā*, *al-Ghunya* and *Sharḥ Ṣaḥīḥ Muslim*. He was born in Ceuta and he died in Marrakesh. Al-Ziriklī, *al-A'lām*, 5:99.

³ Al-Nawawī, *al-Minhāj*, 16:113.

⁴ Al-Baqarah 2:83.

⁵ See Riḍā, *Tafsīr al-Manār*, 1:304.

⁶ Al-Mā'idah 5:2.

⁷ See Ibn 'Ashūr, *Tafsīr al-Tahrīr* ■ ■ *al-Tanwīr*, 5:20.

what is wrong.¹ Accordingly, the Muslim community would not - for example - allow campaigning for the decriminalization of drugs or practices that fundamentally undermine the family system.²

Social justice is institutionalized by Qur'ānic directives that require the payment of both obligatory and voluntary charities for the poor, decree fixed shares of inheritance for women and children, and a number of regulations regarding the just treatment of the poor, weak, widows, women, orphans³ and slaves.⁴ False contracts,⁵ bribery,⁶ abuse of women,⁷ hoarding of wealth to the exclusion of its utilization for higher ends, and usury⁸ are denounced.⁹

Another foundation on which the Great Qur'ān builds the Muslim community is real feelings of mercy¹⁰, love¹¹, equality¹² and brotherhood.¹³ So, the researcher holds that the Westerners should be clearly informed that there has never been a class system in Islam. Islam does not divide people into classes of the clergy, the nobility (or the capitalist) and the common people. On the contrary, all the believers are bound by their faith and the union of their hearts, which makes them brothers to one another.¹⁴ Such brotherhood does not differentiate between the rich and the poor or the strong and the weak. For instance, those who look after the affairs of the orphans are commanded by the Qur'ān¹⁵ to consider them brothers.¹⁶

¹ For example Āli 'Imrān 3:104, 110 and al-Tawbah 9:71.

² See 'Abdelhalīm, *Qur'ān Themes and Styles*, p. 79.

³ For example, al-Nisā' 4:2, 10, 12.

⁴ Al-Nūr 24:33.

⁵ Al-Mā'idah 5:1.

⁶ Al-Baqarah 2:188.

⁷ For example, al-Baqarah 2:231, al-Nisā' 4:20 and al-Talāq 65:6.

⁸ For example, al-Tawbah 9:34 and al-Baqarah 2:275-76, 278.

⁹ See Esposito, *The Straight Path*, pp. 29-30.

¹⁰ For example, Āli 'Imrān 3:159, al-Mā'idah 5:54 and al-Fath 48:29.

¹¹ For example, al-Hashr 59:9-10.

¹² For example, al-Hujurat 49:13.

¹³ For example Āli 'Imrān 3:103 and al-Hujurat 49:10.

¹⁴ See Talal Asad, "Kinship," in *Encyclopaedia of the Qur'ān*, vol. 3, p. 99.

¹⁵ Al-Baqarah 2:220.

¹⁶ Asad, "Kinship," p. 96.

It is worth mentioning that societal relations and duties are always linked to righteousness, closeness to Allah and having perfect faith in Him. The Glorious Qur'an thus reads: "Have you seen the one who denies the Recompense? For that is the one who drives away the orphan. And does not encourage the feeding of the poor. So woe to those who pray. [But] who are heedless of their prayer. Those who make show [of their deeds]. And withhold [simple] assistance."¹ Considering that the Noble Qur'an affirms the rights of the weak and warns against infringing them, these verses are very clear that repulsing the orphan with harshness and not urging the offering of food to the indigent are signs of disbelief. They also imply that refusing to supply people with small necessary things such as neighbourly needs is a sign of insincerity and showing off while offering the *Ṣalāh*.²

Besides, the Great Qur'an regards the keeping and reformation of the society as the joint responsibility of all its members. A proof for this, as shaykh Muḥammad 'Abduh stated, is the Qur'ānic verse which reads: "O you who have believed, do not consume your wealth among yourselves unjustly..."³ Shaykh 'Abduh illustrated that the verse reads "your wealth" but not "one another's wealth" to show the joint liability and solidarity that should exist among the whole community. Every individual should thus care about the wealth and well-being of the whole community just as he is keen to safeguard his own property and fortune.⁴

According to the Glorious Qur'an, the variety of people's colours, tongues, races are regarded as a sign of Allah's Omnipotence and mercy,⁵ and as such should lead to affinity, rather than to discrimination or enmity.⁶ Justice is nearer to righteousness⁷ and should be done to all members of the society including both Muslims and non-Muslims. Transgression against peaceful followers of other religions is generally

¹ Al-Mā'ūn 107:1-7.

² See Ayoob, *Social Manners in Islam*, pp. 21-22.

³ Al-Nisā' 4:29. For conveying the precise meaning of the verse, the translated phrase "one another's wealth" has been changed into "your wealth among yourselves."

⁴ 'Imārah, Muḥammad. *Al-A'māl al-Kāmilah li al-Shaykh al-Imām Muḥammad 'Abduh* (The Complete Works of the Imām Shaykh Muḥammad 'Abduh). Beirut: Dār al-Shurūq, 1414 AH, 1993 CE, 1:121.

⁵ Al-Rūm 30:22.

⁶ Al-Hujurāt 49: 13. See 'Abdelḥalīm, *Qur'an Themes and Styles*, p. 74.

⁷ Al-Mā'idah 5:8.

prohibited.¹ As such tolerant community did not really exist before the rise of Islam, Thomas Arnold rightly said: "The introduction of Islam into Arab society did not imply merely the sweeping away of a few barbarous and inhuman practices, but a complete reversal of the pre-existing ideals of life."²

3.3 Role of the Legislative Methodology of Qur'ān in *Da'wah* in Promoting the Islamic Discourse in the West from the Political Aspect:

It is important to elucidate to people in the West that being a comprehensive Divine Book of guidance that regulates all different spheres of people's life and cares for their goodness and prosperity both in this world and in the Hereafter, the Noble Qur'ān is filled with clear instructions ■ how Muslims should handle their political affairs rightly and impartially. However, pondering over verses of the Glorious Qur'ān shows that the Qur'ānic political system is based on five main principles, namely, following the divine revelation, safeguarding religion, doing justice, practicing *shūrā* (consultation), and joint responsibility of both the ruler and the subjects of the state.³ Each one of these principles will now be discussed separately.

a) Following the Divine Revelation: Allah ﷻ says: "Indeed, We have revealed to you, [O Muhammad], the Book in truth so you may judge between the people by that which Allah has shown you. And do not be for the deceitful an advocate."⁴ *Imām* al-Ṭabarī stated that "by that which Allah has shown you" signifies: by what Allah has sent to you in His Book. The renowned *imām* continued, the verse also has forbidden the Prophet ﷺ from pleading for whomever had betrayed ■ Muslim or a *Mu'āhad* (non-Muslim in covenant with Muslims) in his soul or property.⁵

¹ Al-Baqarah 2:190.

² See Arnold, *Preaching of Islam*, ■ 39.

³ See 'Uthmān, Muḥammad Ra'fat. *Riyāsat al-Dawlah fī al-Fiqh al-Islāmī* (Presidency of the State According to the Islamic Jurisprudence), 2nd ed. Dubai: Dār al-Qalam li al-Nashr wa al-Tawzī', 1406 AH, 1986 CE, pp. 425-30 and Yūsuf, *Islāh al-Mujtama'*, pp. 156-91.

⁴ Al-Nisā' 4:105.

⁵ See al-Ṭabarī, *Jāmi' al-Bayān*, 9:176.

In another verse, Allah ﷻ says: "But no, by your Lord, they will not [truly] believe until they make you, [O Muhammad], judge concerning that ■■■ which they dispute among themselves and then find within themselves no discomfort from what you have judged and submit in [full, willing] submission."¹ Allah ﷻ has thus taken an oath by His Sacred and Dignified Self that ■ one will be considered a believer until he makes the Prophet judge in all the affairs. Indeed, whatever the Prophet ﷺ judges is the truth that must be obeyed by both one's heart and body.²

We also read in the Great Qur'ān, "It is not for ■ believing man or a believing woman, when Allah and His Messenger have decided a matter, that they should [thereafter] have any choice about their affair. And whoever disobeys Allah and His Messenger has certainly strayed into clear error."³ While commenting on this verse, *imām al-Rāzī* stated that no believing man or woman should have any option in their decision when Allah and His Messenger have decreed a command. He proceeded, whatever Allah has directed is to be followed and whatever the Prophet desired is the truth and whoever opposes them is indeed on a clearly wrong path. This is because (gaining the Good Pleasure of) Allah ﷻ is the objective, and the Prophet is the guide showing the way to it. Whosoever thus abandons the objective and does not obey the guide, is surely deviated.⁴

Seeking the judgment of the Prophet, after his death, is to seek the judgment of the Glorious Qur'ān and the Prophetic *Sunnah*.⁵ Therefore, it is important to draw the attention of the Westerners that the political system in Islam is not subjected to the mere opinions of any rulers or monks who (as it was the case with some nations) complied with their Books, at sometimes, and were thus guided and (true) guides to all their followers; and deviated from the divine guidance, at some other times, imposed their own ideas and whims and thus deviated all their followers.⁶

¹ Al-Nisā' 4:65.

² See Ibn Kathīr, *Tafsīr al-Qur'ān al-'Azīm*, 2:306.

³ Al-Aḥzāb 33:36.

⁴ See al-Rāzī, *Mafātīḥ al-Ghayb*, 25:169.

⁵ Abū Zahrah, *Zahrat al-Tafāsīr*, 4:1745.

⁶ Al-'Aqqād, *Ḥaqā'iq al-Islām*, p. 161.

It is also worth mentioning that some rulings may not be mentioned in detail by the Noble Qur'ān or the *Sunnah* of the Prophet. In such cases the Muslims' public interest (amongst some other established sources of Islamic legislation such as consensus of Muslim scholars, analogy, custom etc.) should be the basis for giving particular treatments in light of the general principles of the Islamic law.¹

b) Safeguarding Religion: This principle is in fact the outcome of the previous one. Unlike all other political systems which do not aim at keeping the spiritual values, the Islamic political system purposes to do so just as it preserves worldly interests.² This led *imām* al-Māwardī to assert that the two main functions of the Muslim leader are to safeguard religion and administer the affairs of the world.³

Imām Ibn khaldūn (d. 808 AH - 1406 CE) opined the same and pointed out that People are not created to look only after the affairs of this world as they are not but vanity, and the world itself will end in death and extinction. Ibn khaldūn then cited Allah's saying: "Then did you think that We created you uselessly.." ⁴ and continued, people are created to follow their religion that will lead to their happiness in the Hereafter: "The path of Allah, to whom belongs whatever is in the heavens and whatever is the earth.. " ⁵ He added, divine laws urge people to follow religion in worship, transaction and all other spheres including reign which is necessary to the human gathering.⁶

c) Doing Justice: The Great Qur'ān reads: "Indeed, Allah commands you to render trusts to whom they are due and when you judge between people to judge with

¹ See Al-'Aqqād, 'Abbās Maḥmūd. *Ma Yuqāl 'an al-Islām* (What They Say about Islam). Beirut: Manshūrāt al-Maktabah al-'Aṣriyyah, n.d., p. 108.

² 'Uthmān, *Riyāsat al-Dawlah*, p. 425.

³ See Al-Māwardī, 'Alī ibn Muḥammad ibn Muḥammad ibn Ḥabīb al-Baṣrī al-Baghdādī Abū al-Ḥasan. *Al-Aḥkām al-Sulṭāniyyah* (Rulings of the Sultanate). Cairo: Dār al-Ḥadīth, n.d., p. 15.

⁴ Al-Mu'minūn 23:115.

⁵ Al-Shūrā 42:53.

⁶ See Ibn Khaldūn, 'Abdelrahmān. *Muqadimat Ibn Khaldūn* (The Introduction of Ibn Khaldūn). Scrutinized by Khalīl Shihādah, revised by Suhayl Zakkār. Beirut: Dār al-Fikr li al-Ṭibā'ah wa al-Nashr wa al-Tawzī', 1421 AH, 2001 CE, p. 238.

justice. Excellent is that which Allah instructs you. Indeed, Allah is ever Hearing and Seeing."¹ It has been highlighted that this verse and the verse next to it (which commands the subjects to obey and keep loyal to their rulers) represent the foundation of the Islamic government. Had there not been any more revealed verses (i.e. in the issue of ruling and politics), these two verses would have been sufficient as scholars have based all political rulings ■ them.² However, Ibn Taymiyah affirmed that this verse was revealed on rulers and it signifies that they have to make over trusts to their owners and to judge among people with justice.³ The Qur'ān is replete with many other verses enjoining justice with no discrimination between people on any basis including their religion⁴ and social or financial status.⁵

Truly, Prophet Muhammad ﷺ gave the most perfect example of doing justice among all people both the weak and the strong. It was narrated that "A woman from Banī Makhzūm (an honourable tribe) committed a theft and the people said, 'Who can intercede with the Prophet ﷺ for her?' So nobody dared speak to him (i.e. the Prophet) but 'Usāmah ibn Zayd spoke to him. The Prophet said, 'If ■ reputable man amongst the children of Banī Israel committed a theft, they used to forgive him, but if ■ poor man committed a theft, they would cut his hand. But I would cut even the hand of Fāṭimah (i.e. the daughter of the Prophet) if she committed a theft."⁶

One manifestation of the importance of political justice with regard to Muslim generations that followed the time of the Prophet is that people would say to the new ruler upon giving him the pledge of allegiance, "We are satisfied to give you ■ pledge

¹ Al-Nisā' 4:58.

² Riḍā, *Tafsīr al-Manār*, 5:136.

³ See Ibn Taymiyah, Abū al-'Abbās Aḥmad ibn 'Abdelḥalīm ibn 'Abdelsalām ibn 'Abdullah ibn Abī al-Qāsim ibn Muḥammad al-Ḥarrānī al-Ḥanbalī al-Dimashqī Taqī al-Dīn, *Al-Siyāsah al-Shar'iyyah fī Islāh al-Rā'ī wa al-Ra'iyyah* (The Islamic Legal Policy on Reforming the Ruler and the Subjects). Kingdom of Saudi Arabia: Ministry of Islamic Affairs, Awqāf, Da'wah and Guidance, 1418 AH, ■. 6.

⁴ Al-Nisā' 4:105 and al-Mā'idah 5:8.

⁵ Al-Nisā' 4:135.

⁶ Narrated by al-Bukhārī in his *Ṣaḥīḥ*, book of Prophets, vol. 4, p. 175, ḥadīth no. 3475.

of allegiance that you establish justice and equity and carry out the obligations of leadership."¹

d) Practicing *Shūrā*: There is one whole *sūrah* in the Glorious Qur'ān that carries the name, *al-Shūrā* or consultation. In this *sūrah*, the believers are described: "And those who have responded to their lord and established prayer and whose affair is [determined by] consultation among themselves, and from what We have provided them, they spend."² Elucidating some of the merits of *shūrā*, Ibn al-'Arabī said, "*Shūrā* is a familiarity to the community, a test to reasons and ■ means to reach the right decision"³ and *imām* al-Ḥasan stated: "Whenever a people make consultation, they are guided to their most reasonable resolution."⁴

In another verse, Prophet Muḥammad ﷺ was given a direct command to consult his Companions. The verse reads: "So by mercy from Allah, [O Muhammad], you were lenient with them. And if you had been rude [in speech] and harsh in heart, they would have disbanded from about you. So pardon them and ask forgiveness for them and consult them in the matter. And when you have decided, then rely upon Allah. Indeed, Allah loves those who rely [upon Him]."⁵ *Imām* Ibn Taymiyah concluded that the fact that Allah has commanded His Prophet to make *shūrā* signifies that no ruler can do without it.⁶

Following is only one example of the so many occasions when Prophet Muḥammad ﷺ consulted his Companions. When the deputation of the Hawāzin came to the Muslims and asked the Messenger of Allah to return to them their property and their captives, the Messenger of Allah said to them: "With me are those whom you see. The speech dearest to me is the one which is true, so choose (one of the two) either the

¹ Al-Farrā', Abū Ya'la Muḥammad ibn al-Ḥusayn ibn Muḥammad ibn Khalaf. *Al-Aḥkām al-Sulṭāniyyah* (Rulings of the Sultanate), scrutinized by Muḥammad Ḥamid al-Fiqī, 2nd ed. Beirut: Dār al-Kutub al-'Ilmiyyah, 1421 AH, 2000 CE, p. 25.

² Al-Shūrā 42:38.

³ Al-Qurṭubī, *al-Jāmi' li Aḥkām al-Qur'ān*, 16:37.

⁴ Al-Rāzī, *Mafātīḥ al-Ghayb*, 27:603-4.

⁵ Āli 'Imrān 3:159.

⁶ See Ibn Taymiyah, *al-Siyāsah al-Shar'iyyah*, p. 126.

captives or the property. " They said "We choose our captives." The Messenger of Allah stood up, extolled Allah and then said "To proceed, your brethren have come repentant and I have considered that I should return their captives to them. So let those of you who are willing to release the captives do so. But those who wish to hold on to what they have, till I give them some of the first booty Allah will give us, may do so. " The people said "We are willing for that (to release their captives) O Messenger of Allah." The Messenger of Allah said "I cannot distinguish between those of you who have granted that and those who have not, so return till your headmen may tell me about your affair." The people then returned and their headmen spoke to them, then they informed that they were agreeable and had given their permission.¹

Evidently, *shūrā* is also the way through which the ruler or the president is to be chosen. However, neither the Noble Qur'ān nor the *Sunnah* of the Prophet ﷺ has defined any particular way for carrying out *shūrā*. Allah ﷻ has intended this so that people at different times and in different places can make *ijtihād* (juristic effort to infer expert legal rulings) and choose the suitable way for the application of *shūrā* that achieves well their public interest without violating any of the general principles of Islam.²

e) Joint Responsibility of Both the Ruler and the Subjects of the State: As referred to above, responsibilities of the ruler or the president and those of his subjects are based generally on Allah's saying: "Indeed, Allah commands you to render trusts to whom they are due and when you judge between people to judge with justice. Excellent is that which Allah instructs you. Indeed, Allah is ever Hearing and Seeing. O you who have believed, obey Allah and obey the Messenger and those in authority among you. And if you disagree over anything, refer it to Allah and the Messenger, if you should believe in Allah and the Last Day. That is the best [way] and best in result."³ The ruler should thus fulfill the trusts and judge among people with justice.⁴ Al-Māwardī

¹ Narrated by al-Bukhārī in his *Ṣaḥīḥ*, book of Proxy, chapter on Giving a Gift to a Deputy or to Their Intercessor, vol. 3, p. 99, ḥadīth no. 2307.

² See 'Uthmān, *Riyāsat al-Dawlah*, p. 251.

³ Al-Nisā' 4:58-59.

⁴ See Ibn Taymiyah, *al-Siyāsah al-Shar'iyyah*, p. 6.

pinpointed that this includes safeguarding religion against innovations and misconceptions, judging amongst the disputing parties and executing judgments so that justice prevails and no weak person is wronged, ensuring security so that people can travel and earn their living safely, protecting the borders of the state so that ■ enemy can shed the blood of a Muslim or a *Mu'āhad* (non-Muslim in covenant with Muslims), collecting alms and *Fay'* (booty gained without engagement in war) according to the Islamic law, estimating the grants to be given from the Muslim treasury with neither squandering nor stinginess, appointing trustworthy governors and supervising and checking all the foregoing personally so as to be able to manage the affairs of the community and safeguard religion.¹

As for the subjects of the state, they should obey their ruler (do not breach the state order) and help him carrying out his responsibilities (by carrying out their individual duties towards their own and their community's prosperity). But if a ruler commands a disobedience to Allah, the subjects must not obey him as obeying the created in disobedience to the Creator ■ prohibited.² It was narrated that Prophet Muhammad ﷺ said: "Whoever obeys me obeys Allah. Whoever disobeys me disobeys Allah. Whoever obeys the commander obeys me. And whoever disobeys the commander disobeys me."³ He ﷺ also said: "It is obligatory for one to listen and obey (the ruler's order) unless these orders involve a disobedience to Allah, but if ■ act of disobedience to Allah is imposed, he should not listen to or obey it."⁴

It may be now clear that both the ruler and the subjects of state have a joint responsibility towards its welfare. It was narrated that 'Umar ibn 'Abdel'aziz recited Allah's saying: "[And they are] those who, if We give them authority in the land, establish prayer and give zakah and enjoin what is right and forbid what is wrong. And

¹ See al-Māwardī, *al-Aḥkām al-Sulṭāniyyah*, p. 40.

² See Ibn Taymiyyah, *al-Siyāsah al-Shar'īyyah*, p. 6.

³ Narrated by al-Bukhārī in his *Ṣaḥīḥ*, book of Jihād and Expeditions, chapter ■ Muslims' Duty to Support Their Imām In Fighting the Aggressors and Seek Protection In Him, vol. 4, p. 50, ḥadīth no. 2957.

⁴ Narrated by al-Bukhārī in his *Ṣaḥīḥ*, book of Judgments, chapter on Listening to and Obeying the Imām Provided that He Does Not Ordain a Sin, vol. 9, p. 63, ḥadīth no. 7144.

to Allah belongs the outcome of [all] matters"¹ and then said: "This is not obligatory only on those who ■ in authority; it also applies to those who are governed by them. Shall I not tell you what you can expect from your governor, and what duties those who are ruled owe to him? Your rights over your governor are that he should check on you with regard to your duties towards Allah and restore the rights that you have over one another, and that he should guide you to the straight path as much ■ possible. Your duties towards him are that you should follow him without cheating and without resentment, and you should obey him both secretly and openly."²

However, Muslim scholars have agreed that leadership of the state is a contract between two parties i.e. the subjects of the state and the ruler or the president. According to such real contract which is based on the mutual consent of the two parties, the second party i.e. the ruler or the president agrees to reign and manage the affairs of the state in conformity with the Islamic law while the first party i.e. the subjects of the state (give the ruler their pledge of allegiance and) agree to obey the ruler in all that does not contradict the commands or the prohibitions of the Islamic law. This had been put by Muslim scholars several centuries before Rousseau (1712-1778) wrote his book *The Social Contract*.³

The researcher deems appropriate that in their Islamic discourse in the West, *du'āh* and professionally qualified scholars explain that the ruler in Islam does not have holiness or divine immunity. It was narrated that after Abū Bakr al-Ṣiddīq had been given the pledge of allegiance as the first Caliph following the death of the Prophet ﷺ, he gave a brief sermon saying: "O people, I have been appointed ■ your ruler but I am not the best amongst you. If I do well then help me, but if I do badly then correct me. Truthfulness is faithfulness, and lying is betrayal. I will regard the weak amongst you as being strong until I bring him back his right by the will of Allah. And I will regard the strong amongst you as being weak until I take back from him the right (of the weak) by the will of Allah. Whenever ■ people abandon striving in the cause of

¹ Al-Ḥajj 22:41.

² See Ibn Kathīr, *Tafsīr al-Qur'ān al-'Aẓīm*, 5:383.

³ 'Uthmān, *Riyāsat al-Dawlah*, p. 253.

Allah, Allah humiliates them. Whenever whoredom spreads among ■ people, Allah covers them with affliction. Obey me so long as I obey Allah and His Messenger. But if I disobey them, then I do not have the right of obedience on you."¹ Indeed, such words affirm what was rightly said by Sir Thomas Arnold that the political system founded by Islam was of an entirely new and peculiar character.²

3.4 Role of the Legislative Methodology of Qur'ān in *Da'wah* in Promoting the Islamic Discourse in the West from the International Relations' Aspect:

It is significant to acquaint people in the West with the reality that being a universal mercy, Islam aims at achieving the happiness and well being of the whole mankind, fostering high moral values, building the bridges with all nations and calling for a peaceful co-existence with all people of different races, colours and religions.³ Hence, a close examination of the Great Qur'ān shows that the international relations in Islam are based on foundations of equality, human dignity, human cooperation, tolerance, freedom, justice, fulfillment of covenants and kindness.⁴ The researcher will now try to shed some light on each of these principles.

a) Equality: The Glorious Qur'ān establishes human unity and equality between all peoples, ■■■ and tribes. It reads: "O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of you. Indeed, Allah is Knowing and Acquainted."⁵ Allah thus desires from all peoples to harmonize with each other by spreading acquaintance and communication amongst them, and to abandon quarrelling and being hostile to one another. The fact that all

¹ Abū al-Suhaylī, Abū al-Qāsim 'Abdelrahmān ibn 'Abdullah ibn Ahmad. *Al-Rawḍ al-Unuf fī Sharḥ al-Sīrah al-Nabawīyyah li Ibn Hishām* (The Garden That was Not Used ■ Pasture ■ the Explanation of the Book of the Prophetic Biography by Ibn Hishām), scrutinized by 'Umar 'Abdelsalām al-Salāmī. Beirut: Dār Iḥyā' al-Turāth al-'Arabī, 1421 AH, 2000 CE, 7:556.

² See *Preaching of Islam*, p. 32.

³ See al-Zuhīlī, Wahbah ibn Mustafā. *Al-'Ilāqāt al-Dawliyyah fī al-Islām* (International Relations in Islam). Syria: Dār al-Maktabī, 1420 AH, ■■■ CE, pp. 10, 30.

⁴ Abū Zahrah, Muḥammad. *Al-'Ilāqāt al-Dawliyyah fī al-Islām* (International Relations in Islam). Cairo: Dār al-Fikr al-'Arabī, 1415 AH, 1995 CE, pp. 20-50.

⁵ Al-Hujurāt 49:13.

human beings are created from one male (i.e. Adam) and one female (i.e. Eve) indicates that equality between them all is the innate pure nature of humankind. Whosoever makes differences of nationalities or clans a reason for ignorance and dispute goes against his natural disposition.¹

b) Cooperation in Righteousness and Piety: According to verse (2) of *sūrat al-Mā'idah* (5), Muslims are not commanded only to help one another in virtue and piety but to cooperate with every seeker of benevolence and devoutness even if he is an enemy.² With greater reason, Muslims should cooperate with all nations and communities that work for the wellbeing and prosperity of humanity regardless of their religious, cultural or geographical differences.

A thorough look into the biography of Prophet Muḥammad ﷺ will show that he used to cooperate with different peoples to reinforce human standards. It is thus recorded that when he was twenty five years of age, the Prophet attended an alliance in the house of a man called 'Abdullah ibn Jad'ān where representatives of numerous Arab tribes agreed to repress violence and injustice, and protect the rights of the weak and the destitute. After the Messenger of Allah had been honoured with prophethood, he commented on this confederacy with very positive words. He said: "I witnessed a confederacy in the house of 'Abdullah ibn Jad'ān. It was more appealing to me than herds of cattle. Even now in the period of Islam I would respond positively to attending such a meeting if I were invited."³

c) Human Dignity: The Noble Qur'ān reads: "And We have certainly honored the children of Adam and carried them on the land and sea and provided for them of the good things and preferred them over much of what We have created, with [definite] preference."⁴ Allah ﷻ has thus ennobled all human beings with so many blessings such as giving them intellects⁵ and subjecting to them all that on the earth.⁶

¹ See Riḍā, *Tafsīr al-Manār*, 11:211 and Ibn 'Ashūr, *Tafsīr al-Tahrīr wa al-Tanwīr*, 26:216-18.

² See Ibn 'Ashūr, *Tafsīr al-Tahrīr wa al-Tanwīr*, 5:19.

³ See Ibn Hishām, *al-Sīrah al-Nabawīyah*, 1:134.

⁴ Al-Isrā' 17:70.

⁵ Al-Qurṭubī, *al-Jāmi' li Ahkām al-Qur'ān*, 10:294.

⁶ See al-Ṭabarī, *Jāmi' al-Bayān*, 17:501.

Consequently, human dignity is the right of all communities and peoples whether they ■■■ developed or underdeveloped, urban or nomad, white or black etc.

d) Tolerance: Allah ﷻ says: "So for their breaking of the covenant We cursed them and made their hearts hard. They distort words from their [proper] usages and have forgotten a portion of that of which they were reminded. And you will still observe deceit among them, except a few of them. But pardon them and overlook [their misdeeds]. Indeed, Allah loves the doers of good."¹

Shaykh Abū Zahrah pinpointed that this verse was revealed regarding the Jews of Medina whom the Prophet showed leniency and gave equal rights and duties as Muslims. Abū Zahrah continued, despite of the negative characteristics of the Jews that the verse has told about, the Prophet was forbidden to treat them badly. Rather, he ■■■ commanded to deal with them through the characters of prophethood that call to the truth and the straight path. The Prophet was directed to pardon them, and not to punish them for their mistakes except if it was only to defend the Muslims' possessions, lands or souls against any assault from the side of the Jews. The Prophet was ordered to forgive them with gracious forgiveness and not to let there be in his heart any rancor or bitter feeling (towards them) so that it might not be disturbed and would be totally refined for carrying out the responsibilities of *da'wah*.²

I would like to note here in passing that the Qur'ān frequently commands Muslims to leave differences to be settled on the Day of Judgment. To give one example, reference can be made to Allah's saying: "To each of you We prescribed a law and a method. Had Allah willed, He would have made you one nation [united in religion], but [He intended] to test you in what He has given you; so race to [all that is] good. To Allah is your return all together, and He will [then] inform you concerning that over which you used to differ."³

¹ Al-Mā'idah 5:13.

² ■■■ Abū Zahrah, *Zahrat al-Tafāsīr*, 4:2082-83.

³ Al-Mā'idah 5:48. See 'Abdelhalīm, *Qur'ān Themes and Styles*, p. 74 and Friedmann, Yohanan. "Tolerance and Coercion," in *Encyclopaedia of the Qur'ān*, ed. Jane Dammen McAuliffe, vol. 5. Leiden: Brill, 2003, p. 291.

Indeed, tolerance was a chief attribute of Prophet Muḥammad. Upon the opening of Mecca, he forgave its entire disbelieving people who had expelled him from his land, desired to kill him, and fought against him and his companions in different occasions. Instead of declaring them as captives, he told them that they all were free and did not blame them for their past hostility.¹

The Companions of the Prophet followed his footsteps and showed great tolerance in their relationships with people of other religions. ‘Umar ibn al-Khaṭṭāb, the second Muslim Caliph, thus gave security to the people of Jerusalem, their churches and crosses. He gave them the pledge that their churches would not be populated by Muslims, pulled down or be decreased of anything of their wealth. He also undertook not to force the people of Jerusalem to change their religion or to harm them of anything.²

e) Freedom: Allah ﷻ has made it the nature of man that he does not develop unless his freedom is maintained. This applies with regard to both man’s spiritual and tangible capabilities. Consequently, one important aspect of freedom that man has to enjoy in the sight of the Great Qur’ān is that related to religious convictions: "There shall be no compulsion in [acceptance of] the religion. The right course has become clear from the wrong..."³

While commenting on this verse, shaykh Muḥammad ‘Abduh mentioned that though some religions such as Christianity used to force people to follow their creed, this was done for a political purpose more than a religious one. Shaykh ‘Abduh then proceeded that faith, which is the basis and essence of religion, is the submission of the soul and this can never be the outcome of forcing and constraint. Rather, surrender of the heart is the result of understanding clear explanations and getting decisive proofs. Hence, after prohibiting compulsion in acceptance of the religion; the verse reads: "The right

¹ See Al-Ḥafī, Aḥmad Muḥammad. *Samāḥat al-Islām* (Tolerance of Islam). Cairo: The Supreme Council for Islamic Affairs, 1437 AH, 2015 CE, p. 183.

² See al-‘Aqqād, *Ḥaqqā’iq al-Islām*, pp. 241-42.

³ Al-Baqarah 2:256.

course has become clear from the wrong..." i.e. it has become clear that, unlike other deviated creeds, the religion of Islam is the religion of guidance, success and light.¹

Shedding light upon the same verse, shaykh Rashīd Riḍā emphasized that it is not true that Islam has spread by sword as Prophet Muḥammad ﷺ would conceal himself while performing the Prayer during his stay in Mecca; Muslims were tormented by the disbelievers there and were not able to defend themselves until they finally migrated to Medina. On the other hand, it cannot be that Muslims used to compel people to embrace Islam after they had already gained glory in Medina bearing in mind that the verse under discussion was revealed in the early phase of such glory.² During that period, Prophet Muḥammad issued the Constitution of Medina which included a clause recognizing the fact that the Jews have a distinct - and legitimate - religion of their own.³

Truly, Muslims' history bears several witnesses for their application of this principle of freedom. In his book *The World of Islamic Civilization*, Gustave Le Bon mentioned that when 'Amr ibn al-ʿĀṣ conquered Egypt in 639 CE., he did not confront their religion, systems or habits.⁴ The author then added that when the Arabs ruled Spain, Egypt and Syria; they allowed their peoples to keep their properties, to use their churches, to follow their own laws and to have their own judges.⁵ He also stated that the same applied to the Christians of Sicily who kept their own civic and religious laws under the Muslim reign.⁶

f) Justice: According to verse (8) of *sūrat al-Mā'idah* (5), justice is nearer to righteousness. Since justice is to be done to all people with no discrimination, the

¹ See Riḍā, *Tafsīr al-Manār*, 3:31-32.

² See *Ibid.*, p. 31.

³ See Friedmann, Yohanan. "Tolerance and Coercion," in *Encyclopaedia of the Qur'ān*, ed. Jane Dammen McAuliffe, vol. 5, Leiden: Brill, 2003, p. 291.

⁴ See Le Bon, Gustave. *Ḥaḍarat al-ʿArab* (The Arabs' Civilization), translated from French into Arabic by ʿĀdel Ze'ietar. Cairo: Hindāwī, 2013, p. 225.

⁵ *Ibid.*, p. 280.

⁶ *Ibid.*, p. 320.

verse prohibits Muslims to do injustice against their enemies, even by bearing witness falsely against them, slandering them or breaking covenants with them.¹

Recalling the following incident produces a historical proof that Muslims would do justice to other communities. Regarding the Muslims' rule and covenant as better to them than the injustice and arbitrariness of the Roman, the inhabitants of Homs closed the gates of their city to prevent the army of Hercules from entering.²

Moreover, al-Shāfi'ī wrote a compact to be used as a constitution for the covenants that the Muslim rulers would give to their non-Muslim protected citizens. One of the articles of such covenant was, "It is a right of yours that we protect you against any one, whether ■ Muslim or not, who desires to do injustice to you just ■ we protect ourselves and our properties."³

g) Fulfillment of Covenants: Allah ﷻ says: "And fulfill the covenant of Allah when you have taken it, [O believers], and do not break oaths after their confirmation while you have made Allah, over you, a witness. Indeed, Allah knows what you do."⁴ While commenting ■ this verse *imām* al-Rāzī cited Maymūn ibn Mahrān who said: "Fulfill your compact with whomever you enter into ■ covenant with whether a Muslim or ■ non-Muslim for fulfilling covenants is one of the commands of Allah ﷻ."⁵ Moreover, al-Naḥl 16:92 (which immediately follows the cited-above verse) forbids Muslims from taking their oaths as a means of deception to break ■ covenant with an allying people and start another (compact) with some other people who are more powerful and prestigious.⁶

Undoubtedly, Prophet Muḥammad ﷺ used always to keep all his covenants even with his enemies. In the sixth year of the Hegira, he headed from Medina to Mecca

¹ Abū al-Su'ūd, *Irshād al-'Aql al-Salīm*, 3:12.

² See al-Ḥafī, *Samāhat al-Islām*, p. 186.

³ ■ Ibid., pp. 177-79.

⁴ Al-Naḥl 16:91.

⁵ See al-Rāzī, *Mafātīḥ al-Ghayb*, 20:263.

⁶ Ibid., p. 265.

with a group of his Companions for making 'umrah. But the polytheists of Mecca prevented them from entering the town, and the two parties agreed that Muslims would come the following year and stay in Mecca for three days. They also agreed that war activities would be suspended for ten years, and that if anyone from Quraysh would go over to Muḥammad without his guardian's permission, he should be sent back to Quraysh, but should any of Muḥammad's followers return to Quraysh, he would not be sent back.

While the treaty was being written, Abū Jandal - a Companion of the Prophet who dwelled in Mecca - appeared on the scene. He was cruelly chained and was faltering with privation and weariness. The Prophet tried to secure his release. He told the polytheists of Mecca that the treaty was not signed when Abū Jandal entered the camp, but they replied that the terms of the treaty were agreed upon and had to be applied. The Prophet thus told Abū Jandal "We have concluded a treaty of peace with them and we have taken the pledge in the Name of Allah. We are, therefore, under no circumstances prepared to break it."¹

h) Kindness: Muslims are expected to be kind and good to all those who do not encroach upon them and to deal righteously with both Muslims and non-Muslims. Allah ﷻ thus says: "Allah does not forbid you from those who do not fight you because of religion and do not expel you from your homes - from dealing justly and kindly with them. Indeed, Allah loves those who act justly. Allah only forbids you from those who fight you because of religion and expel you from your homes and aid in your expulsion - [forbids] that you make allies of them. And whoever makes allies of them, then it is those who are the wrongdoers."²

Shaykh Rashīd Riḍā highlighted that these verses explicitly signify that taking non-Muslims as allies is only forbidden when they treat Muslims as their enemy and wage war against them. Hence, such forbiddance is by no means based on the mere fact

¹ al-Suhaylī, *al-Rawḍ al-Unuf*, 7:65-70.

² Al-Mumtaḥanah 60:8-9. For conveying the precise meaning of the verse, the translated phrase "being righteous toward them and acting justly toward them" has been changed into "dealing justly and kindly with them".

that they follow a different religion. It should be noted that when the Prophet entered into a covenant with the Jews in Medina he stated, "for the Jews is their religion and for Muslims is their religion." Besides, Allah ﷻ commanded Prophet Muḥammad ﷺ to tell all those who refused to follow him, "For you is your religion, and for me is my religion."¹

Amongst the articles of the Prophet's covenant with the Jews referred to above were that the two parties had to exchange sincere advice and good counsel and that the relationship between them had to be based on benevolence but not wrongdoing.²

It may now be clear that the basis of Muslims' relations with others is peace. To provide one textual evidence for this from the Qur'ān, reference can be made to verse (61) of *sūrat al-Anfāl* (8) which reads: "And if they incline to peace, then incline to it [also] and rely upon Allah. Indeed, it is He who is the Hearing, the Knowing." The verse thus calls for inclining towards and making peace if disbelievers incline to it. Had fighting been roused by disbelief, there would not have been peace except after accepting Islam.³

On the other hand, a proof from *Sunnah* that peace is the origin of Muslims' relations with others is the Prophet's saying: "O people, do not wish for ■ encounter with the enemy. Pray to Allah to grant you security. But when you (have to) encounter them exercise patience..."⁴ Hence, the Prophet clearly prohibited longing for war and commanded people to call upon Allah to grant them the permanent blessing of peace and security.⁵

¹ Al-Kāfirūn 109:6. See Riḍā, *Tafsīr al-Manār*, 6:353.

² See al-Suhaylī, *al-Rawḍ al-Unuf*, 4:176.

³ See Abū Zahrah, Muḥammad. *Muslim Conception of War*, translated from Arabic into English by Muḥammad Fawzy 'Abdelḥay et al., revised by Aḥmad al-'Ezabī. Cairo: al-Azhar Center for Translation, 1438 AH, 2017 CE, pp. 19-21.

⁴ Narrated by Bukhārī in his *Ṣaḥīḥ*, book of Jihād and Expeditions, chapter on: The Prophet Would Delay Fighting to the Afternoon in Cases That He Had Not Started It in the Morning, vol. 4, p. 51, ḥadīth no. 2966, and narrated by Muslim, book of Jihād and Expeditions, chapter on: It ■ Disliked to Wish to Meet the Enemy, and the Command to ■ Steadfast When Meeting the Enemy, vol. 3, p. 1362, ḥadīth no. 1742.

⁵ See al-Zuhālī, *al-'Ilāqāt al-Dawliyyah fī al-Islām*, p. 28.

Accordingly, the researcher conceives that in their Islamic discourse in the West, *du'āh* and scholarly qualified speakers have to affirm that Islam encourages all international treaties aiming at establishing peace and exchanging utilities such as commercial, scientific, medical, good-neighboring agreements etc. In fact, the Noble Qur'ān regards all such agreements as holy covenants of religious sanctity that does not allow the least deception, fraud or lying.¹

Peace is the objective of Muslims and they do never make war unless others impel them to do so.² Al-Zuhelī stated that Islam allows war only for one of the following purposes:

- Repulsing the aggression of others: "Fight in the way of Allah those who fight you but do not transgress. Indeed, Allah does not like transgressors."³
- Supporting the oppressed: "And what is [the matter] with you that you fight not in the cause of Allah and [for] the oppressed among men, women, and children who say, 'Our Lord, take us out of this city of oppressive people and appoint for us from Yourself a protector and appoint for ■ from Yourself a helper?'. "⁴
- In case that a party breaks the nonaggression pact with Muslims or violate its conditions: "And if they break their oaths after their treaty and defame your religion, then fight the leaders of disbelief, for indeed, there are no oaths [sacred] to them; [fight them that] they might cease."⁵

Nevertheless, even when they engage in war, Muslims have to follow certain moral standards. While averting ■ aggression, they are called for ■ punishment that does not cause more harm than suffered: "And if you punish [an enemy, O believers],

¹ See Al-Ferjānī, 'Umar Aḥmad. *Uṣūl al-'Ilāqāt al-Dawliyyah fī al-Islām* (Principles of International Relations in Islam), 2nd ed. Tripoli: Dār Iqra li al-Ṭibā'ah wa al-Tarjamah wa al-Nashr wa al-Khadamāt al-'Ilāmiyyah, 1988, p. 120.

² See 'Uthmān, Muḥammad Ra'fat. *Al-Huqūq wa al-Wājibāt wa al-'Ilāqāt al-Dawliyyah fī al-Islām* (The International Rights, Duties and Relations in Islam), 4th ed. Cairo: Dār al-Ḍiyā', 1991, p. ■.

³ Al-Baqarah 2:190.

⁴ Al-Nisā' 4:75.

⁵ Al-Tawbah 9:12. See al-Zuhelī, *al-'Ilāqāt al-Dawliyyah fī al-Islām*, pp. 28-29.

punish with an equivalent of that with which you were harmed. But if you are patient - it is better for those who are patient."¹

Moreover, Muslims are commanded by Prophet Muḥammad not to start fighting their enemy before giving them a warning, not to deceive their enemy, not to mangle, not to kill children, women, elders, worshippers in their cells or any of those who do not fight against them.² Obviously, all physicians, nurses and others who try to help the wounded must also not be killed.³

As Islam aims at establishing peace, if the enemies of Muslims called them to reach a truce at any time during the battle; it is obligatory on the Muslim army to take up the concerned suggestion. To find some proofs for this from the Glorious Qur'ān, reference may be made to verse (61) of *sūrat al-Anfāl* (8) cited above as well as Allah's saying: "So if they remove themselves from you and do not fight you and offer you peace, then Allah has not made for you a cause [for fighting] against them."⁴

Moreover, whosoever fights against Muslims in the battlefield has the right to get security if he asks for it from any Muslim. Once a Muslim gives security to that fighter, the latter becomes secure and none of the Muslims is allowed to kill him.⁵ Prophet Muḥammad ﷺ thus said: "Muslims are equal in respect of blood. The lowest of them is entitled to give protection on behalf of them."⁶ The permission to give security to a fighter in the battlefield is ■ attempt from the side of Islam to partially stop the fight as it seeks to totally end it.⁷

¹ Al-Naḥl 16:126. See Shalabi et al., *Islam between Truth and False Allegations*, p. 75.

² Narrated by imām Aḥmad in his *Musnad*, vol. 4, p. 461, ḥadīth no. 2728. Shaykh Shu'ayb al-Arna'ūṭ declared that this ḥadīth is *Ḥasan Lighayrih*.

³ See al-Ḥafī, *Samāḥat al-Islām*, p. 64.

⁴ Al-Nisā' 4:90. See Abū Zahrah, *al-'Ilāqāt al-Dawliyyah fī al-Islām*, p. 86, al-Ferjānī, *Uṣūl al-'Ilāqāt al-Dawliyyah*, p. 120 and al-Ḥafī, *Samāḥat al-Islām*, p. 54.

⁵ Al-Tawbah 9:6.

⁶ Narrated by Abū Dāwūd in his *Sunan*, vol. 4, p. 379, ḥadīth ■. 2751. Shaykh Shu'ayb al-Arna'ūṭ declared that this ḥadīth is *Ṣaḥīḥ Lighayrih*. See Abū Zahrah, *Muslim Conception of War*, p. 100.

⁷ See Abū Zahrah, *Muslim Conception of War*, p. 100.

All envoys, diplomats as well as economic, scientific and other delegations of any enemy country ■ granted security by Islam.¹ Just like the protected non-Muslim citizens of the Muslim country, they enjoy their full rights in the Muslim land. Their souls are guarded, their wealth is maintained against both plunder and confiscation and their works are sheltered.² When a war ends, Muslims may reach a permanent conciliation with their enemy based on equality and justice bearing in mind that there is no single text in the Glorious Qur'ān or in the *Sunnah* for the impermissibility of doing so.³

Regarding the prisoners of war, the Glorious Qur'ān commands Muslims "... either [confer] favor afterwards or ransom [them]..."⁴ They are thus to be freed with no return, with the ransom that the enemy should set free the Muslim captives that they detain or with a financial ransom. However, if a prisoner of war is poor and cannot afford his financial ransom, Muslims are encouraged to relinquish the return.⁵

Islam thus does not regard captives as criminals of war. Rather, it commands Muslims to give them good treatment to the extent that the Glorious Qur'ān regards feeding captives as a characteristic of the pious: "And they give food in spite of love for it to the needy, the orphan, and the captive."⁶ Besides, it was recorded that Prophet Muḥammad ﷺ would direct his companions to be good to the captives of the battle of Badr as if they were guests and not prisoners of war. Some of the companions would thus give them preference over their own children in the matter of feeding.⁷

¹ See al-Ferjānī, *Uṣūl al-'Ilāqāt al-Dawliyyah*, p. 125.

² See al-Ḥafī, *Samāḥat al-Islām*, p. 53.

³ See Abū Zahrah, *al-'Ilāqāt al-Dawliyyah fī al-Islām*, p. 83.

⁴ Muḥammad 47:4.

⁵ See Abū Zahrah, *al-'Ilāqāt al-Dawliyyah fī al-Islām*, p. 92.

⁶ Al-Insān 76:8.

⁷ See Abū Zahrah, *al-'Ilāqāt al-Dawliyyah fī al-Islām*, p. 92.

3.5 Role of the Legislative Methodology of Qur'ān in *Da'wah* in Promoting the Islamic Discourse in the West from the Moderation Aspect:

The researcher views that it should be highlighted to the West that Islam is a straight, clear and luminous path in which there is no any deviance, twist or stumble. This is true with regard to all its beliefs, ethics, legislations and rulings.¹ It is a just and moderate religion that does never give greater weight to one extreme over the other.² Moreover, the believers are described by the Glorious Qur'ān ■ a "community in the middle" who both serve ■ witnesses against the people and accept the Prophet ■ a witness for themselves.³

One aspect of the moderation that the Glorious Qur'ān calls to is the good balance between the needs of the soul and requirements of the body. Accordingly, the Glorious Qur'ān takes the human instinct into consideration, describes joys of life ■ good and considers enjoying oneself within the limits appointed by the Islamic law a sign of faith in Allah. Verses (87-88) of *sūrat al-Mā'idah* (5) thus read: "O you who have believed, do not prohibit the good things which Allah has made lawful to you and do not transgress. Indeed, Allah does not like transgressors. And eat of what Allah has provided for you [which is] lawful and good. And fear Allah, in whom you are believers."⁴

Imām Ibn Kathīr quoted Ibn 'Abbās who mentioned that the verses cited above were revealed about some of the Companions of the Prophet who said, "We should cut off our male organs, abandon the desires of this life and travel in the land, just as the monks do." When the Prophet heard of this statement, he summoned them and asked them if they made this statement. When they replied in the affirmative the Prophet said: "I fast and break my fast, pray and sleep, and marry women. Whoever follows my


¹ Al-An'ām 6:153. See Ḥabannakah, 'Abdelrahmān Ḥasan al-Maydānī. *Al-Wasāṭiyyah fī al-Islām* (Moderation in Islam). Beirut: Mu'assasat al-Rayyān li al-Ṭibā'ah wa al-Nashr wa al-Tawzī', 1416 AH, 1996 CE, pp. 11-12.


² See Riḍā, *Tafsīr al-Manār*, 3:268.

³ Al-Baqarah 2:143. See Griffel, Frank. "Moderation," in *Encyclopaedia of the Qur'ān*, ed. Jane Dammen McAuliffe, vol. 3 (Leiden: Brill, 2003), p. 402.

⁴ See al-Madanī, *The Moderation of Islam*, p. 18-19.

Sunnah belongs to me, and whoever abandons my *Sunnah* does not belong to me."¹ Enjoying pleasant things is not thus the evil. But the evil is that man reduces his moral self to slavery by them. In other words, man has to be a king over his habits and able to break them whenever he wills.²

On the other hand, moderation between working for the Hereafter and seeking the lawful pleasures of this world is expressed by the people of Korah who addressed him: "But seek, through that which Allah has given you, the home of the Hereafter; and [yet], do not forget your share of the world"³ Man must thus not waste his age without offering righteous deeds in this world and working for the Hereafter. At the same time, he should not lose his portion from the lawful joys of the present life. Rather, he should seek them and consider the consequences of his worldly affairs. Ibn 'Umar  put the concerned balance in the following words, "Cultivate for your worldly life as if you are going to live forever and work for your afterlife as if you are going to die tomorrow."⁴ This conforms to the very fact that Islam is "a way of life, based on an ethical code that seeks to serve both a Creator God and His creation."⁵

The Glorious Qur'ān shows that moderation applies to all the teachings and instructions of Islam. Concerning faith, Islam takes the moderate state between those who worship several gods, lords and idols and the atheists who do not believe in any deity. Islam thus calls to the belief in Allah; the One God and Lord and the Creator to Him belongs the dominion of the heavens and the earth.⁶ In *sūrat* Ali 'Imrān (3), verse (64); Muslims have been commanded to call the people of the Scripture to come to a just and moderate word that is equitable between the two parties that they worship none but Allah  without associating an idol, ■ cross, fire or any false object with Him.⁷

¹ See Ibn Kathīr, *Tafsīr al-Qur'ān al-'Aẓīm*, 3:152.

² See Carlyle, *On Heroes*, p. 88.

³ Al-Qaṣaṣ 28:77.

⁴ See al-Qurtubī, *al-Jāmi' li Ahkām al-Qur'ān*, 13:314.

⁵ ■ Suleiman, Yasir. *Contextualizing Islam in Britain Exploratory Perspectives*. Cambridge: University of Cambridge in association with the Universities of Exeter and Westminster, 2009, p. 12.

⁶ See al-Maydānī, *al-Waṣāṭiyyah fī al-Islām*, pp. 23-24.

⁷ See Ibn Kathīr, *Tafsīr al-Qur'ān al-'Aẓīm*, 2:47 and 'Abdelhalīm, *Qur'ān Themes and Styles*, p. 74.

With regard to Resurrection, the Noble Qur'ān similarly takes the moderate position between those who deny it entirely and those who believe that only the soul will be resurrected but not the body. The Glorious Book confirms Resurrection and asserts that the existence in the afterlife is both bodily and spiritual.¹ Allah ﷻ thus says: "Then did you think that We created you uselessly and that to Us you would not be returned?"² While commenting on this verse, *imām* al-Zamakhsharī stated that it signifies that Allah ﷻ has not created humankind in play. Rather, He ﷻ has created them for the purpose of commanding them to worship Him alone, perform certain acts of obedience to Him and avoid disobeying Him and then returning them from the abode of charging with duties (i.e. this world) to the abode of recompense (i.e. the Hereafter). The good doers thus will be rewarded and the wrong doers will be punished.³

Likely, the Great Qur'ān goes the middle way between those who raised the Prophets to the level of being Gods or sons of God and those who belied them, made accusations against them and combated them. The Glorious Book clarifies that the Prophets were all human beings who would eat food, walk in the markets and many of them had wives and children but Allah ﷻ favoured them with the grace of prophethood that He ﷻ has bestowed upon them. This is because Allah ﷻ knew that His Prophets had various merits that entitled them to receive such special grant.⁴

Besides, the Noble Qur'ān takes the moderate state with regard to worship. It does neither ignore it entirely as it is the case with Buddhism whose teachings attend only to the ethical side, nor ask its followers to dedicate themselves entirely to devotion and give up production and other activities of life such as those who believe in monasticism.⁵ The Great Qur'ān prescribes a definite number of worships to be performed every day (i.e. Prayer), every year (i.e. Fast) or even once in a whole

¹ Ibid., p. 88.

² Al-Mu'minūn 23:115.

³ See al-Zamakhsharī, *al-Kash-shāf*, 3:206.

⁴ Al-Rāzī, *Mafātih al-Ghayb*, 19:74.

⁵ Al-Hadīd 57:27.

lifetime (i.e. Hajj) so that man is in continuous contact with Allah ﷻ and His Pleasure but at the same time he has the enough room to walk in the path of the earth and frequent to its regions and directions so as to carry on different kinds of trade and eat from Allah's provision.¹

Prophet Muḥammad ﷺ so affirmed that there is no contradiction between moderation in worship and righteousness.² It was narrated that three men came to the houses of the wives of the Prophet ﷺ to inquire about the worship of the Prophet. When they were informed, they considered their worship insignificant and said: "Where are we in comparison with the Prophet ﷺ while Allah has forgiven his past and future sins". One of them said: "As for me, I shall offer Prayers all night long." Another said: "I shall observe Fast continuously and shall not break it". Another said: "I shall abstain from women and shall never marry". The Prophet ﷺ came to them and said, "Are you the people who said such and such things? By Allah, I fear Allah more than you do, and I am most obedient and dutiful among you to Him, but still I observe fast and break it; perform Prayer and sleep at night and take wives. So whoever turns away from my *Sunnah* does not belong to me".³

The same spirit of moderation is evident in all other Qur'ānic regulations such as those related to:

- Cleanliness: The Noble Qur'ān takes a moderate position between those who do not guard themselves against impurities and believe that not washing for several years is praised asceticism, and those who are stern in purifying themselves to the extent that they cut the impure piece of the garment and replace it by another clean patch. Yet, the Great Qur'ān decrees that purification is to be simply done by clean water with no extravagance, wasting or scruple.⁴

¹ Al-Mulk 67:15. See Ibn Kathīr, *Tafsīr al-Qur'ān al-'Azīm*, 8:199.

² al-Madanī, *The Moderation of Islam*, p. 19.

³ Narrated by al-Bukhārī in his *Ṣaḥīḥ*, book of Marriage, chapter on Arousing People's Interest in Marriage, vol. 7, p. 2, ḥadīth no. 5063.

⁴ Al-Nisā' 4:43 and al-Mā'idah 5:6. See al-Maydānī, *al-Waṣāṭiyyah fī al-Islām*, pp. 31-32.

- Wealth and money: The Noble Qur'ān takes the moderate state between those who love wealth with immense love and collect it via usury and other forbidden ways, and those who believe that disesteeming money is piety and that the rich will not enter Paradise until a camel enters into the eye of a needle. Hence, the Great Qur'ān permits trade and prohibits usury and consuming wealth unjustly.¹

- Marriage: The Noble Qur'ān takes a moderate position between those who invented monasticism, abandoned marriage, and banned polygyny which led to their indulgence in many vices, and those who advocated dissoluteness and asked their countries to enact laws to protect it. Whereupon, the Great Qur'ān calls to seeking fortification by marriage while carrying out its responsibilities,² permits polygyny when it is urgently needed³ and prescribes doing justice among one's wives.⁴

The Noble Qur'ān has thus established principles and limits for legal actions and has not left them to people's opinions or desires.⁵ It condemns both extravagance and negligence. For example, the Great Qur'ān dispraises monasticism and describes it as being an innovation in religion.⁶ At the same time, it threatens of ■■■■■ punishment in the Hereafter those who, being heedless of their Prayer, delay its performance until the time of the next one comes.⁷ Hence, *imām* Ibn al-Qayyim warned against both excessiveness and remissness saying: "With regard to every divine command, Satan has two evil suggestions i.e. either of slackness or extravagance, and he does not mind which one of the two sins he gains from the Slave of Allah."⁸

It is also essential to explain to people in the West that facilitation is one significant manifestation of the moderation of Islam. In the context of legalizing *tayammum* (dry

¹ Al-Baqarah 2:188, 275 and al-Nisā' 4:29. See al-Ghazālī, *Ma'ot Su'at*, 2:152 and al-Maydānī, *al-Wasāṭiyyah fī al-Islām*, p. 40.

² Al-Rūm 30:21.

³ Al-Nisā' 4:3.

⁴ Al-Nisā' 4:3, 129. See al-Maydānī, *al-Wasāṭiyyah fī al-Islām*, p. 38.

⁵ See Riḍā, *al-Wahy al-Muḥammadī*, p. 34-35.

⁶ Al-Ḥadīd 57:27.

⁷ Al-Mā'ūn 107:5. Al-Ṭabarī, *Jāmi' al-Bayān*, 24:633.

⁸ See Ibn al-Qayyim al-Jawziyyah, Muḥammad ibn Abī Bakr ibn Ayyūb ibn Sa'd Shams al-Dīn. *Al-Wābil al-Ṣayyib min al-Kalim al-Ṭayyib* (The Stormy Downpour of the Good Words), scrutinized by Muḥammad 'Abelrahmān 'Awwād. Beirut: Dār al-Kitāb al-'Arabī, 1405 AH, 1985 CE, p. 24.

ablution) in cases of illness or unavailability of water, the Noble Qur'ān reads: "... Allah does not intend to make difficulty for you..."¹ While commenting on this verse, shaykh Rashīd Riḍā stated that it is not the intention of Allah to place people in the least hardship or distress neither in this text nor in any other verse of the Qur'ān. This is because Allah ﷻ is in no need of any of His Slaves, He is Kind and Merciful to them and He only enacts for them laws that benefit them and bring them goodness.² Besides, the Prophet ﷺ said, "The religion (of Islam) is easy, and whoever overburdens himself in his religion, it will overpower him. So seek perfection (without being extremists). If you can't be perfect, do something near to perfection and receive the good tidings that you will be rewarded..."³ In his elucidation of this *ḥadīth*, *imām* Ibn Hajar⁴ pinpointed that whoever makes the religion a rigor and keeps off leniency will lack strength, be overmastered and stop offering the same (good) deed. He then quoted Ibn al-Munayyir⁵ who said: "This *ḥadīth* is one of the proofs of prophethood, as ■ have seen, as well as those who have come before us, that every one who had been over strict in religion discontinued."⁶

On account of that, Prophet Muḥammad ﷺ would advise his Companions not to make things difficult for themselves in the matter of religion. 'Abdullah ibn 'Amr ﷺ

¹ Al-Mā'idah 5:6.

² Riḍā, *Tafsīr al-Manār*, 6:214.

³ Narrated by al-Bukhārī in his *Ṣaḥīḥ*, book of Faith, chapter on: The Religion of Islam Is Easy, vol. 1, ■, 16, *ḥadīth* no. 39.

⁴ Ibn Hajar: Aḥmad ibn 'Alī ibn Muḥammad al-Kinānī al-'Asqalānī Abū al-Faḍl Shihāb al-Dīn (d. 852 AH - 1449 CE); one of the leading scholars throughout history. He was originally from Ashqelon (in Palestine) but both of his birth and death were in Cairo. He was interested in literature and poetry then he started to study *ḥadīth*. Yet, he was well-spoken, would recite poetry, and was well-versed in the history and events of both the former and the later peoples. He composed a lot of magnificent works such as *al-Iḥkām li Bayān mā fī al-Qur'ān min Ahkām*, *Fath al-Bārī fī Sharḥ Ṣaḥīḥ al-Bukhārī*, and *Bulūgh al-Marām* ■ *Adillat al-Ahkām*. Al-Ziriklī, *al-A'lām*, 1:178.

⁵ Ibn al-Munayyir: 'Alī ibn Muḥammad ibn al-Munayyir who was nicknamed Zayn al-Dīn (d. 695 AH); he took over the judiciary of Alexandria after his brother Nāṣir al-Dīn, read jurisprudence on him and Abī 'Amr ibn al-Hājjib, and taught *ḥadīth* in Mecca and Thaghr. He compiled ■ unique commentary on the book of *Ṣaḥīḥ al-Bukhārī* that ■ other scholar wrote the like thereof and was qualified to make *ijtihād* and *Tarjīḥ* within the Mālikī school of thought. His death corresponded to the day of 'Eid al-Aḍḥā. Ibn Farḥūn, Ibrāhīm ibn 'Alī ibn Muḥammad Burhān al-Dīn al-Ya'marī. *Al-Dibāj al-Mudhahhab fī Ma'rifa A'yān 'Ulamā' al-Madhab* (The Gilded Brocade on the Recognition of the Leading Shaykhs of the Mālikī School of Jurisprudence), scrutinized by Muḥammad al-Aḥmady Abū al-Nūr. Cairo: Dār al-Turāth li al-Ṭab' wa al-Nashr, n.d., 2:123-24 and al-Ṣafḍī, Ṣalāḥ al-Dīn Khalīl ibn 'Abdullah. *Al-Waḍf bi al-Wafayāt* (The Perfect Book ■ the Dates of the Demise of the Renowned), scrutinized by Aḥmad al-Arna'ūt and Turkī Muṣṭafā. Beirut: Dār Iḥyā' al-Turāth al-'Arabī, 1420 AH, 2000 CE, 22:90.

⁶ Ibn Hajar, *Fath al-Bārī*, 1:94.

thus reported: Once Allah's Messenger ﷺ said to me, "I have been informed that you offer Prayer all the night and observe Fast during the day (i.e. he would do ■ every day and night)." I said, "(Yes) I do so." He said, "If you do so, your eye sight will become feeble and your soul will become weak. No doubt, your body has right on you, and your family has right on you, so observe Fast (for some days) and do not observe it (for some days), offer Prayer (for sometime of the night) and then sleep."¹

3.6 Role of the Legislative Methodology of Qur'ān in *Da'wah* in Promoting the Islamic Discourse in the West from the Gradualness Aspect:

A thorough look into the Qur'ānic talk on the creation of the heavens and earth,² the methodology that all different Prophets ﷺ followed in *da'wah*³ and the numerous legislations that the Glorious Book brought forward on ■ gradual basis⁴ highlights the fact that gradualness is the established way of Allah ﷻ with His creation at all universal, human and legislative levels. Hence, *du'āh*, members of Islamic foundations and associations as well as all concerned Muslim figures should follow the same way in their Islamic discourse in the West.⁵

Du'āh in the West should proceed slowly with people and move them step by step on the ladder of guidance. They must always act wisely by doing exactly what they should do in the proper way that it should be done and at the right time.⁶ The reason behind this is simply that gradualness conforms to the innate pure nature of man who can neither follow all instructions in one stroke nor abstain from all prohibitions at once. This is explicitly expressed by the Prophet's wife 'Ā'ishah رضي الله عنها who said: "(Be informed) that the first thing that was revealed of the Qur'ān was a *sūrah* from al-Mufaṣṣal (the last 65-70 chapters of the Qur'ān), and in it Paradise and the Fire were

¹ Narrated by al-Bukhārī in his *Ṣaḥīḥ*, book of *Tahajjud* 'Prayer ■ Night', vol. 2, p. 54, ḥadīth no. 1153.

² Fuṣṣilat 41:9-12.

³ For example, Hūd 11:50-52, 84-86.

⁴ This was discussed earlier in the first section of this study; chapter 1.

⁵ Abū Sayf, Aḥmad Muḥammad. "Contemporary Fiqh Matters of New Muslims ■ the West," *Assembly of Muslim Jurists in America*, March 27, 2017, <https://www.amjaonline.org/services/imams-conference/>.

⁶ See Ibn al-Qayyim al-Jawziyyah, *Madārij al-Sālikin*, 2:449.

mentioned. After the people had clung firmly to Islam, the verses regarding the lawful and the unlawful were revealed. If the first thing to be revealed was: 'Do not have alcoholic drinks,' people would have said, 'We will never leave alcoholic drinks,' and if there had been revealed, 'Do not commit illegal sexual intercourse,' they would have said, 'We will never give up illegal sexual intercourse.' While I was a young girl of playing age, the following verse was revealed in Mecca to Muḥammad: 'Nay! But the Hour is their appointed time (for their full recompense), and the Hour will be grievous and more bitter.'¹ *Sūrat al-Baqarah* (chapter no. 2) and *sūrat al-Nisā'* (chapter no. 4) were revealed while I was with him."²

A *dā'iyyah* in the West must then act according to a list of priorities, care for substantial issues and keep not himself busy with marginal ones or his efforts will otherwise go as dust dispersed.³ He should not move from one question to another unless his addressee has already grasped the first one perfectly and complied with it. Evidence for this is a narration from the Companion 'Abdullah ibn 'Abbās رضي الله عنه to the effect that, while commenting on Allah's saying "... they would increase in faith along with their [present] faith..."⁴, he said: "Indeed, Allah ﷻ sent his Prophet (Muḥammad ﷺ) with the testimony that there is no God but Allah. After the believers had accepted it as true, He ﷻ increased them the Prayer. After they had accepted it as true, He ﷻ increased them the Obligatory Charity. After they had accepted it as true, He ﷻ increased them the Fast. After they had accepted it as true, He ﷻ increased them the Pilgrimage. After they had accepted it as true, He ﷻ increased them the Striving in the Cause of Allah. Allah then completed for them their religion and revealed: '... This day I

¹ Al-Qamar 54:46.

² Narrated by al-Bukhārī in his *Ṣaḥīḥ*, book of Virtues of the Qur'ān, chapter 11: The Authorship of the Qur'ān, vol. 6, p. 185, ḥadīth no. 4993. It is narrated that the rightly guided Caliph Umar ibn 'Abdel'aziz told his son: "I fear to oblige people to apply the truth all at once lest they should abandon it all at once which would thus result in a big trial." Al-Shāṭibī, *al-Muwāfaqāt*, 2:148.

³ Al-Baqarah 2:177. See Zaqqūq, Maḥmūd Ḥamdī. *Al-Ḥaḍārah Farīdah Islāmiyyah* (Civilization Islamic Obligation). A book presented by al-Azhar magazine. Cairo: Islamic Research Academy, Rajab 1438 AH, March 2017 CE, p. 114.

⁴ Al-Fath 48:4.

have perfected for you your religion and completed My favor upon you and have approved for you Islam as religion...¹

While taking into consideration people's different tempers, conditions and levels of readiness for change; a *dā'iyyah* in the West should simply and gradually begin with clarifying the fundamentals of the Islamic faith, namely the belief in the Oneness of Allah, the Day of Resurrection, Reckoning, the Prophets of Allah and the Divine Scriptures. He should also inform people in the West about the high moral standards of Islam including clemency, cooperation in righteousness and piety, mercy, forgiveness, kindness to parents, family members as well as relatives, friendly feeling towards neighbours, colleagues, and all people, justice, equality, peaceful coexistence with followers of other creeds or ideologies, etc. Afterwards, a clear and step by step introduction to the pillars of Islam should be done.

With regard to new converts, they may not be asked to perform all of the pillars of Islam at once. Rather, a *dā'iyyah* in the West should lay great stress on Prayer. More detail on obligatory charity, Fast and Hajj can be given at later stages bearing in mind that obligatory charity is only incumbent when certain conditions are met and Fast and Hajj are always linked to specific months. Subsequently, and while showing great leniency and tolerance; a *dā'iyyah* in the West should - ■ ■ progressive basis - tell new Muslims about the major sins that they should avoid.²

It may be worth mentioning here that Prophet Muḥammad ﷺ would accept the new comers to Islam upon their mere testimony of the true faith. After finding the delight of Islam, those new converts would willingly comply with all the commandments of Allah ﷻ and His Prophet ﷺ. It is thus narrated that Allah's Messenger sent his Companion Mu'ādh to Yemen and advised him: "You ■ ■ going to people of ■ Divine Book. First of all invite them to worship Allah (alone) and when they come to know Him, inform them that Allah has enjoined on them, five Prayers in every day and night;

¹ Al-Mā'idah 5:3. Al-'Ukbarī, Abū 'Abdullah 'Ubaydullah ibn Muḥammad ibn Muḥammad ibn Ḥimdān ibn Baṭṭah. *Al-Ibānah al-Kubrā* (The Massive Demonstration), scrutinized by Ridā ibn Na'sān Mu'ī. Riyadh: Dār al-Rāyah li al-Nashr ■ ■ al-Tawzī', 1415 AH, 1994 CE, 2:628-29.

² See Abū Sayf, "Contemporary Fiqh Matters."

and if they start offering these Prayers, inform them that Allah has enjoined on them, the obligatory charity. And it is to be taken from the rich amongst them and given to the poor amongst them; and if they obey you in that, take obligatory charity from them but avoid taking the best of their properties (in obligatory charity)."¹ *Imām* Ibn Hajar al-'Asqalānī stated that this *ḥadīth* shows that Prophet Muḥammad, who was so careful and courteous in speech; would start *da'wah* with more crucial matters and ■ ■ gradual basis. Had he invited people to meet all these obligations in one stroke, they might have turned away from him.²

It was also recorded that a Bedouin came to the Prophet ﷺ and said, "Tell me of such a deed as will make me enter Paradise, if I do it." The Prophet ﷺ answered, "Worship Allah, and worship none along with Him, offer the (five) prescribed Prayers, pay the obligatory charity, and observe Fast in the month of Ramadan." The Bedouin said, "By Him, in Whose Hands my soul is, I will not do more than this." When he (the Bedouin) left, the Prophet ﷺ said, "Whoever likes to see a man of Paradise, then he may look at this man."³ While commenting on this and similar other *aḥādīth*, *imām* Ibn Hajar said: "As the enquirers in such stories were perhaps new Muslims, the Prophet ﷺ told them only about the obligatory acts of worship as was suitable for their condition lest they should be exhausted and become weary of all acts of devotion to Allah. He ﷺ only asked them to perform the commendable acts after their performance had become easy for them, they had become desirous to earn their rewards and their breasts had become more expanded to understand him ﷺ."⁴

A *dā'iyyah* in the West must not then ask people to do things beyond their abilities or tell them about things that they are not yet ready to understand.⁵ On the contrary, he

¹ Narrated by al-Bukhārī in his *Ṣaḥīḥ*, book of Zakāh, chapter on: The Best Property of People Is Not to Be Taken from Them in Zakāh, vol. 2, p. 119, *ḥadīth* no. 1458.

² Ibn Hajar, *Fath al-Bārī*, 3:359.

³ Narrated by al-Bukhārī in his *Ṣaḥīḥ*, book of Zakāh, chapter on: The Obligation of Zakāh, vol. 2, p. 105, *ḥadīth* no. 1397.

⁴ Ibn Hajar, *Fath al-Bārī*, 3:265.

⁵ It is worth mentioning that the Companion 'Abdullah ibn Mas'ūd said: "If you tell ■ people about something that they cannot understand, it will definitely be ■ cause of misguidance for some of them." Narrated by Muslim in his *Ṣaḥīḥ*, Introduction of the Book, chapter on: Prohibition of Telling about All What One Has Heard, vol. 1, p. 11, *ḥadīth* no. 5.

should know that time is one part of remedy, prepare long programmes of *da'wah* and preach people piecemeal just like physicians give patients medications in doses.¹

By right, here it should be mentioned that people in charge of *da'wah* in the West should allow new Muslims maximum flexibility. Therefore, if a new Muslim finds it difficult to perform the five obligatory Prayers; he can be informed that performing only two Prayers a day is acceptable as a gradual step until he is able to complete the required number.² The same flexibility should be, for example, shown to a Western girl or lady who is happy to embrace Islam but is not able to wear the veil. She should be welcomed to Islam, taught progressively about its lofty precepts and counseled to wear the veil whenever she can.³ Such attitude of permitting enormous flexibility with regard to the foregoing as well as other similar cases is based on the fact that it is more harmful for a person to remain non-Muslim than to become a Muslim who does not practice some or some of the Islamic teachings though he/she hopes that they will be able to follow them all.⁴

It is thus interesting to note that gradualness in *da'wah* is usually inter-related to the Qur'ānic objective to make things easy for people⁵ and to lighten for them their difficulties.⁶ Again, regarding the obligatory Prayers, if a new Muslim does not know al-Fātiḥah; he may be told to recite only some basic words of remembrance of Allāh. This gradual step is based on a *ḥadīth* in which the Prophet ﷺ advised a (new convert) Bedouin who sought to learn how to perform the Prayer: "When you get up for the Prayer, perform the ablution (properly) as Allāh has ordered you. Then say the two

¹ See al-Ghazālī, *al-Da'wah al-'Islāmiyyah*, p. 150.

² The Prophet ﷺ accepted the Islam of one man who declared his intention to perform only two prayers. See Musnad of imām Ahmad, vol. 38, p. 173, ḥadīth no. 23079. (According to shaykh Shu'ayb al-Arna'ūt, the narrators of this ḥadīth are *thiqāt*). The Prophet did so because he knew that when the concerned man would find the delight of faith, he would definitely perform all of the five daily prayers.

³ See Basyuni, Walid Khalid. "Contemporary Fiqh Matters of New Muslims In the West," *Assembly of Muslim Jurists in America*, March 27, 2017, <https://www.amjaonline.org/services/imams-conference/>

⁴ See Al-Qaḥṭānī, Abū Muḥammad Ṣāliḥ ibn Muḥammad ibn Ḥasan Āl 'Umayyir. *Majmū'at al-Fawā'id al-Baḥiyyah 'alā Manẓūmat al-Qwā'id al-Fiqhiyyah* (A Collection of Splendid Precepts on the Poem of Juristic Maxims). Kingdom of Saudi Arabia: Dār al-Ṣime'i'lī li al-Nashr al-Tawzi', 1420 AH, 2000 CE, p. 44.

⁵ Al-Baqarah 2:185, al-Mā'idah 5:6 and al-Ḥajj 22:78.

⁶ Al-Nisā' 4:28.

shahādas (i.e. make the *adhān* or call to Prayer), and (make) the *iqāmah* (call to start the Prayer) ■ well. If you know any Qurʾān then recite it, if not then praise Allah and make *takbīr* (i.e. say *Allahu akbar*: Allah is the greatest) and *tahlīl* (i.e. say *la ilaha illa Allah*: there is no true deity but Allah). Then bow and remain in this state till you feel at rest in bowing, then stand straight, then prostrate completely, then sit such that you ■ at rest while sitting then stand. When you have done that, then you have completed your Prayer..."¹ Anyway, since *al-Fātiḥah* is an essential obligation of the Prayer; ■ *dāʿiyah* in the West should encourage new Muslims to learn it as quickly as they can.²

It is worth mentioning that a *dāʿiyah* in the West may not call Muslims to change any of their behaviours so long as it is deemed legal according to an authentic school of Islamic thought. This applies to issues such as having dogs at home,³ playing or listening to music which is not accompanied by wanton words, actions or any other unlawful practice, and inducting women into high offices.⁴ However, this does not contradict the fact that, when circumstances permit, the *dāʿiyah* must make clear the preponderant opinion without imposing ■ on his addressee.

Additionally, Western Muslims must not be banned from following their customs ■ long as they do not violate the teachings of the Great Qurʾān or the *Sunnah* of the Prophet ﷺ. Muslim women must not then be warned against putting on unshowy coloured garments and Muslim men living in America, for example, must not be told that wearing the cow boy hat is unlawful.⁵

As a sideline to our discussion, people who are in charge of *daʿwah* in the West should be aware that circumcision is not a central issue to be discussed with people

¹ Narrated by al-Tirmidhī in his book of Sunan, vol. 1, p. 391, ḥadīth no. 302. *Imām* al-Tirmidhī declared that this ḥadīth is Ḥasan.

² See Zarabozo, Jamaal al-Din M. "A Note on Ibaadah-Related Practices for a Muslim Convert," *Assembly of Muslim Jurists in America*, March 27, 2017, <https://www.amjaonline.org/services/imams-conference/>.

³ It is worth mentioning that about 37% to 47% of house owners in the USA have one dog at least and that having dogs ■ one of the ■ important manifestations of the Western culture of animal welfare. See Basyuni, "Contemporary Fiqh Matters."

⁴ See al-Ghazālī, *Maʿat Suʿāl*, 2:57-58.

⁵ See Basyuni, "Contemporary Fiqh Matters."

who think to become Muslims.¹ Of course, it must not be considered more significant than the embracing of Islam. When there is fear that it may turn away somebody from following the religion of truth, it must not be insisted on.² Only when the new Muslim's faith is strong enough to go through circumcision, ■ Western *dā'iyah* can indirectly start telling him about it as well as its medical and sexual benefits, which are considered some of the proofs for the truthfulness of Prophet Muḥammad ﷺ.³

Though circumcision is a stressed *Sunnah* or even obligatory according to most of Muslim scholars, *imām* Ibn Qudāmah⁴ is cited to have said: "If an adult man embraces Islam but he fears negative consequences via the process of circumcision, then he is excused from such duty. Since full ritual bath and ablution are no longer compulsory for fear of physical harm, the same, with all the more reason, applies to circumcision."⁵ Western new Muslims who have similar fears should thus enjoy the same exemption. Those who cannot afford for the cost of the process of circumcision, which is expensive in some Western countries as considered an elective procedure, can easily be told to delay it.⁶

It is also noteworthy that people who participate in *da'wah* activities in the West must not hurt the feelings of the new Muslims through harbouring doubts about their intentions even by a mere word or glance, mocking them or raising issues that may be offensive to some of them, such as those related to illegitimate children or the

¹ The discussion of circumcision here ■ confined to men due to two facts: First, circumcision is generally not obligatory on ■■■■■ according to the majority of scholars. Second, female circumcision is declared illegal in most of the Western countries. See al-Minisi, Walīd ibn Idrīs. "Contemporary Fiqh Matters of New Muslims in the West", *Assembly of Muslim Jurists in America, March 27, 2017*, <https://www.amjaonline.org/services/imams-conference/>

² Al-Munajjid, Muhammad Saalih. General Supervisor, "Ruling Concerning Circumcision for a Man Who Becomes Muslim at ■ Mature Age," *Islam Question and Answer*, May 30, 1998, <https://islamqa.info/en/1163>.

³ ■■■ Al-Minisi, "Contemporary Fiqh Matters."

⁴ Ibn Qudāmah: 'Abdullah ibn Muḥammad al-Jammā'ī al-Maqdisī al-Dimashqī al-Hanbalī Abū Muḥammad Muwaffaq al-Dīn (d. 620 AH - 1223 CE); a jurist and ■ great Hanbalī scholar who has compiled several books such as *al-Mughnī* (in jurisprudence), *Rawḍat al-Nāzir* (in principles of Islamic jurisprudence), *Faḍā'il al-Ṣaḥābah*, *al-Burhān fī Masā'il al-Qur'ān*, etc. His birth was in Jammā'ī (the Palestinian town of Nablus) and his learning and death were in Damascus. Al-Zirikī, *al-A'lām*, 4:67.

⁵ Ibn Qudāmah, Abū Muḥammad Muwaffaq al-Dīn 'Abdullah ibn Aḥmad ibn Muḥammad al-Maqdisī. *Al-Mughnī Sharḥ Mukhtaṣar al-Khiraqī* (The Sufficient in the Explanation of the Abridgment of al-Khiraqī). Beirut: Dār Ihyā' al-Turāth al-'Arabī, 1405 AH, 1:63.

⁶ See Zarabozo, "A Note on Ibaadah-Related Practices for a Muslim Convert."

immortal punishment of the disbelievers in Hellfire. Hence, it was narrated that 'Ikrimah, son of Abi Jahl, who embraced Islam only after the conquest of Mecca, complained to the Prophet that some of the first Companions would call him "son of the enemy of Allah". Whereupon, the Prophet gave a sermon saying: "Indeed, people are of different natures. Those who were the best in the pre-Islamic period are also the best in Islam if they comprehend religious knowledge. Do not thus hurt any Muslim because of his non-Muslim relative."¹

3.7 Role of the Legislative Methodology of Qur'ān in *Da'wah* in Promoting the Islamic Discourse in the West from the Aspect of Going Along With Advancement and Abandoning Backwardness:

People in the West have to be told that Islam is a religion of right-doing and right-thinking. It considers the present life the seed-ground of the future and it regards working for the human good as one of its main principles.² Truly, Islam is the first religion that called to both material and spiritual civilization based on knowledge. Hence, before descending Adam to the earth, Allah ﷻ provided him with education.³

One of the important steps that the Glorious Qur'ān thus takes towards going along with advancement and abandoning backwardness is its command not only to seek knowledge but to excel in it. A proof for this is that Allah ﷻ commanded His Prophet Muḥammad ﷺ: "... and say, 'My Lord, increase me in knowledge'."⁴ It is noteworthy that Allah ﷻ has never directed His Prophet Muḥammad to aspire after the increase in anything other than knowledge. According to al-Qurṭubī, had there been anything more honourable than knowledge; Allah would have commanded His Prophet to call upon Him to increase him in it.⁵

¹ Narrated by al-Ḥākim in his book *Al-Mustadrak 'alā al-Ṣaḥīḥayn* (The Aḥādīth Added to the Two Authentic Books of Bukhārī and Muslim), vol. 3, p. 271, ḥadīth no. 5061. *Imām* al-Ḥākim commented on this ḥadīth saying: "Its chain of narrators is authentic though the two imāms (i.e. al-Bukhārī and Muslim) did not relate it." See al-Minisī, "Contemporary Fiqh Matters" and Basyuni, "Contemporary Fiqh Matters."

² Syed, *Spirit of Islam*, pp. 178-79.

³ Al-Baqarah 2:31-33. See Zaqqūq, *al-Muslimūn fī Muftaraq al-Ṭuruq*, pp. 19, 26-28.

⁴ Taha 20:114.

⁵ See al-Qurṭubī, *al-Jāmi' li Ahkām al-Qur'ān*, 4:41.

Besides, the Noble Qur'ān places people of knowledge in a very high position. For example, Allah ﷻ says: "Allah witnesses that there is no deity except Him, and [so do] the angels and those of knowledge - [that He is] maintaining [creation] in justice. There is no deity except Him, the Exalted in Might, the Wise."¹ Again, according to al-Qurṭubī, had there been anyone more honourable than people of knowledge; Allah would have joined him with His Name and the name of His angels as He ﷻ did with regard to scholars.² In another verse, Allah ﷻ tells: "... Only those fear Allah, from among His servants, who have knowledge..."³ This verse praises people of knowledge for being the most God-fearing people as they are the ones who can perceive Allah's universal norms and conceive the greatness of the creation and the Majesty of the Creator.⁴

Prophet Muḥammad ﷺ made clear the merit of seeking knowledge when he said: "Whoever takes a road to knowledge, Allah will make ■ easy for him to go to paradise."⁵ He also said: "If a man dies his work stops except for three things: a running charity, a useful knowledge, or a good son who will pray for him."⁶

Islam is thus the religion of knowledge that calls upon people to make search for all things:⁷ "Do they not look into the realm of the heavens and the earth and everything that Allah has created..."⁸ Allah ﷻ also says: "And He has subjected to you whatever is in the heavens and whatever is on the earth - all from Him. Indeed in that are signs for ■ people who give thought."⁹ This means that all the heavens, the earth and what is

¹ Āli 'Imrān 3:18.

² See al-Qurṭubī, *al-Jāmi' li Ahkām al-Qur'ān*, 4:41.

³ Fāṭir 35:28.

⁴ See Zaqqūq, *al-Muslimūn fī Muftaraq al-Turuq*, p. 44.

⁵ Narrated by Muslim in his *Ṣaḥīḥ*, vol. 4, p. 2074, book of Remembrance of Allah, Supplication, Repentance and Seeking Forgiveness, chapter on Virtue Of Gathering to Read Qur'ān and to Remember Allah, ḥadīth no. 2699.

⁶ Narrated by Muslim in his *Ṣaḥīḥ*, vol. 3, p. 1255, book of Wills, chapter on What Reward Reaches a Man after His Death, ḥadīth no. 1631.

⁷ See al-Ghazālī, *Ma'at Su'āl*, 2:169.

⁸ Al-A'rāf 7:185.

⁹ Al-Jāthiyah 45:13.

between them represent the domain of man's search and study and that doors of scholarly research ■ open only to people who reflect and think deeply.¹

As such, the Great Qur'ān does not differentiate between religious knowledge and sciences of this world. Rather, it urges Muslims to seek them both and take them both as a way to cognizing and revering Allah ﷻ. There is no wonder then that Allah ﷻ combines in two verses of the Qur'ān sciences of His Godhood, astronomy, botany, geology, biology and cosmology: "Do you not see that Allah sends down rain from the sky, and We produce thereby fruits of varying colors? And in the mountains are tracts, white and red of varying shades and [some] extremely black. And among people and moving creatures and grazing livestock are various colors similarly. Only those fear Allah, from among His servants, who have knowledge. Indeed, Allah is Exalted in Might and Forgiving."² Indeed, division of knowledge into religious that has nothing to do with this world and secular that has no relationship to religion only existed in eras of decline and degeneration.³

It was narrated that Prophet Muḥammad ﷺ said: "Seeking knowledge is obligatory on every Muslim."⁴ This applies both to being acquainted with basic worships that no Muslim is allowed to be ignorant of and general knowledge so long as the Muslim nation has not yet exerted the sufficient (scientific) effort for the fulfillment of its different needs.⁵

Moreover, Muslims are expected to travel to distant lands, even to China,⁶ to acquire knowledge.⁷ This signifies that Muslims are called to learn even from people of other religions. Of course, knowledge that Muslims seek from China is not religious, but it is

¹ See Zaqqūq, *al-Muslimūn fī Muftaraq al-Ṭuruq*, p. 28.

² Fāṭir 35:27-28. See al-Baḥiyy, *Taṭwīr al-Mujtama'*, pp. 301-2.

³ See al-Ghazālī, *Ma'at Su'āl*, 5:100.

⁴ Narrated by Ibn Mājah in his book of Sunan, vol. 1, p. 151, ḥadīth no. 224. Shaykh Shu'ayb al-Arna'ūt declared that this ḥadīth is Ḥasan.

⁵ ■ al-Māwardī, *Adab al-Dunyā ■ al-Dīn*, p. 43.

⁶ As ■ Arab maxim says.

⁷ See Walker, Paul E. "Knowledge and Learning," in *Encyclopaedia of the Qur'ān*, ed. Jane Dammen McAuliffe, vol. 3 (Leiden: Brill, 2003), p. 100.

universal knowledge of different dimensions that serve the planet where we live.¹ It was also narrated that Prophet Muḥammad ﷺ said: "Wisdom is the goal of the believer, so wherever he finds it, then he is more worthy of it."² The biography of Prophet Muḥammad ﷺ shows beyond doubt that he took all possible means towards advancement. In the battle of the trench (in the 5th year after Hegira), for example, the Prophet ﷺ did not refrain from digging the ditch because it was a Persian plan that Arabs were not familiar with.³

Indeed, the Muslim philosopher Ibn Rushd made clear the Islamic attitude towards other civilizations when he stated: "We should read what they have said and stated in their books. Whatever is compatible with truth, we will accept, like, and be grateful to them for. Whatever is incompatible, we will draw attention to and warn against, excusing them for their errors."⁴

In its way to promote development and combat retardation, the Glorious Qur'ān commands Muslims to work hard and be active: "'Do [as you will], for Allah will see your deeds, and [so, will] His Messenger and the believers. And you will be returned to the Knower of the unseen and the witnessed, and He will inform you of what you used to do'."⁵ Commenting on this verse, shaykh Rashīd Riḍā said that it urges Muslims to do all that is beneficial for this world and the Hereafter. He continued, the verse prompts Muslims to work positively for the life of this world, for the Hereafter, for their own selves and for their nation bearing in mind that goodness of this world and the Hereafter is dependent on action. Muslims are thus reminded that Allah watches over them, is well-aware of their intentions and nothing is concealed from Him. Consequently, Muslims have to perfect their deeds, have sincere intention, follow the law of Allah and do their deeds with the purpose of purifying their own souls and benefiting people.⁶

¹ See Zaqqūq, *al-Muslimūn fī Muftaraq al-Turuq*, p. 43.

² Narrated by al-Tirmidhī in his book of Sunan, vol. 4, p. 348, ḥadīth no. 2687. Imām al-Tirmidhī declared that this ḥadīth is Gharīb.

³ See al-Ghazālī, *Ma'at Su'āl*, 2:173.

⁴ See Shalabi et al., *Islam between Truth and False Allegations*, p. 47.

⁵ Al-Tawbah 9:105.

⁶ See Riḍā, *Tafsīr al-Manār*, 11:27, 87.

Hence, righteous deeds - which are parallel to faith¹ - are not confined to Prayer or Fast. Rather, they can be plowing, manufacture or management. In *sūrat Saba'* (34), verse (11), military manufactures - for supporting the truth - are called righteous deeds: "[Commanding him], 'Make full coats of mail and calculate [precisely] the links, and work [all of you] righteousness. Indeed I, of what you do, am Seeing'."² It may be useful here to quote *imām* al-Ghazālī who said: "Working hard in this world is not limited to the Hereafter to the exclusion of the present life. Rather, the present life is ■ means to the Hereafter and a helper (to achieve success) therein. The worldly life is the plantation of the Hereafter and the route to it."³

Another area in which Qur'ān leads the way to advancement is encouraging the pursuit of distinction. The Noble Qur'ān does not expect people to make a middling effort, rather it urges them to excel in all fields. Endeavoring to be distinct is the secret behind progress, brilliance, superiority, success and doing away with underdevelopment. The verses of the Great Qur'ān are thus replete with the phrase, *al-aḥsan* (that which is best); requesting man to excel in all things, based on the fact that the objective of the creation of the heavens and the earth is to test mankind and find out which of them is best in deed.⁴

Despite of the general underdeveloped status of Muslims nowadays, history shows that earlier Muslim generations were able to establish a great civilization in a very short period of time. Not only that, but the European modern civilization is indebted to huge scholarly contributions made by Muslims.

From the seventh to the ninth centuries CE, Muslims translated manuscripts from Sanskrit, Greek, Latin, Syriac, Coptic and Persian into Arabic. Thus, the finest books of literature, philosophy, and the sciences from other cultures were made available:

¹ For example al-An'ām 6:48 which reads: "So whoever believes and does righteous good deeds - there will be no fear concerning them, nor will they grieve." Translation of "and reforms" has been changed into "and does righteous good deeds."

² See al-Ghazālī, *Ma'at Su'āl*, 5:104.

³ ■ Abū Ḥāmid al-Ghazzālī, *Iḥyā' 'Ulūm al-Dīn*, 2:60.

⁴ Hūd 11:7, al-Kahf 18:7 and al-Mulk 67:2. See al-Hāshimī, Muḥammad 'Alī. *The Ideal Muslim Society as Defined in the Qur'ān and Sunnah*, translated from Arabic by Nāṣiruddīn al-Khattāb. Riyadh: International Islamic Publishing House, 2007, p. 496.

Aristotle, Plato, Galen, Hippocrates, Euclid and Ptolemy.¹ This period of translation and assimilation ■■■ followed by ■■■ of Muslim intellectual and artistic creativity. Major contributions were made by Muslims in many fields such as philosophy, science, medicine, algebra, geometry, art and architecture.² "Towering intellectual giants dominated this period: Abū Bakr al-Rāzī (d. 313 AH - 925 CE), al-Fārābī (d. 339 AH - 950 CE), Ibn Sīnā (known as Avicenna, d. 428 AH - 1037 CE), Ibn Rushd (known ■■ Averroes, d. 1198 CE), al-Bayrūnī (d. 440 AH - 1047 CE), and al-Ghazzālī... Great urban cultural centers in Cordoba, Baghdad, Cairo, Nishapur, and Palermo emerged and eclipsed Christian Europe, mired in the Dark Ages."³

In the twelfth and thirteenth centuries Europe started translating Islamic works in all subjects, and these works formed the foundation upon which the European modern civilization was settled.⁴

The researcher will now give some few examples to the Muslim contributions in the fields of philosophy, medicine, mathematics, astronomy, geography, legislation and surgery:

From the ninth to the twelfth centuries, Muslim philosophers studied thoughts of Aristotle, Plato and Plotinus, made comments on and spread the teachings of Greek philosophy within an Islamic and worldwide context. Islamic philosophy became then the main means for the transferring of Greek philosophy to medieval Europe. European scholars traveled to major centers of Islamic learning, retranslated works of the Greek philosophy (from Arabic) and learnt from the great Muslim philosophers such as al-Fārābī who was known as "the second teacher or master (the first being Aristotle)" and Ibn Sīnā (Avicenna) who was known as "the great commentator i.e. on Aristotle." This reveals the reason why many of the great medieval Christian philosophers and theologians such as Albert the Great (d. 1280 CE), Thomas Aquinas

¹ See Esposito, John Louis, *Islam. The Straight Path*, 3rd ed. Riyadh: International Islamic Publishing House, 2010, p. 73.

² Ibid.

³ Ibid., pp. 73-74.

⁴ See Zaqqūq, *Facts about Islam*, p. 95.

(d. 1274 CE), Abelard (d. 1142 CE) and others admitted their intellectual debt to their Muslim ancestors.¹

Discussing the excellence of the early Muslims in the field of medicine, Muṣṭafā al-Sibā'ī quoted Sideo, the Orientalist scholar, acknowledging that through their books, Abū Bakr al-Rāzī and Ibn Sīnā mastered the schools of the West for ages. Ibn Sīnā ■■■ known in Europe as a doctor, and he dominated their schools for about six centuries. His book al-Qānūn was translated and printed a number of times as it provided the foundation for study in the universities of France and Italy.²

On the other hand, it is a fact that the world has only risen to the top of all branches of mathematics by grace of some Muslim mathematicians such as al-Bayrūnī who, in the words of Prof. Karl Sachaw³ was at the top of all world geniuses. Additionally, Prof. Lalande⁴ considered al-Batānī⁵ one of the twenty greatest mathematicians in the past and modern worlds alike.⁶

As far ■ astronomy is concerned, the influence of Muslims on the Western nations is so clear as the Arabic names of the stars and planets and the orbits terminology are still used in the Western astronomical style. Few examples are "Altaref", "Cursa", "Caph", "Arnab", "Arkab", "Botein", "Wezn", "Sadr" and "Zaurek".⁷ Moreover, Sideo acknowledged: "When the Arabs practiced astronomy they paid a great deal of attention to all the mathematical sciences, and so they became proficient masters and were truly our teachers in this field."⁸

¹ Esposito, *The Straight Path* (IIPH publication), p. 74.

² Al-Sibā'ī, Muṣṭafā. *Civilization of Faith. A Journey Through Islamic History*, translated from Arabic by Nāṣiruddīn al-Khaṭṭāb, 2nd ed. Riyadh: International Islamic Publishing House, 2005, p. 76.

³ A former teacher of Semitic languages at the University of Vienna.

⁴ A famous French Astronomer of the 13th century.

⁵ Al-Batānī: Muḥammad ibn Jābir ibn Sinān al-Harrānī al-Raqqī al-Ṣābi' Abū 'Abdullah (Latinized ■ Albategnius, Albategni or Albatenius, d. 317 AH - 929 CE); ■ Muslim astronomer and engineer who engaged with planetary observation in the years from 264 to 306 AH. He was the first one to discover azimuth and nadir and define their two points in the sky. Al-Zirikī, *al-A'lām*, 6:68.

⁶ Al-'Aqqād, 'Abbās Maḥmūd. *Athar al-'Arab fī al-Ḥadārah al-Orūbiyyah* (The Impact of Arabs on the European Civilization). Cairo: Dār Nahḍat Miṣr li al-Ṭibā'ah wa al-Naṣh wa al-Tawzī', 1998, pp. 53-54.

⁷ Ibid., p. 52.

⁸ See al-Sibā'ī, *Civilization of Faith*, p. 74.

Geography was not an exception. Historians agree that Europe did not know Ptolemy's geography before it was presented to it through Arab culture. Equally important, it is evident that geography was known to the Europeans after the Muslim Geographers had developed and added to it, specially the expeditions that al-Bayrūnī made to East Asia.¹

Contacting the Islamic schools in Andalusia (Spain) and elsewhere, the European students translated a number of Muslim legislative and juristic rulings into their languages. At that time Europe had neither proper system nor just laws until, during the Napoleon's epoch in Egypt, the most famous books of jurisprudence of the Mālikī school were translated into French forming the essence of the French civil law.²

Early Muslims also excelled and made great participations in the field of surgery. Hence, Andalusia provided Europe with the most enlarged reference book in surgery and the setting of Broken Bones. This book carried the title «Knowledge for Those Who Are Unable to Handle the Affair» (*al-Ta'rīf li man 'Ajaza 'an al-Taṣrīf*) and was written by Abū al-Qāsim al-Zahrāwī³. It was printed in Latin in the 15th century bearing in mind that all works of Abū al-Qāsim were used as references by all the surgeons after the 14th century.⁴

Since the role that Muslims played in enhancing development in all the foregoing and other areas was based on Islamic guidance, which explained in word and action by Prophet Muḥammad ﷺ, Leo Tolstoy⁵ affirmed: "Undoubtedly, Prophet Muḥammad was one of the greatest reformers who had done the human society a great favour... It

¹ See al-'Aqqād, *Athar al-'Arab*, p. 44.

² al-Sībā'i, *Civilization of Faith*, p. 79.

³ Abū al-Qāsim al-Zahrāwī: Khalaf ibn 'Abbās al-Andalusī (d. 427 AH - 1036 CE); a great physician and scholar who was born in Azahara (close to Córdoba). He was the most popular of all Arabs who wrote on surgery and the first doctor to ligature of the artery to stop bleeding. In addition to his book *al-Ta'rīf li man 'Ajaza 'an al-Taṣrīf*, he composed other important works such as *al-Maqālah fi 'Amal al-Yad* and *Tafsir al-Akyāl wa al-Awzān*. Al-Ziriklī, *al-A'lām*, 2:310.

⁴ See al-'Aqqād, *Athar al-'Arab*, p. 37.

⁵ Leo Tolstoy: Lev Nikolayevich, Graf (count) Tolstoy (d. 1910 CE); Russian author, a master of realistic fiction and one of the world's greatest novelists. Gary Saul Morson, "Leo Tolstoy," *Encyclopaedia Britannica*, accessed December 27, 2019, <https://www.britannica.com/biography/Leo-Tolstoy>.

is enough glory for him that he started the way of advancement and progression. Such is a great deed that only ■ powerful, wise and knowledgeable man can achieve. Muhammad is thus worthy of all respect and high regard."¹

The Islamic discourse in the West should thus ascertain that Islam is against all forms of backwardness, and that the underdevelopment of some Muslims today cannot be blamed on Islam. On the contrary, the backwardness that Muslims suffer today, as Mālik ibn Nabī² pinpointed, is not in any way caused by Islam but is ■ punishment deservedly imposed by Islam upon Muslims for disobeying its instructions, and not for yielding to it. There is absolutely no connection at all between Islam and the retardation of Muslims of today.³

¹ See Maḥmūd, *Orubbā wa al-Islām*, p. 65.

² Mālik ibn Nabī (d. 1393 AH - 1973 CE): A Muslim Algerian thinker that was born in Constantine. He studied the rules of law and judgment in *al-Ma'had al-Islāmī al-Mukhtalaṭ*. Besides, he was graduated as ■ mechanical engineer from the Higher Institute of Engineering ■ Paris. He lived in Cairo for seven years during which he composed the majority of ■ written works ■ French (about thirty books that were all published and some were translated into Arabic). He was a member of the Islamic Research Academy in Cairo and he died in his hometown. Al-Ziriklī, *al-A'īām*, 5:266.

³ See Zaqqūq, *Facts about Islam*, p. 96.

Chapter Four

Role of the Ethical Methodology of Qur'ān in *Da'wah* in Promoting the Islamic Discourse in the West

People in the West should be informed that one of the main goals of the Qur'ān is to purify souls, cleanse hearts, reform men inwardly and outwardly and to encourage good conduct. *Du'āh* and Muslims who are closely concerned with upgrading the Islamic discourse in the West have to make clear that moral teachings of the Qur'ān ■ very comprehensive. The Qur'ān gives man moral guidance in physical matters like food, drink, dress¹ and cleanliness of the body² ■ it lays down for him moral spiritual guidance. A quick study of the Islamic morality shows that it includes all the ethics known to any advanced and civilized nation or society.³ It is even higher and more inclusive than them. It deals not only with the relationship between man and man, but it also concerns about, as understood through the Glorious Qur'ān, the relationship between man and his Lord, man and other creatures and man and his innermost self.⁴

The Noble Qur'ān thus calls for all good manners such ■ virtue, heedfulness, reliance on God, humility, self-respect, modesty, chastity, keeping one's word, trustworthiness, justice, patience, controlling desire, courage, tolerance, moderation, generosity, forgiveness, kindness and affection. Conversely, it condemns all bad morality such as falsehood, hypocrisy, injustice, aggression, hatred, violence, jealousy, niggardliness, extravagance, exploitation, gossiping and greed.⁵

The researcher holds that *du'āh* and scholarly qualified Muslim speakers and writers have to make clear to the West that the Qur'ān is replete with verses commanding

¹ Al-A'rāf 7:31.

² Al-Muddath-thir 74:4.

³ Afzalur Rahman, *The Way of Life*, p. 259.

⁴ 'Abdel'āṭī, *Islam in Focus*, p. 40.

⁵ This has been discussed earlier in chapter 2 of the first section of this study.

Muslims to act rightly and morally¹ and that following the divine guidance of God, consequently, enables man to attain noble character and lead a successful moral life. Not only that, but also, the Noble Qur'ān links between following its moral teachings and getting God's pleasure or being safe from punishment in the Hereafter.

The real aim of man in this life, ■ the Glorious Qur'ān shows, is to seek the pleasure of his Lord: "Say, "Indeed, my prayer, my rites of sacrifice, my living and my dying are for Allah, Lord of the worlds. No partner has He. And this I have been commanded, and I am the first [among you] of the Muslims."² This ideology enables both of the individual and the society alike to be free from narrow-mindedness and to stick to the platform of universal good.³

In the following pages, the researcher will discuss the Role of the Ethical Methodology of Qur'ān in *Da'wah* in Promoting the Islamic Discourse in the West. However, focus will be on:

- a) Role of the Ethical Methodology of Qur'ān in *Da'wah* in Promoting the Islamic Discourse in the West Regarding the Precept of Equality.
- b) Role of the Ethical Methodology of Qur'ān in *Da'wah* in Promoting the Islamic Discourse in the West Regarding the Precept of Tolerance.
- c) Role of the Ethical Methodology of Qur'ān in *Da'wah* in Promoting the Islamic Discourse in the West Regarding the Precept of Freedom.
- d) Role of the Ethical Methodology of Qur'ān in *Da'wah* in Promoting the Islamic Discourse in the West Regarding the Precept of Rejecting Terrorism.

Each one of these points will be handled separately.

¹ Reinhart, A. Kevin. "Ethics and the Qur'ān", in *Encyclopaedia of the Qur'ān*, vol. II (Leiden: Brill, 2003), p. 55.

² Al-An'ām 6:162-63.

³ Siddiqi, Abdul Hussain. *Islam and the Remaking of Humanity*. Delhi: Taj Company, 1982, pp. 224-25.

4.1 Role of the Ethical Methodology of Qur'ān in *Da'wah* in Promoting the Islamic Discourse in the West Regarding the Precept of Equality:

The Qur'ānic concept of the unity of Allah is the basis on which the entire Qur'ānic system of life rests, and from which the Islamic principle of the unity and equality of humankind also arises. The Qur'ānic attitude is that all human beings are the servants of the peerless God, Allah; Who is the Sole Creator, Sustainer, Guardian, and in Whose Sight all human beings are equal. Accordingly, differences in colour, class, language, race, territory, social or economic status, or worldly power are sheer delusions and ideologies which have been many times universally misplaced.¹

We have consequently to explain to people in the West the Qur'ānic precept that since humanity as a single family is a creation of Allah, all human beings are to be respected and honoured not in the basis of their colour or because they are rich or belong to a higher race or clan, rather; only because their origin is one (i.e. they are children of the same father and mother: Adam and Eve) and because that they are all servants of One God.² The Great Qur'ān reads: "O mankind, fear your Lord, who created you from one soul and created from it its mate and dispersed from both of them many men and women..."³ and: "And We have certainly honored the children of Adam and carried them on the land and sea and provided for them of the good things and preferred them over much of what We have created, with [definite] preference."⁴

Human dignity, referred to in the second verse cited above, is thus a cool shade that Qur'ān gives to every individual whether male or female, white or black, weak or strong, poor or rich and regardless of the religion that he\she may follow. Such dignity protects the individual's soul, honour, wealth, house and lineage. It safeguards the individual against being expelled from their homeland, preserves their conscience against being forcefully controlled and secures their freedom against being deceptively

¹ Ondigo, Yahya M. A. *Muslim-Christian Interactions: Past, Present and Future*, Riyadh: International Islamic Publishing House, 2011, pp. 201-2.

² Ibid., 202.

³ Al-Nisā' 4:1.

⁴ Al-Isrā' 17:70.

disrupted.¹ In the words of Carlyle, Islam is "a perfect equalizer of men: the soul of one believer outweighs all earthly kingships; all men, according to Islam too, ■ equal."²

One key verse ■ the issue of equality amongst all human beings is Allah's saying: "O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know ■ another. Indeed, the most noble of you in the sight of Allah is the most righteous of you. Indeed, Allah is Knowing and Acquainted."³ In addition to affirming the unity of the human origin, the verse also signifies that different peoples (or countries) and tribes (or communities) should come to know each other, have good relations with each other and cooperate together in righteousness and piety. Allah has not thus divided them into different nations and clans to vie in boasting with ■ another regarding their lineage, esteem or high rank.⁴

Besides, this verse tells about the conditions for developing trust between any two human groups. Such conditions are to recognize the other, to deal with them on a foundation of equality and fellowship and that the two sides mutually respect one another, understand each other's positions, circumstances, culture, faith and civilizational peculiarities and remove the misconceptions they have regarding one another.⁵

Prophet Muḥammad ﷺ emphasized equality between all human beings with regard to both their human dignity and the rights and duties they have when he said: "An Arab has no superiority over ■ non-Arab and ■ non-Arab has no superiority over an Arab, and a red man has no superiority over a black man, and a black man has no superiority over a red man except in terms of piety."⁶

¹ Dirāz, *Naẓarāt fī al-Islām*, p. 112.

² Carlyle, *On Heroes*, p. 86.

³ Al-Hujurāt 49:13.

⁴ Tanṭāwī, *al-Tafsīr al-Wasīf*, 13:319.

⁵ Zaqqūq, Maḥmūd Hamdī. "Al-Sharq ■ al-Gharb ■ Isti'adat al-Thiqah al-Mafqūdah" (The East and the West and the Recovery of the Missed Trust) in *A'māl Liqā' Flūransā*, pp. 63-65, 86.

⁶ Narrated by imām Aḥmad in his Musnad, vol. 38, p. 474, ḥadīth no. 23489. Shaykh Shu'ayb al-Arna'ūt declared that this ḥadīth is Ṣaḥīḥ.

Another demonstration of the equality that the Glorious Qur'ān and Prophet Muḥammad call to is the prohibition of party-spirit. Hence, it is narrated that Abū Dhar reported: "I abused a person by calling his mother with bad names." The Prophet said to me, "O Abū Dhar! Did you abuse him by calling his mother with bad names?! You still have some characteristics of ignorance (of the pre-Islamic period)."¹ Furthermore, Prophet Muḥammad ﷺ said: "Whoever summons others to party-spirit does not belong to us (i.e. true Muslims)."²

Thereupon, it is important to highlight to people in the West that throughout the Muslim history, there were no places merely for blacks in which no white people dwelled and there was no oppression of blacks which made them exposed to contempt of the whites. Rather, Muslims would always treat all people with integrity and fairness.³ Hence, white and black would (and still) stand in the mosque together in the same row without a white man feeling displeased to find a black man standing next to him. In *Hajj*, white and coloured alike would (and still) get together in the same sites and wear the same clothes without any distinction. A more impressive example is that on the day of the conquest of Mecca, Prophet Muḥammad ﷺ asked the Ethiopian Bilāl to ascend on the top of the Ka'bah to give the call to Prayer. The fact that Bilāl, the black slave, was allowed to climb up unto the Ka'bah, the holy sanctuary of the Arabs during the pre-Islamic period and the *Qiblah* (direction) for Prayer which is revered in Islam is a considerable evidence for the absence of racial discrimination in Islam.⁴

There are many other examples showing the Islamic equality amongst all people regardless of their colour, race or social status. Hence, when the ruler of Egypt, al-Muqawqis, wanted to negotiate with the Muslims; 'Amr ibn al-'Āṣ sent to him ten men

¹ Narrated by al-Bukhārī in his *Ṣaḥīḥ*, book of Belief, chapter on "Sins Are a Manifestation of Ignorance and a Sinner Is not a Disbeliever unless He Associates Partners to Allah," vol. 1, p. 15, ḥadīth no. 30.

² Narrated by Abū Dāwūd in his book of Sunan, vol. 7, p. 441, ḥadīth no. 5121. Shaykh Shu'ayb al-Arna'ūṭ mentioned that this ḥadīth is of weak *isnād*. See Abū Zahrah, Muḥammad. "Al-'Adālah al-Qānūniyyah wa al-Ijtimā'iyyah fī al-Islām" (Juridical and Social Justice in Islam), in *Taḥqīq al-Mafāhīm* (Correcting Conceptions), al-Silsilah al-'Ilmiyyah. Cairo: Islamic Research Academy, 1439 AH, 2018 CE, pp. 50-51.

³ Al-Sibā'ī, *Civilization of Faith*, p. 107.

⁴ Ibid, pp. 103-4.

amongst them was 'Ubādah ibn al- Ṣāmit who was very black. 'Amr ibn al-ʿĀṣ directed that 'Ubādah should do all the talking.¹ To give one more example reference may be made to Kafūr al-Ikhshīdī who ruled Egypt in the fourth century AH, though he was a black slave.²

Several Qur'ānic texts³ highlight that people in the Muslim society (Muslims and non-Muslims alike) are equal before the law and the judiciary, and are on a par in their rights to be assigned to public office.⁴ Esposito reveals the Islamic equality in the judicial aspect saying: "Islamic law is also egalitarian; it transcends regional, family, tribal and ethnic boundaries. It does not recognize social class or cast differences."⁵

Non-Muslims in the Muslim society have the right to refer matters to the courts for judgement, just like Muslim citizens.⁶ Historical demonstrations show that Muslim rulers and judges would decide such cases of non-Muslims fairly and uprightly even if against a notable Muslim. It was narrated that an Egyptian Coptic came to 'Umar ibn al-Khaṭṭāb and said: O Commander of the Faithful, I came seeking your shelter. 'Umar answered: you are seeking the shelter of a protector, what is the matter with you? The man said: I entered a horse race with one of the sons of 'Amr ibn al-ʿĀṣ (The governor of Egypt at that time), and I won the race so that he started hitting me with his whip saying that he is son of the honorable people. 'Umar ibn al-Khaṭṭāb wrote to 'Amr ibn al-ʿĀṣ commanding him to come to him along with his son. When they came, 'Umar told the Egyptian to take the whip and beat the son of 'Amr ibn al-ʿĀṣ while he (i.e. 'Umar) kept saying: Hit the son of the honourable people. 'Umar then asked the Egyptian to start hitting the bald head of 'Amr. The man said: O Commander of the Faithful, his son is the one who hit me and I have already hit him. 'Umar then said to

¹ Ibid, pp. 105-6.

² Ibid, p. 107.

³ Such as al-Nisā' 4:58, 135 and al-Mā'idah 5:8.

⁴ Al-Hāshimī, *Ideal Muslim Society*, p.158.

⁵ Esposito, *The Straight Path* (IIPH publication), p. 122.

⁶ Al-Hāshimī, *Ideal Muslim Society*, p. 156.

'Amr: When did you take the people as slaves for yourselves while they were born free.¹

Moreover, Islam calls to respecting the rights of the claimant no matter what his religion is or how harsh he may be in making his claim. ■ was narrated that a Jew came to the Prophet, demanding repayment of ■ loan that was not yet due to be paid, and he was very harsh in the way he made his claim. He said: "You always delay payment, O children of 'Abdulmuṭṭalib!" When the Prophet saw how angry some of his Companions ■ at this rude demand, he said to them, "Leave him alone, for the ■ who has a right is entitled to speak up."² Another proof for such equality is that, according to the great Ḥanifī jurist a-Kāsānī (d. 587 AH - 1191 CE), a Muslim murderer should be put to death as vengeance for his killing of a non-Muslim subject of the state, and in case of involuntary manslaughter; the non-Muslim family of the victim is to receive the same amount of the blood money paid to Muslim families in similar cases.³

The companions of the Prophet understood the value of equal rights among people and urged them to apply equality in practical life. 'Umar ibn al-Khaṭṭāb, the Caliph, wrote a letter to his judge Abū Mūsā al-Ash'arī saying: "Treat the people evenly with regard to the amount of regard you show to them and the amount of time you sit with them and when you pass judgement between them, so that no noble man will hope for your bias in his favour, and no weak person will despair of your justice."⁴

Unlike the case with the Jews who would prohibit usury and enslaving amongst themselves but permit it against people other than the Israelis⁵ or the case with the

¹ Ibn Qāḍī Khān, 'Alā' al-Dīn 'Alī ibn Ḥusām al-Dīn al-Qādirī al-Shādhily al-Hindī al-Birhānafūrī al-Muttaqī al-Hindī. *Kanz al-'Ummāl fī Sunan al-Aqwāl* ■ *al-Af'āl* (Treasure of the Righteous Workers in the Compilation of the Traditions of Says and Actions), scrutinized by Bakrī Ḥayyānī and Ṣafwah al-Saqqā, 5th ed. Beirut: Mu'assasat al-Risālah, 1401 AH, 1981 CE, 12:660.

² Al-Ḥāshimī, *Ideal Muslim Society*, p. 158.

³ Al-Kāsānī, 'Alā' al-Dīn Abū Bakr ibn Mas'ūd ibn Aḥmad al-Ḥanafī. *Badā'i' al-Ṣanā'i' fī Tartīb al-Sharā'i'* (The Wonderful Arts In the Arrangement of the Islamic Laws), 2nd ed. Beirut: ■ al-Kutub al-'Ilmiyyah, 1406 AH, 1986 CE, 7:237, 255.

⁴ Al-Ḥāshimī, *Ideal Muslim Society*, p. 159.

⁵ Mūsā, Muḥammad Yūsuf. *Al-Islām wa Ḥājat al-Insāniyyah ilayh*, p. 23.

Greek and the Romans who had laws to be applied for them and others to be enforced upon the rest of people, the Islamic legislative system does not differentiate between people on the grounds of their race or religion.¹

In addition, non-Muslims in the Muslim state would always have rights that were never decreased or trespassed, such as the rights to security, to own property, to dispose of their own affairs, etc. They were (and are still) equal to Muslims in terms of these rights.² It is worth mentioning that Christians and Jews in Jerusalem, Spain and other places have been residing safely and honourably among the Muslims, some even were members of the government at the loftiness of the Islamic state. Conversely, at a later time, Muslims were not then permitted, for example, in Spain, Sicily and other places from which Christians expelled them.³

However, the researcher thinks that, in their Islamic discourse in the West, *du'āh* and concerned suitably qualified Muslims have to take a special interest in addressing the issue of equality between women and men. Here it should be mentioned that the Noble Qur'ān develops a system of social justice that extends the fundamental rights to women and men.⁴ The Glorious Book views the two genders as peers in the story of humanity right from the start of creation until the final destiny. Verses (45-47) of *sūrat al-Najm* (53) thus read: "And that He creates the two mates - the male and female. From a sperm-drop when it is emitted. And that [incumbent] upon Him is the next creation."⁵ Islam gave women all their rights for the first time in history and centuries before the world had come to know of human rights' organizations or charters.⁶

¹ Ibid., p. 24.

² Al-Hāshimī, *Ideal Muslim Society*, pp. 155-56.

³ Abdelḥalīm, *Qur'ān Themes and Styles*, p. 77.

⁴ Badran, Margot. "Feminism and the Quran," in *Encyclopaedia of the Qur'ān*, vol. 2 (Leiden: Brill, 2002), 2:199.

⁵ Al-Ghazālī, Muḥammad. *Ḥuqūq al-Insān bayn Ta'ālīm al-Islām wa I'lān al-Umam al-Muttaḥidah* (Human Rights between the Teachings of Islam and the Declaration of the United Nations), 5nd ed. Cairo: Dār Nahḍat Miṣr li al-Ṭibā'ah wa al-Naṣhr wa al-Tawzī', 2007, p. 103. Al-Layl 92:3-11.

⁶ Al-Hāshimī, *Ideal Muslim Society*, p. 33.

Apart from the fact referred to above that women are equal to men with regard to their inherent dignity, following are some other main demonstrations of such equality between the two genders as established by the Qur'ān:

a) Unity of origin: Several Qur'ānic verses assert that Allah ﷻ had firstly created Adam then He ﷻ created Eve from Adam's soul.¹ Consequently, Allah ﷻ condemns giving preference to men over women² and emphasizes that, just like it is the case with the son, the daughter is also ■ divine gift bestowed by Allah upon her parents.³ Moreover, Prophet Muḥammad ﷺ declared that women are the twin halves of men.⁴

b) Equality between women and men with regard to legal commandments: The Qur'ānic obligatory instructions are directed to both men and women and when the Qur'ān addresses or speaks of man (or the sons of Adam), it denotes both men and women.⁵ However, to place greater importance ■ ■ specific matter, the Glorious Qur'ān may call upon men and women separately. The Great Qur'ān thus reads: "Tell the believing men to reduce [some] of their vision and guard their private parts. That ■ purer for them. Indeed, Allah is Acquainted with what they do. And tell the believing women to reduce [some] of their vision and guard their private parts and not expose their adornment except that which [necessarily] appears thereof..."⁶ After commanding the believing ■■ to lower their gaze from looking at forbidden things and to protect their private parts from illegal sexual acts, the same commands have then been given severally to women.⁷

¹ Al-Nisā' 4:1, al-Zumar 39:6 and al-A'rāf 7:189.

² Al-Nahl 16:58-59. See Hofmann, Murad. *Al-Islām kabadīl* (Islam, the Alternative), translated from German into Arabic by Gharīb Muḥammad Gharīb. Riyadh: Maktabat al-'Ubaykān, 1418 AH, 1997 CE, p. 198.

³ Al-Shūrā 42:49-50.

⁴ Narrated by Abū Dāwūd in his book of Sunan, vol. 1, p. 171, ḥadīth no. 236. Shaykh Shu'ayb al-Arna'ūṭ mentioned that this ḥadīth is Ḥasan Lighayriḥ.

⁵ Shalabi et al., *Islam between Truth and False Allegations*, p. 53.

⁶ Al-Nūr 30-31.

⁷ Tanṭāwī, Muḥammad Sayyid. *Ḥadīth al-Qur'ān 'an al-Rajul wa al-Mar'ah* (Word of the Qur'ān ■■ Man and Woman), Silsilat al-Buḥūth al-'Islāmiyyah 10, 2nd ed. Cairo: al-Azhar al-Sharīf, 1427 AH, 2006 CE, p. 29.

To give one more example where the Noble Qur'ān speaks separately to women, the following verse may be quoted: "O you who have believed, let not ■ people ridicule [another] people; perhaps they may be better than them; nor let women ridicule [other] women; perhaps they may be better than them..."¹

Speaking to the West about the Qur'ānic conception of equality, *du'āh* and suitably qualified Muslim figures in the West have to affirm that, as with the Islamic law in general, no injustice is made against women concerning issues of giving testimony and inheritance. Manhood and womanhood have no discriminating role to play with regard to bearing witness. Verse 282 of *sūrat al-Baqarah* (2) which stipulates the testimony of two men and states that, when only one man is available, then his testimony must be accompanied by that of two women, does not underestimate women. The verse, which speaks mainly on debt and sale, only considers the possibility that women forget the details about financial matters which they are naturally not keen to keep in their memory. By the same token, the testimony of women is given priority of that of men with regard to more related to women matters such as ■ suckling, nursing, lineage etc. Verses (6-9) of *sūrat al-Nūr* (24) produce a proof from the Glorious Qur'ān for the equivalence of the testimonial evidence of both men and women. The verses ordain that if a husband accuses his wife of adultery but he has no witnesses except himself, so, in order to support his claim, he must give testimony four times swearing by Allah that he is indeed of the truthful, and then one more time that the curse of Allah be upon him if he is a liar. The verses state that his wife can dismiss his claim, and prevent the punishment from her, by giving the equal number of testimonies (i.e. four) swearing by Allah that her husband is indeed a liar, and then one more testimony (i.e. the fifth one; exactly like what her husband has been commanded to do) that the wrath of Allah be upon her if he is truthful.²

¹ Al-Hujurāt 49:11.

² Abū al-Ghayt, Mustafā. "Shahādāt al-Mar'ah Niṣf Shahadat al-Rajul" (Testimony of Two Women is Equivalent to That of One Man), in *Mawsū'at Maḥāsīn al-Islām wa Rad Shubuhāt al-Li'ām* (Encyclopaedia of Beauties of Islam and Fending off the Allegations of the Wicked), compiled by Aḥmad ibn Sulaymān Ayūb, vol. 11. Kuwait: Dār Ilāl al-Dawliyyah li al-Nashr wa al-Tawzī', 1436 AH, 2015 CE, pp. 516-17.

As far as the issue of inheritance is concerned, *du'āh* and scholarly qualified Muslim speakers and writers may explain to the Westerners that there are only four cases when men get twice the share of women, while there are more than thirty cases when women get the same portion of inheritance like men,¹ more than the share of men, or even when they are entitled to inherit whereas men (of the same kinship level to the inherited) are not.²

To explain the reason why men are given double the share of women in inheritance in some few cases, as mentioned above, *du'āh* and suitably qualified Muslim speakers may draw the attention of people in the West that Islam considers the inheritors' conditions and needs. They may then proceed by taking offspring as ■ example. Sons ■ given twice the share of daughters in inheritance due to the fact that the former have much more financial burdens than the latter. According to the Islamic law, an adult working son is responsible to provide for his old parents and poor relatives (including his sisters) who cannot do without him, is asked to pay the dowry for his future wife, to ensure the appropriate housing for his new family, to get the furniture (which may finish the whole inheritance he might have got), and to provide for his wife and children. In contrast, the daughters' share of inheritance is likely to increase further as women in Islam are not commanded to spend on themselves, their children or any body else even when they are rich. They are entitled to get the dowry and can raise their money by trade ■ whatever lawful means they like.³


c) The Great Qur'ān equates between women and men with regard to virtues and noble qualities: Verse (35) of *sūrat al-Aḥzāb* (33) thus reads: "Indeed, the Muslim men and Muslim women, the believing men and believing women, the obedient men and obedient women, the truthful men and truthful women, the patient men and patient women, the humble men and humble women, the charitable men and charitable women, the fasting men and fasting women, the men who guard their private parts


¹ Al-Nisā' 4:12.

² Abū al-Ghayt, Mustafā, "Al-Mirāth" (Inheritance), ■ *Mawsū'at Maḥāsin al-Islām wa Rad Shubuhāt al-Li'ām* (Encyclopaedia of Beauties of Islam and Fending off the Allegations of the Wicked), compiled by Aḥmad ibn Sulaymān Ayūb, vol. 11. Kuwait: Dār Ilāl al-Dawliyyah li al-Nashr ■ al-Tawzī', 1436 AH, 2015 CE, pp. 528-37.


³ Abū al-Ghayt, "Al-Mirāth," pp. 519-20.

and the women who do so, and the men who remember Allah often and the women who do ■ - for them Allah has prepared forgiveness and a great reward."

This verse is related to a certain context of revelation. It was narrated that 'Umm Salamah  (one of the mothers of the believers) said, "I said to the Prophet, 'Why is it that we are not mentioned in the Qur'ān as men are?' Then one day without my realizing it, he (the Prophet) called from the pulpit while I was combing my hair. So, I tied my hair back then I went out to my chamber in my house, and I started listening out. He (the Prophet) was saying from the pulpit: O people! Verily Allah says: (Indeed, the Muslim men and Muslim women, the believing men and believing women. . .) to the end of the verse.¹

d) Women are equal to men with regard to assuming responsibility: Pondering over verses (35-38) of *sūrat al-Baqarah* (2) shows that Allah  has completely treated Adam and Eve equally with regard to bearing responsibility. He housed them both in Paradise, allowed them both to eat from its fruits, forbade them both to eat from one specific tree and warned them both from approaching that tree. However, both of Adam and Eve followed the Satan's insinuation, were taken out from Paradise because of disobeying the command of Allah and were forgiven by Allah after repenting sincerely to Him.²

As such, the Noble Qur'ān discharges women from the guilt of tempting Adam in paradise and of being the source of evil in the world. The Glorious Qur'ān shows that it ■ Satan who seduced both Adam and Eve.³

e) Allah  responds to the invocation of both men and women: Verse (196) of *sūrat 'Āli 'Imrān* thus reads: "And their Lord responded to them, "Never will I allow to be lost the work of [any] worker among you, whether male or female; you are of one another

¹ Ibn Kathīr, *Tafsīr al-Qur'ān al-'Azīm*, 6:371.

² Tanṭāwī, *Ḥadīth al-Qur'ān 'an al-Rajul wa al-Mar'ah*, p. 44.

³ Shalabi et al., *Islam between Truth and False Allegations*, p. 53.

..." The Qur'ānic expression "of one another" means that each of them supplements the other and that life cannot be settled without their reciprocal association.¹

f) Women are rewarded equally like men for their good deeds: The Great Qur'ān thus reads: "Whoever does righteousness, whether male or female, while he is a believer - We will surely **reward** him to live a good life, and We will surely give them their reward [in the Hereafter] according to the best of what they used to do."² This is a promise from Allah ﷻ for all men and women who act righteously by offering good deeds in conformity to the Book of Allah ﷻ and the *Sunnah* of His Prophet ﷺ while they believe by heart in Allah and His Messenger that He ﷻ is going to grant them a good life in this world, which comprises all different expressions of comfort, and bestow on them their reward in the Hereafter according to the best of their actions in this world.³

Righteous women are given the same good news as given to righteous men that they will "enter Paradise, being given provision therein without account,"⁴ have "a great attainment,"⁵ that their charities "will be multiplied for them, and they will have a noble reward,"⁶ and that "their light (will be) proceeding before them and on their right".⁷

Verse (72) of *sūrat al-Tawbah* (9) tells also about the great rewards that Allah ﷻ has prepared for both men and women: "Allah has promised the believing men and believing women gardens beneath which rivers flow, wherein they abide eternally, and pleasant dwellings in gardens of perpetual residence; but approval from Allah is greater. It is that which is the great attainment."

¹ Ibid, p. 54.

² Al-Nahl 16:97.

³ Ibn Kathīr, *Tafsīr al-Qur'ān al-'Azīm*, 4:516.

⁴ Ghāfir 40:40.

⁵ Al-Fath 48:5.



⁶ Al-Hadīd 57:18.

⁷ Al-Hadīd 57:12.

g) Women are given the same punishment like men for their sins: The Noble Qur'ān thus reads: "[As for] the thief, the male and the female, amputate their hands in recompense for what they committed as a deterrent [punishment] from Allah. And Allah is Exalted in Might and Wise"¹ and: "The [unmarried] woman or [unmarried] man found guilty of sexual intercourse - lash each one of them with █ hundred lashes, and do not be taken by pity for them in the religion of Allah , if you should believe in Allah and the Last Day. And let a group of the believers witness their punishment."²

It is noteworthy that the adulteress in the second verse cited above is mentioned before the adulterer as temptation from the women's side is greater. Had she not given authority to the adulterer to have sex with her, fornication would not have taken place.³ However, al-Mā'idah (5:38) cited above makes mention of the male thief before the female one as men's love for money outweighs women's love for it.⁴ Actually, men's incentives for stealing are normally greater than women's and the number of male thieves is usually more than the number of female ones.

h) Equality between women and men with regard to the right to labour: The Glorious Qur'ān is explicit that Allah ﷻ has honoured the children of Adam⁵ and has subjected for them whatsoever is in the heavens and whatsoever is in the earth⁶ without any distinction between men and women. Nothing then should prevent women from seeking the bounties of Allah via carrying out █ work if they would like to do so.

Lady Khadījah, the Prophet's first wife , was the owner of █ successful camel caravan business. She is considered the earliest Muslim "business woman." 'Ā'ishah  is cited as the first female politician because of her role in opposing the leadership

¹ Al-Mā'idah 5:38.



² Al-Nūr 24:2.



³ Abū al-Su'ūd, *Irshād al-'Aqī al-Salīm*, 6:156.


⁴ Al-Qurṭubī, *al-Jāmi' li Ahkām al-Qur'ān*, 6:175.

⁵ Al-Isrā' 17:70.

⁶ Luqmān 31:20.

of 'Alī , as well as a great religious and spiritual authority and the most important narrator of traditions about the Prophet .¹

Moreover, Al-Shifā' daughter of 'Abdullah al-'Adawiyyah was a teacher and it is narrated that the Prophet  asked her to teach the lady Hafṣah  (the mother of the believers) the spell for the skin eruptions ■ she was the same teacher who taught her (the lady Hafṣah) writing during the pre-Islamic period.² It seems that the lady Shifā' had enough financial and commercial high expertise ■ well ■ wide civil and religious knowledge that the Caliph 'Umar ibn al-Khaṭṭāb then attributed the responsibility of the management of the trade center of Medina to her.³

i) Equality between women and men with regard to personal independence: This is affirmed by verse (12) of *sūrat al-Mumtaḥanah* (60) which reads: "O you Prophet, when female believers come to you, swearing allegiance to you that they will not associate with Allah anything, and will not steal, nor commit adultery, nor kill their children, nor come up with (i.e., bring) all-evident calumny they fabricate between their hands and their legs, nor disobey you in anything beneficent, then accept their allegiance and ask the forgiveness of Allah for them. Surely Allah is Ever-Forgiving, Ever-Merciful." Hence, the verse signifies that women gave their oath of allegiance to the Prophet  independently of their menfolk, and the Prophet accepted it from them. This happened centuries before the modern world gave women the right to vote freely in the elections.⁴

Women also have the right to own wealth and possessions and to conclude contracts of selling, buying, gift etc. on an independent basis. Marriage does not decrease them

¹ Smith, Jane I. *Islam in America*. New York: Columbia University Press, 1999, p. 106, quoted in Abdelgalil, Reda Ibrahim Ibrahim Elsayed. "Justice in Islam, Judaism and Christianity: Applications and Practices Comparative and Analytical Study." PhD diss., Faculty of Languages and Translation, al-Azhar University, 1437 AH, 2016 CE, p. 186.

² Narrated by imām Abū Dāwūd in his book of Sunan, vol. 6, p. 35, ḥadīth no. 3887. Shaykh Shu'ayb al-Arna'ūt commented on this ḥadīth saying: "Its narrators are trustworthy. Scholars have differed whether ■ ■ ■ Mawṣūl or ■ Mursal ḥadīth. However, the most proper opinion is that this ḥadīth is Mursal".

³ Shalabi et al., *Islam between Truth and False Allegations*, p. 59.

⁴ Al-Hāshimī, *Ideal Muslim Society*, p. 34.

of any of these rights. A husband is not thus allowed to take back any part of the dowry of his wife unless she willingly remits it to him.¹ The same ruling applies also to the wife's father and brother.² Husbands are also not allowed to decrease anything of the deferred dowry of their wives.³

j) Wives are given equal rights like husbands: The Great Qur'ān thus reads: "And due to the wives is similar to what is expected of them, according to what is reasonable. But the men have a degree over them [in responsibility and authority]. And Allah is Exalted in Might and Wise."⁴ While commenting on this verse, Shaykh Rashīd Riḍā stated that Allah's saying "And due to the wives is similar to what is expected of them, according to what is reasonable.." provides the husband with a balance by which he can weigh the way he treats his wife with regard to all different matters and under all conditions. Whenever he intends to ask her for something, he remembers that he has to do for her a similar thing in return. A similar thing here does not mean an identical one. Rather, the conception here is that spouses have reciprocal rights and that they are equal to each other.⁵ Shaykh Riḍā then proceeded that Allah's saying "But the men have a degree over them [in responsibility and authority]..." imposes only one duty upon the wife and several duties upon the husband. This is because such degree is one of headship and safeguarding the interests of the family as explained by Allah's saying: "Men are in charge of women by [right of] what Allah has given one over the other and what they spend [for maintenance]..."⁶ Hence, marital life is a social living and every assembly should have a leader bearing in mind that the gathered may have different opinions or desires regarding some issues and their benefits can never be achieved unless they have a chief who can decide their differences. Otherwise, every one of the gathering will act against the other which will eventually lead to disunity and disorder. Indeed, man is more worthy of the leadership of the family as he is (generally speaking) more aware of the interest and more able to work it out through his strength and money. Accordingly, husbands are legally required (by Islam) to protect

¹ Al-Nisā' 4:4. See Ibn Kathīr, *Tafsīr al-Qur'ān al-'Aẓīm*, 2:187.

² Ayoob, *Social Manners in Islam*, p. 189.

³ Ibid. Review al-Nisā' 4:20.

⁴ Al-Baqarah 2:228.

⁵ Riḍā, *Tafsīr al-Manār*, 2:297.

⁶ Al-Nisā' 4:34.

their wives and provide for their maintenance. In return, wives are required to obey their husbands according to what is reasonable.¹

In the words of Abū Zahrah, at a time when all laws of the world did not recognize any right for wives, Islam formulated the just rule that rights have to be similar to duties. Husbands are leaders of the family and their wives should obey them. At the same time, it is the duty of husbands to do justice to their wives. Wives are responsible for looking after the members of their families and the house but it is the duty of their husbands to give them their due dowry and to provide for their maintenance etc.²

4.2 Role of the Ethical Methodology of Qur'ān in *Da'wah* in Promoting the Islamic Discourse in the West Regarding the Precept of Tolerance:

It should be clarified to people in the West that the Great Qur'ān calls for co-operation of all nations³ and thereby promotes the idea of human fellowship that should embrace the whole human race.⁴ Several verses of the Glorious Book are - in fact - indicative that having affection and mercy is the purpose for which Allah ﷻ has created man and that enmity and aggression are a sort of punishment that Allah inflicts upon the disobedient people. A few examples of such Qur'ānic texts are: "Except whom your Lord has given mercy, and for that He created them...,"⁵ "... but they forgot a portion of that of which they were reminded. So We caused among them animosity and hatred until the Day of Resurrection..."⁶ and: "Satan only wants to cause between you animosity and hatred through intoxicants and gambling..."⁷

A proof that tolerance is a firm basis for the entire message of Islam is that Prophet Muḥammad was commanded in the Glorious Qur'ān to call to the way of his Lord with

¹ Riḍā, *Tafsīr al-Manār*, 2:301.

² Abū Zahrah, *Zahrat al-Tafāsīr*, 2:768.

³ Al-Mā'idah 5:2.

⁴ See al-Mārāghī, Muḥammad Muṣṭafā. *Universal Fellowship. Address to the World Congress of Faith*. Cairo: al-Azhar magazine, Maṭba'at al-Raghā'ib, 1355 AH, 1936 CE, ■■■. 3-5.

⁵ Hūd 11:119.

⁶ Al-Mā'idah 5:14.

⁷ Al-Mā'idah 5:91. See al-'Aqqād, *Ḥaqā'iq al-Islām*, pp. 233, 234.

wisdom and good instruction.¹ He ﷺ was addressed: "So by mercy from Allah, [O Muhammad], you were lenient with them. And if you had been rude [in speech] and harsh in heart, they would have disbanded from about you..."² In another verse, the disbelieving people of the Prophet were told that he (the Prophet) was concerned over them and that it would grieve him that they should receive any injury, difficulty, bad consequence ■ torment.³ Additionally, Allah ﷻ has told Prophet Muḥammad: "And We have not sent you, [O Muhammad], except as ■ mercy to the worlds."⁴ This signifies that all laws and legislations that Prophet Muḥammad came with lead only to people's guidance and happiness both in this world and in the Hereafter.⁵

One aspect of tolerance in Islam is manifested by the Qur'ānic general commandment to speak good to all people⁶ regardless of their race, colour or religion. In verse (44) of *sūrat Ṭaha* (20), Prophet Moses ؑ, who was Allah's choice from amongst all His slaves, was thus directed to speak to the Pharaoh only with kindness and gentleness despite of the latter's extreme insolence and arrogance.⁷

On the other hand, the Noble Qur'ān (*al-Mumtaḥanah* 60:8) enjoins Muslims to deal justly and kindly with all non-Muslims who do neither fight against them on account of religion nor drive them out of their homes. While commenting on this verse, *imām* al-Qirāfi⁸ mentioned that Muslims have to be merciful to such peaceful non-Muslims, treat them gently, help the poor, feed the hungry and clothe the needy amongst them. They have to call upon Allah to guide them and make them amongst the people of happiness, advise them with regard to all the affairs of their religion and world, defend

¹ Al-Naḥl 16:125.

² Āli 'Imrān 3:159. See al-Marāghī, *Universal Fellowship*, p. 14.

³ Al-Tawbah 9:128. See al-Zamakhsharī, *al-Kash-shāf*, 2:325.

⁴ Al-Anbiyā' 21:107.

⁵ See al-Marāghī, *Tafsīr al-Marāghī*, 17:78.

⁶ Al-Baqarah 2:83. See al-Ṭabarī, *Jāmi' al-Bayān*, 2:297.

⁷ Ibn Kathīr, *Tafsīr al-Qur'ān al-'Azīm*, 5:260.

⁸ Al-Qirāfi: Aḥmad ibn Idrīs ibn 'Abdelrahmān Abū al-'Abbās Shihāb al-Dīn al-Ṣinhājī (d. 684 AH - 1285 CE); ■ Mālikī scholar whose last name was after the barbarian Moroccan tribe of Sanhaja and al-Qirāfi (the area adjacent to the grave of *imām* al-Shāfi'ī in Cairo). He ■ born ■ Egypt where he lived and died. He composed splendid books such as *Anwār al-Burūq fī Anwā' al-Furūq*, *al-Iḥkām fī Tamyīz al-Fatāwā 'an al-Aḥkām* ■ *Taṣarruf al-Qāḍī* ■ *al-Imām*, *al-Dhakhīrah*, and *al-Ajwibah al-Fākhīrah fī al-Rad 'alā al-As'ilah al-Fājirah*. Al-Ziriklī, *al-A'lām*, 1:94-95.

their honour in their absence, keep their money, children and all their rights and interests and remove injustice from them.¹ According to *imām* al-Jaṣṣāṣ², this verse even provides evidence that the protected non-Muslims who live in the Muslim state are entitled to receive ■ portion from the charity money.³ Muslims are also allowed to bequeath from their personal properties to their non-Muslim homeland fellows, to give them from their expiation or vow money, the charity they pay before the festival of *‘Eid al-Fiṭr*, and from the meat of the sacrificial animal they offer in their festival of *‘Eid al-Aḡḡā*.⁴

It may be worth mentioning here that Prophet Muḡammad would encourage Muslims to show kindness to all people whether Muslims or non-Muslims. He ﷺ is reported to have said: "None of you truly believes until he loves for (all) people what he loves for himself."⁵ He also said: "Whoever has been given his portion of gentleness has been given his portion of good. And whoever is not given his portion of gentleness has been deprived from his portion of good."⁶ There is no wonder then that when ‘Abdullah ibn ‘Amr saw his servant skinning ■ sheep he commanded him: "Boy! When you finish, start with the Jewish neighbour." ‘Abdullah then clarified: "I heard the Messenger of Allah ﷺ recommending that we treat our neighbours well until we feared (or we thought) that he would order us to make them our heirs."⁷ *Imām* Ibn Ḥajar elucidated that the Arabic word *Jār* (neighbour) here refers to the Muslim, the non-Muslim, the worshipper, the wanton, the friend, the enemy, the strange, the domestic, the foreign, the near and the far one.⁸

¹ Al-Qīrāfi, Abū al-‘Abbās Shihāb al-Dīn Aḡmad ibn Idrīs ibn ‘Abdelrahmān al-Mālikī. *Anwār al-Burūq fī Anwā’ al-Furūq* (Gleams of Lightnings on Kinds of Differences). N.p.: ‘Ālam al-Kutub, n.d., 3:15.

² Al-Jaṣṣāṣ: Aḡmad ibn ‘Alī al-Rāzī Abū Bakr (d. 370 AH - 980 CE); ■ virtuous scholar who came from Ray but lived and died in Bagdad. He was the chief scholar of the Ḥanafī school of thought at his time and was asked to take command of the judiciary but he refrained. Some of his popular written works are the book of *Aḡkām al-Qur’ān* and ■ book ■ *‘Uṣūl al-Fiqh*. Al-Ziriklī, *al-A‘lām*, 1:171.

³ *Aḡkām al-Qur’ān*, 3:583.

⁴ Al-Kāsānī, *Badā’i’ al-Ṣanā’i’*, 7: 335, 341.

⁵ Narrated by *imām* Aḡmad in his *Musnad*, vol. 21, p. 353, ḡadīth no. 13875. Shaykh Shu‘ayb al-Arna‘ūṭ declared that this ḡadīth is Ṣaḡīḡ.

⁶ Narrated by al-Tirmidhī in his book of *Sunan*, vol. 3, p. 435, ḡadīth no. 2013. *Imām* al-Tirmidhī declared that this ḡadīth ■ Ḥasan Ṣaḡīḡ.

⁷ Related by al-Bukḡarī, *al-Adab al-Mufrad*, vol. 1, p. 58, ḡadīth no. 128. Shaykh al-Albānī declared that this ḡadīth is Ṣaḡīḡ.

⁸ See Ibn Ḥajar, *Fathī al-Bārī*, 10:441.

From this standing point, Ibn Khaldūn viewed *‘aṣabiyyah* or "social cohesion" as being the organizing principle of society and stated that the collapse of solidarity leads to abnormal behaviour. He reached that social organization is necessary to the humankind. Without it, the existence of human beings would be incomplete. Allah's desire to settle the world with human beings and to leave them as His representatives on earth would not materialize.¹

Hence, Prof. Rushbrook Williams² - who has made intensive studies on the affairs of the Middle East, India and Pakistan - recognized the tolerance of the Islamic law and remarked that: "The Islamic traditions comprise principles of equality of human souls before Allah and establish bonds of international brotherhood regardless of the different races or colours and settle the obligation to defend the weak against those who wrong them and to help the needy and the destitute..."³

Prophet Muḥammad was even instructed in the Great Qur'ān to forgive those who have offended and troubled him: "Show forgiveness, enjoin what is good, and turn away from the ignorant."⁴ This was a clear divine dictation to the Prophet to forgive and pardon people, not to reproach them for their alienation or bad morals, not to punish them and not to give them the same bad treatment bearing in mind that it is not true that this verse has been abrogated by verses on fighting for fighting has its special reasons while forgiveness is a distinct matter.⁵ In another verse, Prophet Muḥammad ﷺ was told: "...And indeed, the Hour is coming; so forgive with gracious forgiveness."⁶

¹ See Akbar, Ahmad. "Ibn Khaldun's Understanding of Civilizations and the Dilemmas of Islam and the West Today" *Middle East Journal* 56, no. 1 (2002): 20-45, <http://www.jstor.org/stable/4329719>.

² Rushbrook Williams: Professor Laurence Frederic Rushbrook Williams (d.1978); a British historian and civil servant who spent part of his working life in India, and had an abiding interest in Eastern culture. He was a Fellow of All Souls' College, Oxford and the Eastern Services Director of the IBN B.C. Wikipedia contributors, "Rushbrook Williams," *Wikipedia, The Free Encyclopedia*, accessed December 23, 2019, https://en.wikipedia.org/w/index.php?title=Rushbrook_Williams&oldid=900801760.

³ See al-'Aqqād, *Ma Yuqāl 'an al-Islām*, pp. 110-11.

⁴ Al-A'rāf 7:199. For conveying the precise meaning of the verse, the translated phrase "Take what is given freely" has been changed into "Show forgiveness".

⁵ See Ibn 'Ashūr, *Tafsīr al-Tahrīr wa al-Tanwīr*, 8:398-99.

⁶ Al-Hijr 15:85.

The verse implies that since recompense for people's deeds is charged with Allah ﷻ, the Prophet was required to disregard his people's annoyance and bad reception to *da'wah*. He was directed to forgive them with gracious i.e. good and complete forgiveness¹ which is free from all sorts of blame.² Similar to this verse is Allah's saying in *sūrat al-Zukhruf*: "So pardon them and say, 'Peace.' But they are going to know."³ Prophet Muḥammad ﷺ thus pardoned the people of Mecca despite of their very aggressive attitude against him. It was narrated that he ﷺ told his wife 'Ā'ishah: "Your people have troubled me a lot, and the worst trouble was the trouble on the day of 'Aqaba when I presented myself to Ibn 'Abd-Yālīl ibn 'Abd-Kulāl and he did not respond to my demand. So I departed, overwhelmed with excessive sorrow, and proceeded on, and could not relax till I found myself at Qarn al-Tha-'ālib where I lifted my head towards the sky to see a cloud shading me unexpectedly. I looked up and saw Gabriel in it. He called me saying, 'Allah has heard your people's saying to you, and what they have replied back to you, Allah has sent the Angel of the Mountains to you so that you may order him to do whatever you wish to these people.' The Angel of the Mountains called and greeted me, and then said, "O Muḥammad! Order what you wish. If you like, I will let al-Akh-Shabayn (i.e. two mountains) fall on them." The Prophet ﷺ said, "No but I hope that Allah will let them beget children who will worship Allah Alone, and will worship None besides Him."⁴

Speaking to the Westerners about the tolerant nature of Islam, people who shoulder responsibility of *da'wah* can also assert that the Glorious Qur'ān⁵ prohibits Muslims from insulting the false deities of the disbelievers lest this should open the door to obscenity, cause the disbelievers to be (more) alienated from Islam, lead them to be irritated and angry or to insult Allah ﷻ and His Messenger ﷺ.⁶

¹ See Ibn 'Āshūr, *Tafsīr al-Tahrīr wa al-Tanwīr*, 13:61.

² See al-Suyūṭī, *al-Durr al-Manthūr*, 5:94.

³ Al-Zukhruf 43:89. For conveying the precise meaning of the verse, the translated phrase "turn aside from them" has been changed into: "pardon them".

Al-Bukhārī, vol. 4, p. 115, ḥadīth no. 3231. ⁴

⁵ Al-An'ām 6:108.

⁶ See al-Rāzī, *Mafātīḥ al-Ghayb*, 13:110.

To make people in the West realize the special consideration given by the Noble Qur'ān to other communities of different dogmas, *du'āh* have to invite them to ponder over the Qur'ānic usage of the phrase '*Ahl al-kitāb*', the people of the Book, to refer to the Jews and Christians, the immediate forerunners of Islam in divine monotheism. A thorough look into the pages of the Qur'ān reveals that references to this phrase are extensive, they occur approximately 31 times. Jews '*yahūd or hūd*' occurs 11 times while Christians '*naṣarā*' occurs 13 times and the Sons of Israel '*Banū Isrā'īl*' occurs 41 times. The fact that the Qur'ān frequently addresses Jews and Christians saying: "O people of the Book" or "O You who have been given the Book" acknowledges that they are people of revealed religion, and creates, therefore, ■ beautifying effect of an existing relationship of mercy and spiritual kinship between them and the Muslims.

Under the Qur'ānic instruction (al-'Ankabūt 29:46), Muslims are advised not to argue with the people of the Book except in the best manner. They are directed to avoid adopting approaches which may arouse bitterness or hostility when engaging into debates with the people of the Book.¹ Muslims are also instructed to appeal to the people of the Book through what is common between their scriptures and the teachings of the Qur'ān: "Say, 'O People of the Scripture, come to ■ word that is equitable between us and you - that we will not worship except Allah and not associate anything with Him and not take one another as lords instead of Allah' ..."² In addition, it is told within the Qur'ānic context that every Prophet was sent by Allah, that every true religious book was revealed by Allah and that all Prophets came to preach the one and the same religion of Allah.³ The Qur'ān enjoins believing in all Prophets and Scriptures.⁴ It views the various divine religions as different faces of the same jewel.⁵

¹ See 'Abdelḥalīm, *Qur'ān Themes and Styles*, p. 73.

² Āli 'Imrān 3:64.

³ Al-Shūrā 42:13.

⁴ Al-Baqarah 2:136, 285, Āli 'Imrān 3:84, al-Nisā' 4:136, 150.

⁵ See Denny, Frederick Mathewson. "Community and Society in the Qur'an," in *Encyclopaedia of the Qur'ān*, vol. 1 (Leiden: Brill, 2001), p. ■■ and Doi, A. Rahman I. *Non-Muslims under Shari'a*. USA: International Graphics, 1981, p. 75.

The Qur'ān (al-Mā'idah 5:5) builds bridges of accord and concurrence between Muslims and the People of the Book by permitting sharing their meat and marrying from their women.¹ According to the majority of exegetes of the Qur'ān, no one of the Companions of the Prophet ﷺ prohibited marrying a Christian or a Jewish woman. It is even narrated that Uthmān ibn 'Affān, the third Caliph, married a Christian woman who then embraced Islam and that each of Talḥa ibn 'Ubaydillāh and Ḥudhayfah ibn al-Yamān had a Jewish wife.² It is thus implied here that mercy and love upon which marriage should be established can occur between the Muslim husband who selects his lifelong mate from among women of the People of the Book.

Truly, authentic historical narrations bear witnesses for the Muslims' tolerance with followers of other (divine) religions. Prophet Muḥammad ﷺ used to treat kindly his neighbours from among the people of the Book, give them gifts and accept gifts from them. When a delegation of the Ethiopian Christians came to Medina, he ﷺ let them stay in the mosque, and he himself took care of them and served them.³ On another occasion, a Christian delegation from Najrān visited him. He ﷺ let them stay in his mosque and allowed them to hold their Prayers there. They would be praying on one side of the mosque and the Messenger of Allah and his Companions would be praying on the other side.⁴ When they wanted to dialogue with the Messenger and defend their religion, he ﷺ listened to them and debated with them in a kind, decent and tolerant manner.⁵

'Umar, the second Caliph, is recorded to have ordered an allowance of money and food to be made, out of the public funds, to some Christian lepers.⁶ In company with the Patriarch, he visited the holy places of Jerusalem, and it is reported that while they were in the Church of the Resurrection, as it was the appointed time of Prayer, the Patriarch tendered the caliph to offer his Prayers there. But 'Umar considerably

¹ See al-Zuhūrī, *al-Tafsīr al-Wasīṭ*, 1:431.

² See Abū Zahrah, *Zahrat al-Tafāsīr*, 2:217.

³ See al-Sībā'ī, *Civilization of Faith*, p. 124.

⁴ Ibn Qayyim al-Jawziyyah, *Zād al-Ma'ād*, 3:549-50.

⁵ Ibid., p. 551-54.

⁶ Arnold, *Preaching of Islam*, p. 49.

refused. He clarified that if he were to do so, his followers might afterwards claim it as a place of Muslim worship.¹

Another impressive example showing the Muslims' religious tolerance is that a Christian Egyptian woman complained to 'Umar that 'Amr ibn al-ʿĀṣ, the governor of Egypt, had embodied her house into the mosque against her will. In reply for his inquiry about that, 'Umar was informed that the number of Muslims had increased and the mosque had no enough room for them. As this woman's house was next to the mosque, 'Amr - who wanted to widen the mosque - had offered the Egyptian woman more than the price of her house, but she had refused to sell it. He had thus no other option than knocking down the house, and incorporating it into the mosque. He had put the price of the house in the state treasury for her to collect whenever she wanted. However, 'Umar did not approve this and ordered 'Amr to knock down the new part of the mosque and rebuild the Christian woman's house.²

It is, in fact, true that followers of different religions inside the Muslim lands had always (and they still have) a common feeling of universal brotherhood. One will definitely be assured of this when he learns that during the illness of Aḥmad Ibn Ṭulūn, the founder of the Tulunid dynasty in Egypt (868 – 905 CE), adherents of all three religions prayed for his good health and quick recovery. Similarly, when the Black Death swept across Damascus in (348 AH - 959 CE) the Jews and Christians were asked to join the Muslims in prayer at their nearest mosques.³

To discuss the issue of *jizyah* in Western communities, it can be simply elucidated that *jizyah* was poll tax of any kind paid by the non-Muslim subjects of the Arab state which released its payers from the compulsory military service that was incumbent on their Muslim fellow-subjects. To clarify more, *jizyah* was a tax that the Christians would give not as a penalty for their refusal to accept Islam, but it was paid by them in common

¹ Ibid.

² See al-Sibāʿī, *Civilization of Faith*, ■, 125.

³ Baron, Willmayer. *A Social and Religious History of the Jews*. New York: Columbia University Press, 1960, 3:140, quoted in Abū Laylāh, Muḥammad Muḥammad Riḍwān. "Interfaith Dialogue; A Muslim Approach," *Journal of the Faculty of Languages and Translation*, no. 27 (1997): 49.

with the other *dhimmīs* or non-Muslim subjects of the state whose religion precluded them from serving in the army, in return for the protection secured for them by the Muslim army.¹ When the Muslim state was not able to provide such protection for its non-Muslim subjects, the latter were not required to pay any *jizyah*. In the reign of the Caliph 'Umar, the Emperor Heraclius had raised an enormous army with which to drive back the Muslim forces, who had in consequence to concentrate all their energies ■ the impending encounter. The Arab general, Abū 'Ubaydah, accordingly wrote to the governors of the conquered cities of Syria, ordering them to pay back all the *jizyah* that had been collected from the cities, and wrote to the people, saying, "We give you back the money that we took from you, as we have received news that ■ strong force is advancing against us. The agreement between us was that we should protect you, and as this is not now in our power, we return you all that we took. But if we are victorious ■ shall consider ourselves bound to you by the old terms of our agreement. In accordance with this order, big sums were paid back out of the state treasury, and the Christians called down blessings on the heads of the Muslims, saying, "May God give you rule over us again and make you victorious over the Romans; had it been they, they would not have given ■ back anything, but would have taken all that remained with us."²

On the other hand, *jizyah* was too moderate to constitute ■ burden on the non-Muslims. It was to be imposed only ■ able-bodied males, and not on women or children. The poor who were dependent for their livelihood on alms and the aged poor who were incapable of work were also specially excepted, as also the blind, the lame, the incurables and the insane, unless they happened to be men of wealth; this same condition applied to priests and monks, who were exempt if dependent on the alms of the rich. The collectors of the *jizyah* were particularly instructed to show leniency, and refrain from all harsh treatment or the infliction of corporal punishment, in case of

¹ See al-Sibā'ī, *Civilization of Faith*, p. 51-52. Chaudhry elaborated, the non-Muslims living in the Muslim territory would pay *jizyah* just as the Muslims would pay the obligatory charity that was eventually spent for the benefit of the society as a whole. It was not incumbent upon non-Muslims to offer *zakah* ■ the obligatory charity (on Muslims) but they would pay *jizyah* instead. ■ Chaudhry, Muhammad Sharif. *Human Rights in Islam*. Lahore: All Pakistan Islamic Education Congress, 1993, pp. 180-81.

² See Arnold, *Preaching of Islam*, pp. 52-53.

non-payment.¹ Moreover, *jizyah* was not obligatory upon all the People of the Book, this matter was in the hand of the ruler who made his decision in accordance with the given situations, 'Umar ibn al-Khaṭṭāb, for instance, accepted the suggestion of some Christian Arab tribes to pay obligatory charity in place of *jizyah*.²

As far as verse (29) of *sūrat al-Tawbah* (9) is concerned, Abū Sulaymān surely admitted that ■ has been often misinterpreted by the commentators who have declared that all the people of the Book have to pay the *jizyah* by force, that is to say being in state of subservience. This interpretation contradicts the Qur'ānic articulation of *sūrat al-Anbiyā'* (21) verse (107) in which it is clearly stated that Prophet Muḥammad is sent as ■ mercy to all mankind. Upon contemplating the Qur'ānic context (9:29-36) in which the verse relating to *jizyah* appears, it is obvious that ■ deals with the disbelievers, ■ well as some people of the Book, who were hostile against Muslims. Thus, subservience here is not practised as to punish people for their religious differences, but in fact it is a punishment for their aggression and hostility.³

4.3 Role of the Ethical Methodology of Qur'ān in *Da'wah* in Promoting the Islamic Discourse in the West Regarding the Precept of Freedom:

Allah ﷻ has made man ■ vicegerent on earth.⁴ He created him as a responsible human being for populating the earth and establishing civilization.⁵ Naturally, responsibility cannot exist without freedom in all religious, civilian, political, and intellectual aspects.⁶

¹ Ibid., pp. 51-52.

² ■ Abou Elfadl, Khaled et al. *The Place of Tolerance in Islam*. Boston: Beacon Press, 2002, pp. 21-22.

³ See Abū Sulaymān, Abdelḥamīd. *The Islamic Theory of International Relations*. USA: International Institute for Islamic Thought, 1987, pp. 39-41. McAuliffe, in her book "*Qur'anic Christians: An Analysis of Classical and Modern Exegesis*," is also of the opinion that the Qur'ānic text is more tolerant and flexible than some Muslim explanations make it ought to be. See Mir, Mustansir. "Book Review. *Qur'anic Christians: An Analysis of Classical and Modern Exegesis* by Jane Dammen McAuliffe," *Journal of Islamic Studies* 6 (1995): 254. See Abdelkhalek, Ashraf. "Justice in Human Relations According to the Quran," (Master's thesis, Birckbeck College, University of London, 2004), pp. 65-66.

⁴ Al-Baqarah 2:30.

⁵ Hūd 11:61.

⁶ See Zaqqūq, *Facts about Islam*, p. 56.

It should be made clear to the Westerners that one of the fundamental Qur'ānic principles is *"Freedom of Religion"*. Such is ■ indisputable truth in the heart of the Qur'ān which is vividly indicated in Allah's saying: "There shall be no compulsion in [acceptance of] the religion. The right course has become clear from the wrong..."¹ The verse signifies that Muslims are forbidden from forcing people to embrace Islam for there is ■ need to do so as Islam is a distinct and manifest religion and its proofs and evidence are obvious and explicit. Whosoever Allah ﷻ guides to Islam, opens his heart to it and enlightens his insight will accept it on clear proof. On the contrary, whosoever Allah ﷻ blinds his vision and seals upon his heart, hearing, and over his sight; will never be availed by entering the fold of Islam under compulsion² bearing in mind that Muslim scholars have agreed that any declaration of faith in Islam made under constraint is considered null and void.³

As has been mentioned earlier in this study, the verse cited above was revealed when some of the Companions of the Prophet ﷺ willed to prevent their children - who embraced Judaism - from leaving Medina with the Jewish tribe of Banī al-Naḍīr. The Prophet ﷺ commanded the concerned Companions to give their children the choice whether to keep their Jewish religion and leave with Banī al-Naḍīr or to embrace Islam and remain with their fathers in Medina.⁴ *Da'wah* to Islam is thus all about assuming the duty of clarifying its true meaning to people until they can distinguish between truth and falsehood. People then are to choose freely whether to accept and follow Islam or not.⁵

Besides, in verse (99) of *sūrat Yūnus* (10), Allah has told His Prophet Muḥammad ﷺ that if it had been His divine will to let the whole mankind follow one religion, i.e. Islam, He could have made all mankind embrace it. But the verse then goes on to inform the Prophet that he did neither have the ability (as a human being) to compel people to be believers nor was it one of the assignments of his mission to do so. Such

¹ Al-Baqarah 2:256.

² ■ Ibn Kathīr, *Tafsīr al-Qur'ān al-'Aẓīm*, 1:521.

³ See Riḍā, *Tafsīr al-Manār*, 11:395.

⁴ See Ibid., p. 209.

⁵ See Ibid., 3:33.

is asserted by many other Qur'ānic verses such as Allah's saying (while addressing Prophet Muḥammad): "But if they turn away - then We have not sent you, [O Muḥammad], over them as a guardian; upon you is only [the duty of] notification...,¹ "... and you are not over them a tyrant...,² and " You are not over them ■ controller."³

According to the renowned sheikh Muḥammad al-Ghazālī, religious freedom is established in more than one hundred and twenty verses of the Glorious Qur'ān.⁴ In addition to the divine texts cited above, some other examples of such verses are:

- "... ■ whoever wills - let him believe; and whoever wills - let him disbelieve..."⁵

This verse is explicit that matters of belief, disbelief, obedience and disobedience are entrusted to the (individual) slave of Allah and his choice. Whoever denies such fact opposes the very clear words of the Qur'ān.⁶ However, this does not contradict the fact that the Qur'ānic text in hand continues to warn against disbelief and tell about the good consequences of belief and showing submission to Allah ﷻ.⁷

- "But your people have denied it while ■ is the truth. Say, 'I ■ not over you ■ guardian.'"⁸ The Prophet was thus commanded to tell his people that his mere task was to call them to believe in Allah and follow His law. He was not commanded to fight them in order to force them to have faith in Allah.⁹ The Prophet's mission was only to remind people, teach them, give them glad tidings and warn them. He was not an authorized agent of Allah ﷻ and he was not given the power to dispose of the affairs of people or to compel them to be Muslims. Though there is a narration attributed to Ibn 'Abbās that the verse

¹ Shūrā 42:48.

² Qāf 50:45.

³ Al-Ghāshiyah 88:22. See Riḍā, *Tafsīr al-Manār*, 11:395.

⁴ See al-Ghazālī, *Ma'at Su'āl*, 2:140.

⁵ Al-Kahf 18:29.

⁶ See al-Rāzī, *Mafātīḥ al-Ghayb*, 21:458.

⁷ Al-Kahf 29-31.

⁸ Al-An'ām 6:66. For conveying the precise meaning of the verse, the translated word "manager" has been changed into "guardian."

⁹ Al-Zajjā, Abū Ishāq Ibrāhīm ibn al-Sirī ibn Sahl. *Ma'ānī al-Qur'ān wa l'rābuh* (Meanings and Inflection of the Qur'ān), scrutinized by 'Abdeljalīl 'Abduh Shalabī. Beirut: 'Ālam al-Kutub, 1408 AH, 1988 CE, 2:260.

under discussion has been abrogated by the verses on fighting, Shaykh Rashīd Riḍā declared that such narration is not a sound one. He cited the objection of *Imām* al-Rāzī to it and elaborated that fighting - which has been permitted for defending the truth, souls and wealth - did not change the reality that the Prophet ﷺ was Allah's Messenger and Slave who would convey His Message to people and that he was neither Allah's partner nor deputy. Moreover, for his whole lifetime, the Prophet ﷺ kept his characters of patience, forgiveness, and kindness.¹

- "Say, 'Obey Allah and obey the Messenger; but if you turn away - then upon him is only that [duty] with which he has been charged, and upon you is that with which you have been charged. And if you obey him, you will be [rightly] guided. And there is not upon the Messenger except the [responsibility for] clear notification',"² The verse is clear that the Prophet's responsibility was only to convey the message whereas it was the responsibility of people to abide by it. He has already met his responsibility. As for people, whoever fulfills his duty, it is for his own soul; and whoever neglects it, it is against his own soul.³
- "And if they disobey you, then say, 'Indeed, I am disassociated from what you are doing'. "⁴
- "For you is your religion, and for me is my religion."⁵
- "Indeed, those who have believed and those who were Jews and the Sabeans and the Christians and the Magians and those who associated with Allah - Allah will judge between them on the Day of Resurrection. Indeed Allah is, over all things, Witness."⁶ Such verse in which Muslims, Jews, Christians, Sabeans, Magians and polytheists are all cited together ■ peoples among whom Allah will judge is a clear evidence for the Qur'ānic recognition of religious plurality.⁷
- "He said, 'O my people have you considered: if I should be upon clear evidence from my Lord while He has given me mercy from Himself but it has been made

¹ See Riḍā, *Tafsīr al-Manār*, 7:417-18.

² Al-Nūr 24:54.

³ See al-Bayḍāwī, *Anwār al-Tanzīl*, 4:112.

⁴ Al-Shu'arā' 26:216.

⁵ Al-Kāfirūn 109:6.

⁶ Al-Hajj 22:17.

⁷ See Denny, "Community and Society in the Qur'an," p. 378.

unapparent to you, should we force it upon you while you are averse to it?" By such words, Prophet Noah ascertained his people that it was not his intention to coerce them to follow his religion which shows that the principle that "there is no compulsion in religion" applied to all heavenly Messages.¹

Besides, a thorough look into the history of Muslims refutes the claim that Islam spread by sword. Evidently, in the early years of Islam; Muslims did not have any power and they themselves were victims of oppression and injustice.² When they migrated to Medina, Muslims recognized other religions. Hence, in his first constitution for Medina, Prophet Muḥammad ﷺ recorded that the Jews were a nation living with the Muslims and acknowledged their right to believe in their faith.³

After the death of the Prophet ﷺ, his Companions followed his footsteps. They did not force Islam on people and - at some times - they even would not accept a person's reversion to Islam unless he would admit in front of the judge that his adoption of Islam was not done due to any constraint or worldly desire.⁴ Muslims were very well-known of their recognition of religious plurality to the extent that the Jews fled from different parts of Europe to Andalusia and the other areas that were under the Muslim reign.⁵ The Muslim state did not interfere in church matters and the clergy were given full authority over their flocks. Until today, in Muslim countries of both Muslim and non-Muslim population, churches are built next to mosques.⁶ Christian and Jewish wives of Muslim husbands enjoy the same rights as Muslim wives do. They have the complete liberty and retain the absolute right to keep their own religion, conduct their own worships, visit the church and perform their own rituals.⁷

¹ See al-Ghazālī, *Ma'at Su'āl*, 2:100.

² See al-'Aqqād, *Ḥaqā'iq al-Islām*, p. 18.

³ See Zaqqūq, *Facts about Islam*, p. 32.

⁴ See 'Imārah, *al-A'māl al-Kāmilah II al-Shaykh al-Imām Muḥammad 'Abduh*, 3:473.

⁵ Ibid.

⁶ See al-Sibā'ī, *Civilization of Faith*, p. 125.

⁷ See Shaltūt, Maḥmūd. *Al-Islām 'Aqīdah ■ Sharī'ah* (Islam. Beliefs and Laws), 18th ed. Cairo: Dār al-Shurūq, 1421 AH, 2001 CE, p. 46.

It is important here to draw the attention of the Westerners that Muslim armies never raided South Asia or West Africa. Nevertheless, Islam flourished in these countries after Muslim merchants had travelled to them. Moreover, Muslim Sufis with their peaceful attitude also impressed the dwellers of these lands. They ■■■ the conduct, morals, and dealings of the Muslims, and accordingly, embraced Islam of their own free will.¹ Owing to similar reasons, Islam has also found its way to Central Africa, China, Russia, Lithuania, Cape Colony, England, North America, Australia and Japan.²

It is also worth mentioning that fair Western historian, Orientalists and writers have maintained that Muslims would not propagate Islam by force. In his *Book On Heroes, Hero-worship and the Heroic History*, Thomas Carlyl stated that Islam spread only by the power of its teachings and ideology and criticized the irrational idea that one man i.e. Muḥammad could take ■ sword against all men and triumph over them.³ Another example is the German Orientalist Sigrid Hunke (d. 1999 CE) who refuted the accusation that Islam prevailed by the sword. She wrote in her book *Allah is Completely Different*: "The tolerance of the Arabs contributed greatly to the spread of Islam, contrary to what has been wrongly alleged that it was spread by fire and the sword, which is an unjust and unproven accusation against Islam." She added: "Christians, Jews, Sabians and Pagans adopted Islam of their own free will."⁴

Similarly, Sir Thomas Arnold asserted that Islam was not spread by efforts of that mythical personage, the Muslim warrior with sword in one hand and Qur'ān in the other. The same writer elaborated that Islam has rather become common by the quiet and normal labours of the Muslim preachers and traders.⁵ Such peaceful methods of preaching and persuasion were not followed in Mecca only, when political conditions

¹ See Zaqqūq, *Facts about Islam*, p. 33.

² ■■■ Arnold, *Preaching of Islam*, p. 11.

³ p. 72.

⁴ See Zaqqūq, *Facts about Islam*, pp. 32-33.

⁵ See *Preaching of Islam*, p. 12-13.

made coercion and violence impossible; but were ordained in numerous texts of the Qur'ān that █████ revealed in Medina as well.¹

Additionally, the researcher deems weighty that *du'āh* as well as Islamic foundations and associations clarify to the West that the execution of a person who commits apostasy is not just due to the renouncing of the religion of Islam in which he had believed of his own free will, but it is - in fact - the punishment for spreading his false beliefs amongst the people, confusing them regarding their moral values, and inciting sedition against the state in which he lives. Any person who acts in such a manner will be accused of treason and sentenced to death. If he should renounce his religion without spreading his views among the people and without shaking the people's belief and opposing the regime of the Muslim state, he will not receive any punishment.²

People in the Western world may be surprised to learn that, as the former Grand *imām* of al-Azhar shaykh Maḥmūd Shaltūt mentioned, all what the Noble Qur'ān mentions about the apostate's punishment is that their deeds will become worthless in this world and the Hereafter and that they will be tortured eternally in Hellfire.³ Shaykh Shaltūt continued that according to many scholars, no ordained punishment is established for apostasy due to the reality that such retribution is proven only by *Ḥadīth al-Āḥad*.⁴ He added that mere disbelief does not demand the execution of the apostate except when he has fought against Muslims, become hostile to them or tried to spread sedition amongst them by tempting them to change their religion.⁵

In the words of *imām* Ibn Taymiyah, the practice of Prophet Muḥammad ﷺ shows that he would differentiate between such two types of apostates (referred to above). He accepted the repentance of a group of (peaceful) apostates. Meanwhile, he ﷺ

¹ Ibid., p. 13. The writer then cited verses such as al-Baqarah 2:256, al-Mā'idah 5:13, al-Hajj 22:49, al-Nūr 24:54, al-Fath 48:8-9 and al-Taghābun 64:12 as examples for Madanī Qur'ānic texts on the precept of religious freedom, pp. 13-14.

² █████ Zaqqūq, *Facts about Islam*, pp. 84-85.

³ See Shaltūt, *al-Islām 'Aqīdah wa Sharī'ah*, p. 280. Reference is made here to al-Baqarah 2:217.

⁴ A *ḥadīth* which at some point in the chain has only a single narrator.

⁵ See Shaltūt, *al-Islām 'Aqīdah wa Sharī'ah*, p. 281.

executed others who along with renouncing their faith in Islam, committed murder or made false accusations against the Prophet and his Message.¹

Another important manifestation of the Qur'ānic concept of freedom is that it allows the expression of one's opinions without any limitations,² so long as it does not cause any injustice ■ undermine the welfare, security, and peace of the community.³ Consequently, people are authorized to have different opinions and make illustrative judgements in religious matters so long as they are qualified to do so. Whoever uses his judgement and errs is given one reward, whereas whoever uses his judgement and arrives at the correct result is doubly rewarded by Allah. Masters of the schools of jurisprudence have thus come across many different opinions concerning numerous issues, and nobody has ever claimed that a difference of opinion is prohibited by Islam.⁴ In Muslim lands, non-Muslim citizens have exactly the same high degree of freedom of expression. A historical proof for this is the debate that took place between ibn Ḥazm and the head judge of the Christians of Cordoba which had took place in the mosque. This debate was on the sensual pleasures of Paradise which is a point of controversy between Christians and Muslims.⁵

As the Noble Qur'ān honours all children of Adam without any discrimination on the grounds of gender,⁶ it acknowledges women's freedom. Amongst the divine texts ascertaining such fact is the Qur'ānic command to the believers of Medina to receive the emigrant believing women and not to send them back to Mecca against their will.⁷ This is ■ proof that Muslim women, at the time of the Prophet, would enjoy their independent characters and had the full rights - for example - to combat, make peace,

¹ See Ibn Taymiyah, Abū al-'Abbās Aḥmad ibn 'Abdelḥalīm ibn 'Abdeisālām ibn 'Abdullah ibn Abī al-Qāsim ibn Muḥammad al-Ḥarrānī al-Ḥanbalī al-Dimashqī Taqī al-Dīn. *Al-Ṣārim al-Maslūl 'alā Shātīm al-Rasūl* (The Sharp Unsheathed Sword upon the Slanderer of the Messenger), scrutinized by Muḥammad Muḥyī al-Dīn 'Abdelḥamid. Kingdom of Saudi Arabia: al-Ḥaras al-Waṭani al-Sa'ūdī, n.d., p. 368.

² For example, al-Naml 27:22-26.

³ For example, al-An'ām 6:152.

⁴ ■ Zaqqūq, *Facts about Islam*, p. ■

⁵ See Ibn Ḥazm, *al-Faṣl fī al-Milat*, 2:86.

⁶ Al-Isrā' 17:70.

⁷ Al-Mumtaḥanah 60:10.

remain in or travel according to their own free will.¹ Another example is verse (12) of *sūrat al-Mumtaḥanah* (60) which shows that upon the conquest of Mecca, women were given the full right to swear allegiance to the prophet and to learn Islam directly from him, which bears witness that they were given freedom to participate in public (and political) affairs.²

Another aspect of woman's freedom according to the Glorious Qur'ān relates to marriage. The Great Book thus reads: "... do not prevent them from remarrying their [former] husbands if they agree among themselves on an acceptable basis..."³ With greater reason, no man even if a father, is allowed to force his daughter to marry a man she does not like. If a man gives his daughter in marriage against her will, the marriage will be invalid. Al-Bukhārī included this ruling in his *Ṣaḥīḥ* under the title; "Chapter on the case when a man gives his daughter in marriage against her will, the marriage will be invalid."⁴ Under that title there is the *ḥadīth* of Khansā' bint (daughter of) Khudhām al-Anṣāriyyah رضي الله عنها that she had been previously married, and then her father gave her in marriage against her will. She complained to the Messenger of Allah ﷺ and he nullified her marriage.⁵

The same ruling applies also to virgins. the Messenger of Allah ﷺ said: "No virgin is to be given in marriage until she is asked to give permission, and no woman is to be married again until she declares her consent." It was said to him, "But a virgin is usually shy." He said, "Her silence is her permission."⁶ In his commentary on this *ḥadīth*, imām Ibn Hajar stated: "This *ḥadīth* signifies that ■ father is not entitled to force his mature virgin daughter to get married against her will."⁷ There is also a narration that a girl came to the Prophet ﷺ complaining that her father married her

¹ Al-Ghazālī, *Ma'at Su'āl*, 2:53.

² Ibid., p. 52.

³ Al-Baqarah 2:232.

⁴ See al-Bukhārī, 7:18.

⁵ Narrated by al-Bukhārī in his *Ṣaḥīḥ*, book of Marriage, chapter ■: If a Man Gives His Daughter in Marriage While She Is Averse to It, Then Such Marriage Is Invalid, vol. 7, p. 18, *ḥadīth* no. 5138.

⁶ Narrated by al-Bukhārī in his *Ṣaḥīḥ*, book of Marriage, chapter on: The Father ■ the Guardian Cannot Give a Virgin or a Previously Married Woman in Marriage Without Her Consent, vol. 7, p. 17, *ḥadīth* no. 5136.

⁷ Ibn Hajar, *Fath al-Bārī*, 9:191.

to his nephew so that he might raise his own status thereby, despite the fact that she did not like him. The Prophet called the father and left the matter up to her. She then said: "O Messenger of Allah, I accept what my father did, but I wanted to let women know that fathers do not have any say in the matter."¹

The Noble Qur'ān implies that marital life is based on love and mercy² and enjoins husbands to be kind to their wives.³ Husbands must not then curtail their wives' freedom or deprive them of their legitimate rights in life. For example, a husband should not forbid his wife from going to the mosque for worship. It was reported that the Prophet ﷺ said: "Do not prevent the female servants of Allah from visiting the mosques of Allah."⁴ It should be made clear to the West that if a few Muslims who cling to old customs or bad habits do not adopt these Islamic attitudes to women, this is surly due to their ignorance of Islamic ordinances and misunderstanding of the clear teachings of their religion.⁵

A woman is even given the freedom to be separated from her husband if she wills. If she cannot stand to live with her husband, she can end her marriage either by *khul'*⁶ or by asking for divorce via the court if she is mistreated or abused by her husband. While commenting on *ḥadīth* no. 5276 of *Ṣaḥīḥ al-Bukhārī*,⁷ *imām* Ibn Hajar said: "If the breach is from the part of the wife only, divorce by *khul'* and paying compensation is permissible. This does not necessitate that the breach should be from both parties.

¹ Narrated by Ibn Mājah in his *Sunan*, vol. 3, p. 73, *ḥadīth* no. 1874. Shaykh Shu'ayb al-Arna'ūt declared that this *ḥadīth* is of a *Ṣaḥīḥ* chain of narrators.

² Al-Rūm 30:21.

³ Al-Nisā' 4:19.

⁴ Narrated by al-Bukhārī in his *Ṣaḥīḥ*, book of Friday Prayer, vol. 2, p. 6, *ḥadīth* no. 900.

⁵ Shalabi et al., *Islam between Truth and False Allegations*, p. ■■■.

⁶ Divorce at the request of the wife in return for compensation to the husband. Review al-Baqarah 2:229.

⁷ The *ḥadīth* ■■■ related by Ibn 'Abbās ؓ to the effect that the wife of Thābit ibn Qays ibn Shammās came to the Prophet ﷺ and said, "O Allah's Messenger! I do not blame Thābit for any defects in his character or his religion, but I ■■■ afraid that I (being a Muslim) may become unthankful for Allah's Blessings." On that, Allah's Messenger ﷺ said (to her), "Will you return his garden to him?" She said, "Yes." So she returned his garden to him and the Prophet ﷺ told him to divorce her. (Book of Divorce, chapter on: Al-Khul' and How a Divorce is Given According to It, vol. 7, p. 47)

Thus, it is legally allowable for a wife if she hates living with her husband, to end her marriage even if he does not feel the same way."¹

Besides, *du'āh* and academically competent Muslims have to clarify to the West that slavery is not an Islamic innovation. Rather, slavery had been globally well-established and was regarded as an economic and social currency before the rise of Islam. The Romans, Persians, Indians, and the Arabs in the pre-Islamic period were well acquainted with slavery. However, unlike the Romans and people of other ancient cultures who would not regard the slaves as living creatures, used to torture them and exercised the absolute right to kill them, Islam has given slaves the right to live an honourable life, and to receive good and kind treatment. The Glorious Qur'ān states that Allah ﷻ has created all humans from a single person i.e. Adam who was created from dust.² More specifically, the Great Qur'ān ascertains that the masters and the slaves are one from another.³

In addition, *imām* Muslim, in his *Ṣaḥīḥ*, set aside a chapter on treating slaves, and the expiation of whoever slaps his slave. He recorded Zadhān Abī 'Umar to have said, "I came to Ibn 'Umar after manumitting one of his slaves. He picked a stick or a like from the ground and said, 'Verily, by manumitting my slave, I have no reward, not even equal to this (pointing to the stick). I heard the Messenger of Allah ﷺ saying, "He who slaps or beats his slave, the expiation of which is to manumit him."⁴

More important still, the Noble Qur'ān has been keen on manumission. Verse (13) of *sūrat al-Balad* (90) mentions that amongst those who will receive the records of their deeds in their right hands and be rewarded in Paradise, are those who set slaves free. The Glorious Book also declares that manumission is expiation for many sins such as unintentional murder,⁵ the separation between a husband and a wife when the former

¹ Ibn Hajar, *Fath al-Bārī*, 9:401.

² Al-Nisā' 4:1.

³ Al-Nisā' 4:25. See al-Ṣāwī, *Americans' Questions about Islam*, pp. 215-16.

⁴ Narrated by Muslim in his *Ṣaḥīḥ*, book of Oaths, chapter on: Treatment of Slaves, and the Expiation of One Who Slaps His Slave, vol. 3, p. 1278, ḥadīth no. 1657. See al-Ṣāwī, *Americans' Questions about Islam*, p. 217.

⁵ Al-Nisā' 4:92.

likens the latter to an unmarriageable relative,¹ and breaking one's oath.² The Glorious Qur'ān has also exhorted Muslims to accept the contract of manumission³ and to help the slaves to pay such compensation by reducing part of the agreed upon sum of money.⁴

4.4 Role of the Ethical Methodology of Qur'ān In *Da'wah* in Promoting the Islamic Discourse in the West Regarding the Precept of Rejecting Terrorism:

Western people should be affirmed that Islam is totally against all forms of violence and terrorism. *Da'wah* bodies and Muslim religious and intellectual leaders everywhere have to assure them that peace is the basis of Muslims' relations with others. This is ■ reasonable as Peace is ■ of the Names of Allah.⁵ In Arabic, the two words "Islam" and "Salām i.e. peace" are derived from the same root. Moreover, the Great Qur'ān calls Paradise "Home of Peace"⁶ and tells that the greeting of its dwellers is peace.⁷ On the other hand, the Noble Qur'ān prohibits injustice, oppression and corruption and advocates repelling evil with goodness.⁸ It declares that attacking one individual of the human race is considered an attack on all mankind.⁹ The Qur'ān also calls for peaceful coexistence among nations and commands Muslims to treat non-Muslims justly and fairly.¹⁰

Additionally, in each Prayer Muslims say "peace, blessings and the mercy of Allah be upon you O Prophet, peace be upon us and all the righteous Slaves of Allah" then they end the Prayer by a salutation of peace.¹¹ There is no wonder then that the Muslim

¹ Al-Mujādalah 58:3.

² Al-Mā'idah 5:89.

³ It is a contract to be concluded upon the slave's request to be set free in return for a fixed amount of money that he should give to his master.

⁴ Al-Nūr 24:33.

⁵ Al-Hashr 59:23.

⁶ Al-An'ām 6:127.

⁷ Yūnus 10:10, Ibrāhīm 14:23, al-Ahzāb 33:44 and al-Nahl 16:32.

⁸ Al-Mu'minūn 23:96 and Fuṣṣilat 41:34.

⁹ Al-Mā'idah 5:32.

¹⁰ Al-Mumtaḥanah 60:8. See al-Ḥafī, *Samāḥat al-Islām*, p. 72 and Zaqqūq, *Facts about Islam*, pp. 46:47.

¹¹ See al-Ḥafī, *Samāḥat al-Islām*, p. 72.

nation is called by the Glorious Qur'ān "a just nation"¹ and invited to enjoin good and forbid evil in order to spread international peace and global security.²

Not only that, but also; the Qur'ānic fact that Prophet Muḥammad ﷺ was sent only as a mercy to the worlds³ leaves no doubt that brotherhood, love and peace ■ the gifts that Islam grants to the entire humanity.⁴ It is recorded that he ﷺ said: "Allah is Lenient and loves leniency. He gives for leniency what He does not give for harshness,"⁵ "Whenever gentleness is added to something, it adorns it; and whenever it is taken away from something, it discredits it,"⁶ and he ﷺ addressed his wife 'Ā'ishah رضي الله عنها saying: "Be calm, O 'Ā'ishah! You should be kind and lenient, and beware of harshness and indecent words."⁷

It may be now quite clear that Islam is a peace-loving religion. Hence, Islam can never go for any form of transgression on people and their property. Some more Qur'ānic texts in support of such reality are: "O you who have believed, enter into peacefulness completely [and perfectly] and do not follow the footsteps of Satan. Indeed, he is to you ■ clear enemy."⁸ Commenting on this verse, Shaykh Abū Zahrah said: "All believers are called upon to enter into peace with all its aspects and in all its forms. Undoubtedly, had the basis (of Muslims' relation with others) been war, they would not have been called for this sublime issue of peace."⁹ Allah ﷻ also says: "... So if they remove themselves from you and do not fight you and offer you peace, then Allah has

¹ Al-Baqarah 2:143.

² Āli 'Imrān 3:110. See Dirāz, *Nazarāt fī al-Islām*, p. 110.

³ Al-Anbiyā' 21:107.

⁴ See Dirāz, *Nazarāt fī al-Islām*, p. 110.

⁵ Narrated by Muslim in his *Ṣaḥīḥ*, book of Righteousness, Joining of the Ties of Kinship, and Rules of Conduct, chapter on: Virtue Of Gentleness, vol. 4, p. 2003, ḥadīth no. 2593.

⁶ Narrated by Muslim in his *Ṣaḥīḥ*, book of Righteousness, Joining of the Ties of Kinship, and Rules of Conduct, chapter ■: Virtue Of Gentleness, vol. 4, p. 2004, ḥadīth no. 2594.

⁷ Narrated by al-Bukhārī in his *Ṣaḥīḥ*, book of Good Manners and Form, chapter on: The Prophet ﷺ Was Neither a Foul nor an Oppressive, vol. 8, p. 12, ḥadīth no. 6030.

⁸ Al-Baqarah 2:208. For conveying the precise meaning of the verse, the translated word "Islam" has been changed to "peacefulness."

⁹ See Abū Zahrah, *Muslim Conception of War*, p. 20. According to Qatādah ibn Di'āmah and ■ other exegetes of the Qur'ān, the Arabic word *silim* in this verse refers to its original linguistic meaning. Hence, it stands for reconciliation and making peace both inside and outside the Muslim community so that Muslims do neither become quarrelling sects nor do they encroach upon other peaceful nations. However, ■ other Qur'ān exegetes opined that the word *silim* here denotes "Islam" for it ■ the religion that seeks to spread peacefulness amongst all people, purifies human souls from their filths, guides people to ways of safety, and guards them against ways of destruction. See Abū Zahrah, *Zahrat al-Tafāsīr*, 2:650-51.

not made for you ■ cause [for fighting] against them."¹ While commenting on this verse, the author of *Tafsīr al-Manār* stated that Allah does not allow Muslims to show any form of aggression towards any peaceful people. He continued, one of the main principles of the Islamic law to which Allah ﷻ has guided Muslims is that they must not fight except those who fight them, and must not assault except those who intrude upon them.² Moreover, verse (94) of *sūrat al-Nisā'* (4) forbids Muslims from fighting or infringing upon those who give them a greeting of peace.³

In addition, Muslims' history confirms that fighting in Islam is for defense and that the relation between Muslims and others is that of peace. For thirteen years, the Prophet lived with the disbelievers of Quraysh calling them to the belief in the Oneness of Allah wisely and graciously. Yet, they harmed him and his companions, hurt them and intended to kill the Prophet. The Prophet and his companions were thus obliged to migrate to Medina and permission to fight was given by Allah: "Permission [to fight] has been given to those who are being fought, because they were wronged. And indeed, Allah is competent to give them victory."⁴ But fighting by Muslims was limited only to the disbelievers of Quraysh because they were aggressive and persisted in their offense and tyranny against the weak Muslims who remained in Mecca. The two battles of Badr and 'Uḥud were thus against Quraysh only.⁵

The fact that Prophet Muḥammad did not start fighting Quraysh after they had insisted on their violent attitude against him and the believers is even ascertained by some fair Western writers such as the English Thomas Carlyl (1795–1881) who reported: "Hitherto Mahomet had professed to publish his Religion by the way of preaching and persuasion alone. But now, driven foully out of his native country, since unjust men had not only given no ear to his earnest Heaven's-message, the deep cry of his heart, but would not even let him live if he kept speaking it, the wild Son of the Desert resolved to defend himself, like a man and Arab."⁶

¹ Al-Nisā' 4:90.

² See Riḍā, *Tafsīr al-Manār*, 5:266.

³ Ibid., p. 282.

⁴ Al-Ḥajj 22:39.

⁵ See Abū Zahrah, *Muslim Conception of War*, pp. 21-22.

⁶ See Carlyle, *On Heroes*, p. 72.

However, in al-Aḥzāb battle 'The Trench', Quraysh massed allies from all the Arab tribes who united in their efforts to eradicate the Prophet's city from Arabia. Consequently, Muslims fought the Arab tribes who had started attacking them. This situation is displayed in the Qur'ānic verse. "... And fight against the disbelievers collectively ■ they fight against you collectively ..."¹ All the Arabs attacked Muslims, ■ that all of the Muslims had the right to counter-attack.²

In Medina, the Prophet was peaceful with the Jews and made an agreement with them through which they were given equal rights as Muslims as well as autonomy in internal religious affairs.³ But High treason was evident in the battle of 'Uḥud (3rd year of Hegira) and in the battle of the Trench (5th year of Hegira) as the Jews cooperated with the Muslims' enemy (i.e. Quraysh and their allying Arab tribes who did not conceal their enmity to Muslims).⁴ Hence, the following Qur'ānic verse was revealed and the Muslims' agreement with the Jews had to be broken: "If you [have reason to] fear from a people betrayal, throw [their treaty] back to them, [putting you] on equal terms. Indeed, Allah does not like traitors."⁵

On the other hand, the Prophet ﷺ did not fight against all Christians. Rather, he fought only against the Roman Christians after they had killed the Muslims in the Levant. He battled against them ■ assailants and aggressors but not ■ Christians. The same was the case with the Persians as the Prophet only fought them after they had incited the Arab tribes in Iraq to launch a war against the Arabian Peninsula and planned to kill the Prophet ﷺ. The fact that the Prophet did not combat the Ethiopian Christians who did not assault or scheme against Islam and Muslims and that he ﷺ had good relations with the Arab Christians is ■ proof that Muslims did not show any violence against whoever treated them peacefully.⁶

¹ Al-Tawbah 9:36.

² See Abū Zahrah, *Muslim Conception of War*, pp. 22-23.

³ See Esposito, *The Straight Path*, p. 15.

⁴ See al-'Aqqād, *Ḥaqā'iq al-Islām*, ■. 28, 29.

⁵ Al-Anfāl 8:58. See Abū Zahrah, *Muslim Conception of War*, p. 24.

⁶ See Abū Zahrah, *Muslim Conception of War*, p. 24, al-'Aqqād, *Ḥaqā'iq al-Islām*, p. 228 and al-'Aqqād, *Ma Yuqāl 'an al-Islām*, p. 109.

Jihād is thus not a synonym to terrorism as it is widely claimed in the West. Definitions given to it by all Muslim prominent scholars show that *jihād* is not even synonymous with fighting. To cite only one example, *imām* al-Rāghib al-Aṣḥānī stated that *jihād* stands for striving against the evil desires of one's own self, the wicked temptations of the Satan and the visible (military forces of the) enemy. He then added that all these three types of *jihād* are intended by verses like: "And strive for Allah with the striving due to Him..."¹ and "... and strive with your wealth and your lives in the cause of Allah..."² In Allah's saying: "... and strive against them with the Qur'an a great striving,"³ the Prophet was commanded to strive the disbelievers by showing them a good example through his personal application of its superior teachings, reciting it to them and explaining to them the proofs it gives for the authenticity of Islam.⁴ It should now be clear that *jihād*, or striving in the cause of Allah, can be by soul, heart, money and tongue. Fighting is only one sort of *jihād* that Muslims resort to in situations when there is no other solution.

Westerners should be assured that Muslims are not after shedding blood or accumulating worldly gains via the use of violence. All the battles that the Prophet Muḥammad ﷺ went into were only for defensive purposes.⁵ They only aimed at defending Muslims against the attacks of their enemies, stopping the latter from resorting to force to hinder *da'wah*, compel Muslims to change their religion, and consequently, undermine the general societal security and threaten the religious freedom of people at large.⁶ The Great Qur'an thus reads: "Fight in the way of Allah those who fight you but do not transgress. Indeed, Allah does not like transgressors".⁷

¹ Al-Ḥajj 22:78.

² Al-Tawbah 9:41. See al-Rāghib al-Aṣḥānī, *al-Mufradāt fī Ḥarib al-Qur'an*, 1:101.

³ Al-Furqān 25:52.

⁴ See Tanṭāwī, *al-Tafsīr al-Wasīl*, 10:208.

⁵ See al-Zuhūrī, *al-'Ilāqāt al-Dawliyyah fī al-Islām*, p. 28.

⁶ See Ridā, *Tafsīr al-Manār*, 2:173-74.

⁷ Al-Baqarah 2:190. The fact that this verse appears in the same context where Allah ﷻ says: "And fight them until there is no temptation, and the religion is for Allah..." (al-Baqarah 2:193) indicates that fighting against Muslims' enemies is not permitted because of the religious differences between the two parties but only as a result of their aggression. See 'Imārah, Muḥammad. *Ḥaqā'iq wa Shubuhāt Ḥawl al-Ḥarb al-Dīniyyah wa al-Jihād wa al-Qitāl wa al-Irḥāb* (Truths and Misconceptions about Holy War, Jihād, Fighting and Terrorism). Cairo: Dār al-Salām li al-Ṭibā'ah wa al-Naṣh al-Tawzī' wa al-Tarjamah, 1431 AH, 2010 CE, pp. 129-30. Worthy mentioning, the concluding phrase in (al-Baqarah 2:193), "... But if they cease, then there is to be no aggression except against the oppressors," ascertains the same principle.

Moreover, the Glorious Book urges Muslims to keep their peaceful covenants with other nations: "... So as long as they are upright toward you, be upright toward them. Indeed, Allah loves the righteous [who fear Him]..."¹ and allows fighting only against the treacherous and the aggressors: "Would you not fight a people who broke their oaths and determined to expel the Messenger, and they had begun [the attack upon] you the first time?..."²

It is worth mentioning that none of the battles or the conquests that Muslims took part in was launched with the purpose of forcing their rivals to embrace Islam. The principle "There shall be no compulsion in [acceptance of] the religion" referred to earlier in this thesis applied to all the Muslim military missions. To give one clear and famous example, the conquest of Mecca in the 8th year of hegira was not a Holy War but was a political and liberational war. This is proven by both of some Qur'ānic texts such as (al-Hashr 59:8) which, in the context of the conquest of Mecca, refers to some aspects of the oppression that Muslims were subjected to: "For the poor emigrants who were expelled from their homes and their properties..." and the well-established historical fact that, after triumphing over the people of Mecca, the Prophet told them that they all were free and did not force a single person of them to embrace Islam.³

After the death of the Prophet ﷺ, all the Muslim conquests were inspired by the same incentive for fighting i.e. repelling offensive attacks. With the expansion of Islam into distant areas, Muslims were amidst enemies who were coveting the opportunity to leap upon Islam and the Muslims. Even when they refrained from attacking the Muslims, they were only waiting for the opportunity to eradicate what they regarded as a terrible threat to them. Therefore, Muslims were compelled to act in advance, and to carry out attack on various occasions when that was the only way to defend themselves against the enemy's expected aggression.

However, Muslims would start fighting only after offering their enemies three choices: embracement of Islam, peaceful covenanting, or engagement in war. Besides, Muslims

¹ Al-Tawbah 9:7.

² Al-Tawbah 9:13. Review also, al-Mumtahanah 60:8-9.

³ 'Imārah, *Ḥaqā'iq wa Shubuhāt*, pp. 102-3.

would not fight the enemies unaware. Rather, they would notify them before the attack, and such notification is indeed a proof that Muslims' intention was not to fight for the purpose of taking over lands, enslaving others or dominating people's destiny. Rather, Muslims sought to be safe from their enemies' assault, either by concluding a covenant with them or through their conversion to Islam. Hence, non-acknowledgment of either choice would represent a clear signification of the enemies' evil intention, and thus, Muslims should guard themselves in such cases.¹

In cases when the Muslim army had to meet the enemy, the Prophet ﷺ would direct the armies' leaders to limit the fight and the killing to the minimum extent and to give no chance for ravenous bloodshed or desire for ruin and devastation. This is crystal clear from the words of the Prophet to the Companion Mu'ādh ibn Jabal, the leader of the Muslim army that was sent to Yemen. The Prophet instructed Mu'ādh: "Do not fight them before you call them (to convert to Islam or to conclude a covenant). And if they decline, do not fight them until they take the initiative, and when they do so, do not fight them until they kill one of your men. Then, show them the body of the killed person and say to them: 'Is there no better way than this?' If Allah guides one single human being (to Islam) through your example, it will be better for you than to own the whole world."²

Moreover, it was narrated that when the Messenger of Allah would appoint any one as leader of an army or detachment, he would command him not to break his pledge, not to mutilate (the dead) bodies, not to kill the children and the worshippers in their cells.³ According to another *ḥadīth*, the Prophet is reported to have forbidden also the killing of women and labourers.⁴ He ﷺ also said: "Whoever kills a person having a

¹ See Abū Zahrah, *Muslim Conception of War*, p. 37.

² Al-Sarakhsī, Muḥammad ibn Aḥmad ibn Abī Sahl. *Al-Mabsūṭ* (The Elaborately Elucidated). Beirut: Dār al-Ma'rifah, 1414 AH, 1993 CE, 10:31.

³ Narrated by Muslim in his *Ṣaḥīḥ*, book of Jihād and Expeditions, chapter on: Ruler Appointing Leaders of Expeditions and Recommending Them of the Etiquette of War, etc, vol. 3, p. 1357, *ḥadīth* no. 1731.

⁴ See Ibn Hishām, *al-Sirah al-Nabawīyah*, 2:457-58.

treaty with the Muslims, shall not smell the fragrance of Paradise though its fragrance can be found at a distance of forty years (of traveling)."¹

The Companions of the Prophet followed his good example to the extent that Abū Bakr, the Prophet's Caliph, told the leader of the Muslim army that marched to the Levant: "I entrust ten things to your charge: Do not kill ■ woman, a child or an aged. Do not cut a fruitful tree, do not ruin any inhabited house, do not slaughter any sheep or camel except to eat from, do not burn any palm tree or sink it, do not embezzle from the booty and do not cower."²

Thomas Arnold gave an impressive example of such Muslim merciful attitude that ■ prevalent in all their conquests. When Jerusalem submitted to the Caliph 'Umar ibn al-Khaṭṭāb, he entered into the following agreement with its people: "In the name of Allah, the Most Gracious, the Most Merciful! This is the security which 'Umar, the servant of Allah, the prince of the believers, gives to the people of Elia. He confers upon all - whether sick or healthy - security for their lives, their possessions, their churches and their crosses, and for all that relates to their religion. Their churches shall neither be changed into residential places nor demolished. Neither they, nor their concomitants, nor the crosses of the inhabitants, nor any of their possessions shall be in any way diminished. No constraint shall be put upon them in the matter of their faith and no ■ of them shall be troubled."³ Such clement attitude drove H. De. Castries to admit: "It is a reality that the world has never known tolerant and merciful conquerors like the Arabs."⁴

According to the Glorious Qur'ān, one of the many other manifestations of the kind and humane nature of the Muslim character even in cases when war ■ inevitable ■ the good treatment that Muslims give to the captives. Verse (8) of *sūrat al-Insān* (76)

¹ Narrated by al-Bukhārī in his *Ṣaḥīḥ*, book of Jizyah and Peace-making, chapter on: The Sin of Whoever Kills a Non-Muslim Who ■ in a Covenant with Muslims, vol. 4, p. 99, ḥadīth no. 3166.

² Narrated by al-Bayhaqī in his book *Ma'rifat al-Sunan wa al-Āthār* (Determining Narrations from the Prophet and the Companions), vol. 13, p. 249, ḥadīth no. 18076. Shaykh 'Abelmu'tī Amīn Qal'ājī mentioned that this ḥadīth is Munqaṭī'.

³ See Arnold, *Preaching of Islam*, p. 49.

⁴ See Le Bon, *Ḥaḍarat al-'Arab*, p. 630.

thus tells that amongst the good traits of the pious who will be admitted to Paradise is that they give food to the poor, the orphan, and the captive despite of their love (and need) for it. Moreover, verse (4) of *sūrat* Muḥammad (47) refers only to two alternatives with regard to handling the issue of captives; either generosity (by setting them free without ransom) or ransom. Besides, verse (40) of *sūrat* al-Ḥajj (22) is evident that all places of worship of the divinely revealed religions ■ sanctified and must be safeguarded like the mosques.

We have thus to explain to the West that they must not build upon transgressions made by few Muslim rulers or troops in different historical eras to define Islam's position on war. From one hand, such generalization does injustice against Islam.¹ From the other, history shows cases when violent and hostile practices were adopted by followers of other religions. The Crusades (1096-1291 CE) represent ■ typical example for this. Additionally, Muslims are not those who annihilated the Red Indians (1622–1924 CE), used the atomic weapons of mass destruction and exterminated the innocent civilians in Hiroshima and Nagasaki in the year (1945 CE), poisoned the soil, burnt the forests and killed three million people in Vietnam (1955-1975 CE), killed about two million people in Algeria (1954-1962 CE.), killed about 70 million people in the two world colonial wars during the twentieth century, used the depleted uranium and the cluster bombs killing thousands of people and devastating treasures of scarce ancient monuments in Iraq, Lebanon and Gaza,² nor are Muslims who recently (March 2019) attacked Christchurch mosque in New Zealand and killed 50 of the worshippers. Yet, Muslims - and their media - do never generalize and accuse other religions of terrorism.

Additionally, in the words of the Grand *imām* of al-Azhar His Eminence Professor Aḥmad al-Ṭayyib, the very few Muslims who nowadays indulge in terrorist and corruptive activities are criminals who follow false explications to the divine texts. They are, in fact, hired by brokers of war, merchants of weapons and those who theorize for the neocolonialism's philosophy. This is the reason why all such terrorists

¹ Shalabi et al., *Islam between Truth and False Allegations*, p. 76.

² See 'Imārah, *Ḥaqā'iq ■ Shubuhāt*, pp. 182-83.

start by raising the flag of Islam but then they soon quarrel, divide, kill each other and, instead of making any intellectual reform, they expend all their efforts in destruction.¹ In reality, they are motivated by political but not religious incentives such as the Western double standard and negligence of Muslims and their crucial issues which resulted in - for example - the genocide against the Bosnian Muslims (1992- 1995), the war against Iraq in 2003, the killing of the Palestinians and the destruction of their houses and farms since 1948 until now² and the massacre carried out against the Rohingya Muslim people in Myanmar during the last few years. Conversely, all efficient Western powers acted together to support the Roman Catholic East Timor until it got its full independence from Indonesia in 2002.³

¹ See al-Ṭayyib, "Kalimat Faḍīlat al-Imām al-Akbar," ■ *A'māl Mu'tamar al-Ḥurriyyah*, p. 14.

² See Zaqqûq, "Al-Sharq wa al-Gharb wa Isti'adat al-Thiqah al-Mafqûdah" in *A'māl Liqā' Flüransā*, pp. 72-73 and 83-84.

³ Ibid., p. 84.

Chapter Five

Role of the Rational Methodology of Qur'ān in *Da'wah* in Promoting the Islamic Discourse in the West

Imām al-Ghazzālī accurately described the human mind as "a pattern of the light of Allah, the Exalted."¹ Indeed, man's intellect preserves his conscience and helps him to distinguish between different things and matters, compare between the opposites, reflect, contemplate, think and deliberate.² Allah has thus permitted arguing as a means to uncover realities, establish proofs and refute the misconceptions of the opponent.³ It has been stated earlier in this thesis that the Great Qur'ān points out to the importance of arguing as one main style of *da'wah*, and instructs that it should only be made in a way that is best.⁴ This includes speaking fair, wise and reasonable words to people and behaving well towards them.⁵

In the following pages, the researcher will attempt to find out the way through which the rational methodology of Qur'ān in *da'wah* can be put into practice in order to promote the Islamic Discourse in the West. This will be done via the intellectual discussion of a group of central matters.

¹ See Abū Ḥamid al-Ghazzālī, Muḥammad ibn Muḥammad al-Ṭūsī. *Mishkāt al-Anwār* (Niche of Lights), verified by Abū al-ʿIllā ʿAffī. Cairo: al-Dār al-Qawmiyyah li al-Ṭibāʿah ■ al-Nashr, n.d., p. 44.

² See Al-ʿAqqād, ʿAbbās Maḥmūd. *Al-Tafkīr Farīdah Islāmiyyah* (Thinking is an Islamic Obligation). Cairo: Muʿassasat Hindāwī li al-Taʿlīm wa al-Thaqāfah, 2013, p. 13.

³ Adawī, *Daʿwat al-Rusul*, pp. 359-60.

⁴ Al-Naḥl 27:125 and al-ʿAnkabūt 29:46.

⁵ Al-Baqarah 2:83, al-Ḥajj 22:68, al-Shuʿarāʾ 26:216, al-Naml 27:93, al-Muʾminūn 23:53-54. See Abū Laylāh, *al-Islām wa al-Iṭtijāhāt al-Fikriyyah al-Ḥadīthah*, p. 47.

5.1 Intellectual Discussion of Selected Main Issues for Discovering the Role of the Rational Methodology of Qur'ān in *Da'wah* in Promoting the Islamic Discourse in the West:

For exploring modes through which the rational methodology of the Noble Qur'ān in *da'wah* can be utilized to improve the Islamic discourse in the West, the researcher will attempt to apply the concerned methodology on some main questions as a sort of guiding investigation that will help in the intellectual handling of other questions. The concerned main issues are:

- a) Atheism
- b) Accidental Universe
- c) Resurrection
- d) Truthfulness of Prophet Muhammad
- e) Authenticity of the Glorious Qur'ān
- f) Enduring the Hardship of Giving Up Unlawful Fleeting Enjoyments for Sake of Attaining Salvation and Gaining Permanent Pleasures
- g) Polygyny
- h) The Claim That Islam Oppresses Women
- i) The Allegation That Islam Spread By the Sword
- j) The Fact That Islam Is against Violence and Terrorism

Each one of these issues will now be separately and rationally discussed.

5.1.1 Atheism:

Eras of material civilizations, new scientific discoveries and novel industrial inventions prove that the majority of people sound conceited and transgress proper limits when they think that they are self-sufficient.¹ Hence, people who take responsibility of *da'wah* in the West can follow the rational methodology of the Qur'ān and tell the

¹ Al-'Alaq 96:6-7.

contemporary Western atheists (kindly and politely)¹ that they still cannot create as much as a fly and if the fly should steal away from them a tiny thing, they could not recover it from him.² They can also remind the atheists in the West that they cannot defend themselves against death, cause the sun to rise from the west, make the night to be continuous until the Day of Resurrection or vice versa.³

Western atheists may also be invited to ponder over the wonders of the creation. They may be rationally persuaded that it is Allah alone Who has created the heavens and the earth bearing in mind that no human or other power has ever claimed that they have originated such huge beings.⁴ It is Allah alone ﷻ who holds the heavens and the earth lest they move away from their places, and if they were to move away from their places, no one could hold them in place after Him.⁵

Du'āh and scholarly qualified Muslims may draw mental attention of Western atheists to several examples and creative phenomena around them that witness for the existence and omnipotence of Allah. They may, for instance, point out to them that though the two bodies of water are not alike; one is fresh and sweet, palatable for drinking, and one is salty and bitter, from each people eat tender meat and extract ornaments which they wear. People also see the ships plowing through both of the two seas so that they seek of the bounty of Allah and (should) be grateful to Him. He ﷻ merges the night into the day by decreasing in the hours of the night and adding them (the decreased hours) to the hours of the day, and He merges the day into the night by decreasing in the hours of the day and adding them (the decreased hours) to the hours of the night. Moreover, Allah ﷻ has subjected the sun and the moon, each

¹ ■ ■ important here to note that all harmful or useless discussions must be avoided, al-An'ām 6:68,106, al-A'rāf 7:199, al-Hijr 15:94, al-Sajdah 32:30, al-Najm 53:29 and al-A'lā 87:9.

² Al-Hajj 22:73.

³ See Dirāz, *Nazarāt fī al-Islām*, pp. 21-23.

⁴ *Du'āh* and scholars in the West can develop such argument by informing the concerned atheists of some of the scientific facts that Allah has revealed to humanity via His Final Book, the Glorious Qur'an, more than one thousand and four hundred forty years ■■ that modern science only affirmed recently. Some examples of such scientific facts are shown in chapters 2 and 5 of the second section of this thesis.

⁵ Fāṭir 35:41.

runs its course for a term appointed. The concerned Western atheists may then be ascertained that such is Allah, the True Lord and His is the kingdom.¹

In this process of rational persuasion, the interrogation style may be used for stirring up the minds of the Western atheists. They may, for example, be addressed: Who sends down for you rain from the sky, causing to grow thereby gardens of joyful beauty which you cannot [otherwise] grow the trees thereof? Who makes the earth a stable ground and places within it rivers and makes for it firmly set mountains and places between the two seas a barrier? Who responds to the desperate one when he calls upon Him and removes evil and makes you inheritors of the earth? Who guides you through the darknesses of the land and sea and who sends the winds as good tidings before His mercy? Who begins creation and who provides for you from the heaven and earth? Who knows the unseen?² Western atheists may then be assured that reasonable thinking reveals that ■ Creator of absolute perfection, infinite might and unlimited goodness has created everything in this universe and subjected it to His unrestrained Will.³ It may then be elaborated that by way of mental requirement, the Sole Creator of the whole universe and all creatures is the only True God that must be worshipped and obeyed.⁴

Du'āh and Muslim competent speakers and writers may finally waken the mental capability of the Western atheists to recognize the truth by presenting to them examples such as: Is one who was dead and God gave him life and made for him light by which to walk among the people like one who is in darkness, from which he can never come out?⁵ Such is the likeness of those who believe in Allah and those who do not do.

¹ Fāṭir 35:12-13.

² Al-Naml 27:60-65.

³ See Dirāz, *Madkhal ilā al-Qur'ān al-Karīm*, pp. 73-74.

⁴ See Ḥabannakah, *Fiqh al-Da'wah ilā Allah*, 2:266.

⁵ Al-An'ām 6:122.

5.1.2 Accidental Universe:

Du'āh may simply and gently tell Western atheists who believe that the whole universe has been created by the accidental work of nature that their theory is irrational. They may indicate that the universe is such a marvelously stable organization that it is quite inconceivable that all the harmony and balance it keeps could have come about accidentally. They may then elaborate by citing statements of some Western scientists on the refutation of the accidental universe. Following are two examples of such declarations:

a) "The probability of life creating by accident is similar to the probability of the Unabridged Dictionary made by an explosion in a printing shop." (Prof. Edwin Conklin who was a biologist at Princeton University)¹

b) "It is almost mathematically impossible to provide the necessary reasons for fortuitous creation." (Dr. Marlin ibn Kreider, An American Organologist)²

5.1.3 Resurrection:

People in the West who deny resurrection may be told that it does not seem to be any logic if human beings, both the wicked and the well-doers, will be left neglected after death.³ While arguing with them in a way that is best, *du'āh* and Muslims who are closely concerned with upgrading the Islamic discourse in the West may then add that many good and pious people suffer from different difficulties in this world due to various reasons such as illness, poverty and oppression. Is it not reasonable that they will have another life in the Hereafter when they will be compensated? Similarly, many evil people spend their whole life times in wronging others and assaulting their rights, and they are able to escape punishment in this world either by using their power or by ways of deception, bias, etc. Is it not rational that they will have an after-death life where they should have fair retribution?⁴

¹ Khān, Waḥīd al-Dīn, *God Arises. Evidence of God in Nature and in Science*, translated into English by Farida Khanam. New Delhi: The Islamic Centre, 1991, p. 93.

² Ibid., pp. 98-99.

³ Review al-Mu'minūn 23:115 and al-Qiyāmah 75:36.

⁴ Review al-Qalam 68:35-36.

The researcher thinks it is also useful to use the rational style of analogy to prove Resurrection to its deniers in the West. Accordingly, such deniers may be told that just as Allah has produced people the first time, He ﷻ is definitely able to bring them to life again.¹ They may also be informed that Allah ﷻ Who created the heavens and earth and did not fail in their creation, is able to give life to the dead.² Additionally, deniers of Resurrection in the West can be told gently and wisely that Allah Who sends the winds carrying heavy rainclouds, drives them to dead lands, sends down rain therein and brings forth thereby every kind of fruit is able to bring forth the dead.³

5.1.4 Truthfulness of Prophet Muḥammad:

People in the West may be told that due to the historical reality that Prophet Muḥammad ﷺ was unlettered, it cannot be reasonable that the Great Qur'ān was formed of legends of the former peoples which were dictated to him. Had he ﷺ composed the Qur'ān out of such legends, why there was in Mecca only one Qur'ān and one Muḥammad? Had such legends been available only to him? Besides, had there been in Mecca any school, university or educational entity where Prophet Muḥammad learnt such legends? If so, why did not the rich amongst the people of Mecca join the same teaching bodies though they were more able than Muḥammad (the poor orphan) to afford for such claimed education, and they were famous of their serious competition for composing poetry, delivering speeches, leadership and presidency?⁴

Moreover, *du'āh* and competent speakers in the West ■ assure people that it cannot be rationally true that Muḥammad has taken the Qur'ān from the Torah and the Gospel since both were translated into Arabic only after his death as it is ■ well known fact amongst scholars of religion. Besides, how reasonably it could be true that Muḥammad used the Torah and Gospel to compile the Qur'ān while the latter disapproves the fundamental beliefs of Christianity such as trinity, crucifixion as well ■

¹ Review, for example, al-A'rāf 7:29, al-Anbiyā' 21:104 and Qāf 50:15.

² Al-Aḥqāf 46:33 and Yāsīn 36:81.

³ Review al-A'rāf 7:57, al-Rūm 30:19 and Fāṭir 35:9.

⁴ Abū Laylāh, *al-Qur'ān al-Karīm min al-Manzūr al-Istishrāqī*, pp. 38, 120.

redemption and unveils the distortions that were made into the Torah in texts such as Āli 'Imrān 3:93 which relates to the issue of the lawful and the unlawful food?¹

Du'āh can also, wisely and courteously, tell people in the West that many Western scholars have admitted the authenticity of the Noble Qur'ān such as Rudi Paret (d. 1983 CE) who stated, in the introduction to his German translation of the Qur'ān, that unlike all other heavenly Scriptures, it is the distinctive mark of the Qur'ān that no single change was made into it. He then added: "There is no any reason that makes us believe that one single verse of the Qur'ān was not revealed to Muḥammad."²

In Muslims' discourse with the Western Christians, they may use the rational style of *proving something by invalidating its opposite* to establish the truthfulness of Prophet Muḥammad and the Qur'ān with regard to the fact that Jesus ﷺ is ■ noble Slave and Messenger of God but not the son of God. They may do so by telling the Western Christians simply that Prophet Jesus used to eat, digest and excrete which are not the features of God. Rather, they are the same common characteristics of all created bodies.³ Since it is proven that Jesus ﷺ cannot be ■ god, it is established that he is one member of the honourable chain of the Messengers of God.

5.1.5 Authenticity of the Glorious Qur'ān:

The researcher deems that people in the West should be acquainted with the reality that the Great Qur'ān is an inimitable and unparalleled book which bears rational evidence for its divinity. The Arabs, who were very well-versed in both poetry and prose and who would wait for any chance to prove their claims of the falsity of the Qur'ān, were challenged to produce even one single chapter similar to the splendid rhetorical structure of the Noble Qur'ān but they failed.⁴

¹ Abū Laylah, *al-Qur'ān al-Karīm ■■ al-Manẓūr al-Istishrāqī*, pp. 120, 126.

² Zaqqūq, Maḥmūd Hamdī, *Al-Istishrāq wa al-Khalḥiyyah al-Fikriyyah li al-Ṣirā' al-Ḥadārī* (Orientalism and the Intellectual Background of the Civilizational Clash), al-Silsilah al-'Ilmiyyah. Calro: Islamic Research Academy, 1439 AH, 2018 CE, p. 117.

³ Al-Zamakhsharī, *al-Kash-shāf*, 1:665.

⁴ Al-Baqarah 2:23 and Yūnus 10:38.

The Glorious Qur'ān was totally different from all forms of writing and talking that the Arabs previously knew. Had any one of them been able to imitate it, his work would have been conveyed to people just as it had been the case with the Noble Qur'ān as well as the disbelievers' positions and sayings against the Messenger of Allah ﷺ.¹ Had Prophet Muḥammad been the one who composed the Qur'ān through his high intelligence and enormous talent, as it has been alleged both in ancient and modern times, how was he completely sure of the non-emergence of any other human being who may have the same - or even better than his personal capabilities - and bring the like of the Qur'ān? How he was able to defy in public: "If mankind and the jinn gathered in order to produce the like of this Qur'ān, they could not produce the like of it, even if they were to each other assistants."² People in the West may then be notified that, like it was the case with the Arabs, nobody else from outside the Arabian Peninsula could ever meet the same challenge until the present time! Is this not ■ reasonable proof that the Great Qur'ān is the Word of God.

Du'āh and scholarly qualified Muslim speakers and writers may also manage to convince the Westerners of the divine authenticity of the Noble Qur'ān by drawing their attention to some of the facts presented by the Qur'ān which are fully consistent with the latest findings of modern science. Examples of such facts are the hidden source from which the spermatic fluid of both men and women comes from;³ stages in which the embryo passes through in his mother's womb;⁴ the three dark veils (i.e. the belly, the womb and the caul or membrane enclosing the foetus) inside which the foetus is created;⁵ the aquatic origin of all organisms;⁶ the way of the formation of rain;⁷ the cyclical nature of the sky and the earth;⁸ that the earth is spherical but flattened at the poles;⁹ that the sun hastens to its own resting-place;¹⁰ the coexistence

¹ Abū Laylāh, *al-Qur'ān al-Karīm min al-Manẓūr al-Istishrāqī*, p. 364.

² Al-Isrā' 17:88. See Riḍā, *Tafsīr al-Manār*, 11:303.

³ Al-Tāriq 86:6-7.

⁴ Al-Ḥajj 22:5.

⁵ Al-Zumar 39:6.

⁶ Al-Anbiyā' 21:30.

⁷ Al-Rūm 30:48.

⁸ Al-Zumar 39:5.

⁹ Al-Anbiyā' 21:44.

¹⁰ Yāsīn 36:38.

of animals in groups similar to human societies;¹ the accurate description of bees' life;² the scientific fact that plants and all other creatures ■ created in pairs;³ and pollinating by the wind⁴ etc. which were all not known in the era of the Prophet Muḥammad ﷺ.⁵

5.1.6 Enduring the Hardship of Giving Up Unlawful Fleeting Enjoyments for Sake of Attaining Salvation and Gaining Permanent Pleasures:

The rational are those who endure different difficulties of avoiding all the evil transient pleasures in order to attain real bliss ■ well as eternal rescue and reward. This should be one part of Muslims' prudent and well-mannered dialogue with all people in the West regardless of their religious attitudes bearing in mind that Western countries are full of temptations and attractions that take people away from the right path.

Du'āh, suitably qualified speakers and Islamic foundations in the West can thus warn people against gambling by reasonable means including bringing to their knowledge some of its bad consequences such as the spread of greed and covetousness. In addition, gambling as well as alcoholism incites people to hostility and lead to many unintended reactions. Furthermore, *du'āh* and professionally concerned people can judiciously and gently try to take people in the West away from drug addiction by persuading them that such activity weakens man's mental abilities, numbs his mind and prevents continuous required awareness of God. They can assure them that alcoholism and drug addiction lead also to unhealthy dependence on one's lower needs.⁶

Another example that the researcher would like to take here relates to one of the most dangerous illegal sexual relations, namely, homosexuality. Muslims may build their discourse with the Western people about such issue on the basis of intellect and

¹ Al-An'ām 6:38.

² Al-Naḥl 16:68-69.

³ Yāsīn 36:36.

⁴ Al-Ḥijr 15:22.

⁵ See Dirāz, *Madkhal ilā al-Qur'ān al-Karīm*, p. 76.

⁶ See Neumueller, Caroline. "The 21st Century New Muslim Generation. Converts in Britain and Germany" (PhD diss., University of Exeter, 2012), p. 153.

sound discretion. *Du'āh* and concerned Muslim intellectuals may start by telling people in the West that homosexuality is a moral, physical, and social sin. They may tell them that since having sex with the same gender is against the natural disposition of man (and woman), it leads to severe corporal and psychological diseases. It may be added that homosexuals are bad role models for children, and that social freedom should have boundaries. Greater elaboration may then be made by stating that homosexuals have no orientation which is ■ obstacle for the development of society.¹

5.1.7 Polygyny:

People in the West who condemn Islam on this subject can be told that polygyny was also permitted in biblical and even in post biblical Judaism. From Abraham, David, and Solomon, peace and blessings of Allah be upon them all, down to the reformation period, polygyny was practiced by some Jews.² Polygyny was also practised by some Western peoples such as the Gaul and the Germanic. Moreover, after the emergence of Islam and at ■ time when Christianity was followed in Europe, some popes permitted ■ few number of kings such as Charlemagne (742-814 CE), the French King, to enter into polygynous marriages.³

It can also be indicated that a limited polygyny is the answer to the secret unions that have been becoming so distressingly common in the West.⁴ In this context, *du'āh* and other competent Muslims in the West can add that whatever the disadvantages of polygyny may be, they can never exceed the blemishes of the low number of offspring that France suffered from once due to the prevalence of adultery and the decrease ■ the percentage of married couples.⁵

It could be pointed out that especially after ■ war, when women of a certain age group far outnumber men, a percentage of them ■■ destined to be spinsters. Did God give them life for that? Giving a live example from within the modern Western community,

¹ See Ibid., 292. Before addressing such issue, *du'āh* need to be aware of the law of the Western country where they are as it may criminalize certain declarations on homosexuality.

² Esposito, *The Straight Path* (IIPH publication), p. 22.

³ 'Imārah, *al-A'māl al-Kāmilah*, 1:177.

⁴ Jolly, Mavis ibn "Becoming Muslim," MEDIA, <http://media.isnet.org/kml/off/Islam/New/jolly.html>.

⁵ See Riḍā, *Tafsīr al-Manār*, 4:297

reference could be made to ■ British radio programme known as 'Dear Sir' in which an unmarried English girl had called for lawful polygyny, saying she would prefer a shared married life rather than the loneliness to which she seemed to be destined.¹ Polygyny is also ■ good solution when one's wife is sterile or suffers from ■ serious chronic disease that prevents her from carrying out her marital duties. Besides, the researcher holds that *du'āh* and all Muslim competent figures and foundations in the West should make it very clear that Islam permits polygyny only under certain moral and tangible conditions.² In other words, Islam does not force polygyny into any one but it gives the opportunity to meet certain cases where it is necessary.³ Practically speaking, a quick look at the Muslim world shows that polygyny is the exception rather than the rule.

While refuting the Western accusation made frequently against Prophet Muḥammad of being sensualist surrounding himself with several wives, *du'āh* and academically competent Muslim figures may mention that Semitic culture in general and Arab practice in particular permitted polygyny. It is worth then to explain to the people of the West that during the main part of his life, Prophet Muḥammad remained married to one woman i.e. Khadijah. It was only after her death and between his age of fifty and his death at sixty-three did Prophet Muḥammad take ■ number of wives amongst whom no one other than 'Ā'ishah was virgin. The researcher holds that it should also be wisely and reasonably explained to the West that, as ■■ customary for Arab chiefs, many of the Prophet's marriages were for the political motive of cementing alliances. Others were for social purposes. They were marriages to the widows of the Prophet's Companions who had fallen in combat and were in need of protection.⁴

5.1.8 The Claim That Islam Oppresses Women:

In wise and reasonable refutation of such claim, Muslim scholars may inform people in the West that Islam asserts the same basic rights for both men and women. For

¹ See Jolly, "Becoming Muslim".

² See Al-Ghazālī, Muḥammad, *Ma'at Su'āl 'an al-Islām* (One Hundred Questions on Islam), vol. 1, a book presented by al-Azhar magazine. Cairo: Islamic Research Academy, al-Muḥarram 1439 AH, September 2017 CE, 1:83.

³ See Jolly, "Becoming Muslim."

⁴ Esposito, *The Straight Path* (IIPH publication), pp. 16-17.

example, Islam equates women with men with regard to the rights to receive education and labour. There is ■ single text whether in the Glorious Qur'ān or in the *Sunnah* of the Prophet ﷺ that prohibits women to work.¹ It may then be added that, in Islam, women have been entitled to equal pay with ■■■ if they would do the same kind of work, at ■ time when we have seen that women's pay is less than men's in Europe and America, even after a lengthy struggle for the sake of fair treatment for women.²

Another rational method of refuting the widespread allegation in the West that Islam oppresses woman is to affirm that oppression is the deprivation of executing rights. However, what is regarded as a right in some cultures may not be regarded in the ■■■ way in other ones. For instance, some people consider the freedom of taking boy or girl friends a right, and forbidding it an act of oppression! Some think of pornography, which glorifies depravity and promotes sin in societies through picturing the sexual relation between men and women and broadcasting it publicly to people, as being some kind of art and culture! So they surely think that banning it is ■ great form of oppression! But the fact that Islam strongly prohibits all such practices does not entail any oppression against women. Rather, Islam forbids both men and women alike from approaching such illicit activities.³ It regards them as damaging to the individual, causing social disruption, and leading to problems and pains (such as the phenomena of unwanted and teenage pregnancies, abortions as well as sexually transmitted diseases which are currently prevalent particularly in the West).⁴

It may be also elucidated to people in the West that the '*hijāb*' or veil and Islamic dress is not ■ manifestation of 'subjugation' of women. On the contrary, it is in favour of women. It has been prescribed for them so that they are recognized as modest women, which will prevent them from being molested.⁵ Moreover and ■■■ important still, the principle of imposing an Islamic dress is not confined to women.

¹ Shalabi et al., *Islam between Truth and False Allegations*, p. 54.

² Al-Hāshimī, *Ideal Muslim Society*, p. 157.

³ Al-Sawī, *Americans' Questions*, pp. 170-71.

⁴ See Neumueller, "New Muslim Generation," pp. 222-23 and al-Ghazālī, *Ma'at Su'āl*, 1:82.

⁵ Review al-Aḥzāb 33:59.

Both men and women alike have to abide by the Islamic law with regard to covering certain parts of their bodies. The extent of the obligatory covering on men is to cover the body at least from the navel to the knees. For women, the extent of the obligatory covering is to cover the complete body except the face and the hands up to the wrist. The difference between men and women here is based only on their different physical features.¹

According to Islam, women must not be made to resort to the most difficult and harsh kinds of jobs, toil so as to get their livelihood, or live in hostels after being forced to run away from the harshness and tyranny of their husbands.² Conversely, Islam makes it incumbent upon men to protect women and provide for them. It regards injustice, harshness and maltreatment as prohibited forms of behaviour. The Islamic notion is that only mean and ignoble men are those who abuse their wives, the best people are those who treat their women most honourably and righteously, and Allah hates every harsh boaster.³

Du'āh and scholarly qualified Muslims who are deeply concerned with fortifying the Islamic discourse in the West can elaborate by stating clearly and prudently that until the last moments of his life, Prophet Muḥammad ﷺ continued to command Muslims to treat women in accordance with the norms of virtue and righteousness. Hence, Muslim husbands who maltreat their wives do not reflect the right teachings of Islam. They are sinners who will be accounted both in this world as well as in the Hereafter. If they do not listen to any advice, correct themselves, and stop abusing their wives, the latter have the right to end that kind of miserable life.⁴

5.1.9 The Allegation That Islam Spread by the Sword:

It is very important to adopt rational ways to convince people in the West that Islam did not spread by the sword, and that people only would decide to become Muslims by their free-will. Doing so, points such as the following may be raised:

¹ Naik, *Common Questions about Islam*, pp. 9-10.

² Al-Sawy, *Americans' Questions*, pp. 172-73.

³ *Ibid.*, p. 169.

⁴ *Ibid.*, p. 170.

- In the early years of Islam, Muslims did not have power to impose any constraint on people. Rather, they were weak and subjected to different kinds of persecution.

- Had Islam been spread by force and compulsion, its expansion would have stopped with the end of the Muslim conquests. But this has not been the case. Though the Muslim conquests terminated a long time ago, Islam is still extending all over the world.¹

- Had their forefathers been compelled to embrace Islam, why did not Muslims of later generations renounce Islam? Do they still remember in the depth of their mental structure the coercion that their ancestors were subjected to? Is it not more reasonable to think that Islam has distinctive features which always lead to its diffusion and stability?²

- No single Christian nation, whether victor or defeated; recurred to Christianity after it had accepted Islam.³

- History shows that children of the Roman and Persian colonies in the Levant, Iraq, Egypt and Yemen which were liberated and ruled by Muslims, were very faithful Muslims to the extent that they excelled the Arabs in the fields of Islamic knowledge, became the head *imāms* of the major cities and the true pioneers in Islamic jurisprudence, Arabic language as well as *ḥadīth*.⁴

- The domination of Islam in the hearts of peoples who followed it did neither change by the extinction of the Arab civilization⁵ nor by any foreign occupation. A historical evidence for this is the fifty years French occupation of Algeria which did not have any religious influence upon its Muslim people.⁶

¹ See Castries, *al-Islām Khawāṭir wa Sawānīḥ*, p. 10

² See Dirāz, *Madkhal ilā al-Qurʾān al-Karīm*, p. 67

³ Le Bon, *Ḥaḍarat al-ʿArab*, p. 132

⁴ See Al-Ghazālī, *al-Daʿwah al-Islāmiyyah*, p. 25

⁵ Le Bon, *Ḥaḍarat al-ʿArab*, p. 132-33.

⁶ See Castries, *al-Islām Khawāṭir wa Sawānīḥ*, p. 7.

- Statistics made in the year 2000 tell that fifty thousand American people would embrace Islam annually. Which war did take place at that time which converted the Americans to Islam?¹

- In his book *Muslims Morals and Habits*, the German author Goethe (1749-1832 CE) wrote: "It has happened that an Arab, at the peak of his zeal for his new religion (Islam), thought to root out any other faith through bloodshed." In the same book, Goethe stated also: "The Muslim Caliph has never oppress any Christian or atheist."²

- There is no Holy war in Islam. Muslims were permitted to declare war only to defend themselves against their aggressive enemies and to remove obstacles that hindered people's freedom and exposed them to temptation. Had the objective of war in Islam been to eliminate other religions, it would have - with all the more reason - targeted religious leaders. But it is recorded in more than one authentic narration that Prophet Muḥammad would forbid the Muslim army to kill Moncks and Rabbis or to attack churches and cells.³

- The word *jihād* does not stand only for the military strive as defined above. Rather, it generally signifies exerting effort for good reasons (for the sake of Allah). This includes, as the Noble Qur'ān indicates, expending effort for guiding people through wisdom, good admonition and arguing with them in a way that is best⁴ ■ well ■ devoting effort for personal moral improvement.⁵

5.1.10 The Fact That Islam Is against Violence and Terrorism:

In face of the bitter Western accusations of severity and intimidation made continuously against Islam and Muslims, Muslims have to use rational intelligence and

¹ Al-Wishī, 'Atīyyah Fathī. *Al-Khowwāf al-Islāmī bayn al-Ḥaqīqah wa al-Taḍlīl* (Islam Phobia between Truth and Delusion), Silsilat Da'wat al-Ḥaqq, no. 219. Mecca: Muslim World League, Administration of Da'wah and Education, 1428 AH, 2007 CE, p. 207.

² See Dirāz, *Madkhal ilā al-Qur'ān al-Karīm*, p. 65. Any wrong done by Muslims in this regard was thus the exception rather than the rule

³ Ibid., p. 63.

⁴ Al-Naḥl 16:125.

⁵ Al-'Ankabūt 29:69. See Dirāz, *Madkhal ilā al-Qur'ān al-Karīm*, pp. 60-61.

open up quiet but in-depth discussions. They have to stress that Islam calls to peaceful coexistence with all people of different beliefs, cultures and races. Such statement may then be confirmed by citations taken from some non-Muslim authors such as Annemarie Schimmel (1922-2003), a German Orientalist and a former professor at Harvard University, who wrote: "The lofty Islamic civilization had good impact on Andalusia where Jews, Christians and Muslims lived together in ■■■ harmonious, tolerant as well as intellectually and culturally integrated environment. I do not think that such wonderful civilizational edifice has ever existed so far in any other civil surroundings."¹

Du'āh and experts who are interested in fortifying the Islamic discourse in the West may also give some historical examples of Muslim tolerance² and quote from prominent Muslim scholars such as Shaykh Muḥammad 'Arafah who wrote in 1946 that both of the East and the West should understand each other's civilizations so that ignorance is replaced by acquaintance and dissension is superseded by peace.³ Furthermore, the concerned Muslim figures have to follow the Prophets' way in refuting false accusations ■ displayed by the Glorious Qur'ān.⁴ For example, if people in the West make mention of the Armenian Genocide (committed by the Ottomans in the period between 1915 and 1923 CE), they may be simply and gently told that such was an exceptional case that all true Muslims condemn just as all true Christians denounce the Genocide of Muslims (and the inquisition) in Spain after the Reconquista in 1492 CE.⁵

While holding reasoned dialogues with people in the West, Muslims have to tell them that terrorism is not ■ Muslim made crime. There are instances of terrorist attacks that were committed by people of all other religions. Examples are the Oklahoma City bombing (before the events of September the 11th), the toxic gases release in the subway in Japan, Rabin's murder in Israel, the ancient Babri Masjid demolition in India

¹ Hofmann, *al-Islām kabadīl*, pp. 10-11.

² Some of such examples have already been given in the previous chapter.

³ ■ Al-Tayyib, Aḥmad. "Al-Sharq wa al-Gharb wa al-Salām al-Manshūd" (The East and the West Pursued Peace), in *A'māl Liqā' Flāransā*, pp. 40-41.

⁴ For example, al-Shu'arā' 26:19-22.

⁵ See Maḥmūd, *Orabbā wa al-Islām*, p. 161.

by Hindu extremists, etc. Just as other religions are not responsible for terrorist attacks made by their followers and in the name of their religions, accusations must not be leveled at Islam on the grounds of any terrorist crime carried out by any Muslim even when committed on Islamic slogans.¹

However, a *dā'iyyah* in the West must listen to the addressee silently and attentively and respond only when he is finished. He should try to start his arguments with the points where there is no dispute or with the commonly agreed upon points.² He should never make the discussion heated. Such situation should always be avoided. When the attitude of stubbornness comes into the dialogue or the addressee becomes obstinate, the best course would be to postpone the talk for some future meeting. If the *dā'iyyah* finds that the addressee is hostile or wants to involve him in useless and inflamed discussions, he should politely withdraw from the scene, to meet again at some future time.³ Under all circumstances, the *dā'iyyah* should not enter into any discussion that is not going to be beneficial.⁴

¹ See Zaqqūq, "Al-Sharq wa al-Gharb wa Isti'adat al-Thiqah al-Mafqūdah," in *A'māl Liqā' Flūransā*, ■■■, 74-75.

² ■■■ Siddiqi, Shamim A. *Methodology of Dawa Ilallah in American Perspective*. Maryland: International Graphic, 1989, pp. 105-106.

³ Ibid., 101.

⁴ This is deduced from al-A'lā 87:9.

Chapter Six

Role of the Sensible Methodology of Qur'ān in *Da'wah* in Promoting the Islamic Discourse in the West

Man's sensory power has a great influence on him and his actions. Therefore, it is important that Muslims who are closely concerned with improving the Islamic discourse in the West benefit from the sensible methodology of the Great Qur'ān in *da'wah*. This will help them to present facts and convey meanings in practical and perceivable ways rather than theoretical and inactive ones.¹

6.1 Using Main Styles Pertinent to the Sensible Methodology of Qur'ān in *Da'wah* for Promoting the Islamic Discourse in the West:

The researcher holds that certain main styles, that have decisive relevance to the sensible methodology of Qur'ān in *da'wah*, can be practically followed for promoting the Islamic discourse in the West. This will now be discussed in detail.

6.1.1 Style of Calling People to Ponder over the Creation of Allah:

People who shoulder responsibility of *da'wah* in the West may invite Westerners who deny Allah's Omnipotence to look over the wonderful world, the work of Allah; which is a sign for His Lordship. They may call them to ponder over the Earth; which Allah has made for them. They may request them to look how Allah has appointed paths in the earth so that they can live in it and go to and from it. *Du'āh* and scholarly competent Muslim figures may also ask Westerners who deny Allah's almightiness to look at the clouds, born in the deep bosom of the upper sky, where do they come from? They hang there, like great black monsters; then they pour down their rain-floods to revive

¹ See Ghalwash, *al-Silsilah al-kāmilah*, p. 565 and Abū Šīr, *al-Du'āh* ■ Allah, p. 284.

a dead earth, grass springs, and tall leafy palm-trees with their date-clusters hang round. Is not that a sign for the Omnipotent Creator?¹

Atheists in the West may also be told that they themselves, as well ■ all human beings, are tangible signs for Allah's Absolute Power. A few years ago, they were not existent at all! Allah alone has shaped them out of a little clay! In the very beginning they were small but then they grew up and started to have strength, thoughts, beauty and compassion on one another! Afterwards, old age and gray hairs come on them, their strength fades into feebleness, they sink down, and again are no more there in the world.²

6.1.2 Style of Showing Excellent Patterns:

One of the main sensible aspects which contribute to the improvement of Muslims' discourse in the West is that they have to be excellent patterns for its people. Such is the best way to correct their misconceptions about Islam.³ The Americans, for example, like keeping appointments and a caller to Allah must not disappoint them in this regard. They are ironic. If a Muslim invites them to something that he does not do, they will call him a hypocrite. If he behaves in a bad manner, they will say that Islam is a bad religion.⁴

Muslims in the West must not then be contradictory by not doing whatever they advise people to do and vice versa.⁵ On the contrary, both of their outside appearance (actions) and inward thoughts should be reflecting dignity and respect.⁶ Since the Noble Qur'ān tells that tangible power has to play ■ role in the protection of the truth⁷, Muslims in the West should be perceived ■ highly prestigious in order to be more influential in changing the attitudes of the people there. Therefore, planned *da'wah* efforts should focus on enlisting speakers who ■ not only proficient, but have the

¹ Carlyle, *On Heroes*, pp. 80-81.

² Ibid., p. 81.

³ See Johnson, *Da'wah to Americans*, p. 9.

⁴ Ibid., p. ■.

⁵ Hūd 11:88.

⁶ Abū Laylah, *al-Islām ■ al-Ittijāhāt al-Fikriyyah al-Ḥadīthah*, p. 40.

⁷ Al-Ḥadīd 57:25.

qualities that others view as exemplifying competence; e.g., sublimity, trust, poise, accuracy in speech, brightness.¹

As Prophet Muḥammad ﷺ was concerned over his people and it grieved him that they should have any suffering,² callers to Allah (as well as all Muslims living) in the West must maintain good connections with the native citizens and be positive members of the society. They should be supportive to their Western people with regard to essential issues such as economic and political reform, fair wages, rights of the minorities etc.³ They must be sociable and courteous, visit the sick, help the poor and the weak, respect the law of the country, give a good picture of Islam and reflect its high moral standard at the places of their work, study and wherever they are.

Callers to Allah in the West must be acting upon Allah's saying: "... Indeed, my prayer, my rites of sacrifice, my living and my dying are for Allah, Lord of the worlds. No partner has He. And this I have been commanded, and I am the first [among you] of the Muslims."⁴ When they do so, *da'wah* will become their natural behaviour and constant habit. They will be self-confident and secrets of *da'wah* will appear in their words, actions and movements.⁵ This will lead people in the West to listen to them and be more ready to benefit from their reminder just as some people of the Book were actively influenced when they heard the Prophet reciting some verses of the Glorious Qur'ān.⁶

6.1.3 Style of Arousing People's Interest in the Reward and Frightening them from the Punishment:

It can be benefitted from the Qur'ānic sensible methodology of arousing people's interest in the reward and frightening them from the punishment for improving the Islamic discourse in the West. Since people in the West are strongly attached to

¹ See Johnson, *Da'wah to Americans*, p. 1.

² Al-Tawbah 9:128

³ See Johnson, *Da'wah to Americans*, p. 20.


⁴ Al-An'ām 6:162-63.

⁵ See Ghalwash, *al-Da'wah al-Islāmiyyah*, pp. 544-45.

⁶ Al-Mā'idah 5:83-84. See Ghalwash, *al-Da'wah al-Islāmiyyah*, p. 544.

pleasures of this world, the researcher thinks it is very convenient to give them the good news that Islam is not against their worldly ambition. Rather, Islam grants people real happiness in this world and eternal comfort in the Hereafter. People in the West may then be informed that if they seek forgiveness of Allah and repent to Him, they will enjoy a good provision in this world and be greatly rewarded in the Hereafter¹ As many people in the West lack job and financial security, they may be assured that whoever believes in Allah and does righteousness will live a good life, have a way out from every difficulty and good means of living, and will surely be given his reward in the Hereafter according to the best of what he used to do.² They may also be asserted that whoever follows true divine guidance (and believes in what has been sent down upon all Prophets including Prophet Muḥammad) will neither go astray in the world nor suffer in the Hereafter,³ and will have his condition amended and his misdeeds removed from him.⁴

Conversely, *du'āh* and scholarly qualified Muslims may tell the Westerners that whoever does not accept divine guidance; his breast becomes tight and constricted;⁵ he will suffer misery in this world and the Hereafter;⁶ will have a depressed life, will be gathered on the Day of Resurrection blind⁷ and will be subjected to a punishment of a great Day.⁸ Besides, they may explain to people in the West the view point of Islam ■ the sensible (for example health, social, etc) worldly disadvantages of what the Great Qur'ān regards ■ moral failures (such as having sexual intercourse outside marriage, homosexuality, alcoholism, drug addiction, racial segregation) and vice versa.

The Noble Qur'ān tells that though they ■■■ his opponents, Prophet Moses  was not hopeless and admonished the magicians of the Pharaoh when he met them at the arranged appointment saying: "Woe to you! Do not invent a lie against Allah or He will

¹ Hūd 11:3.

² Al-Naḥl 16:97 and al-Ṭalāq 65:2-3.

³ Ṭaha 20:123.

⁴ Muḥammad 47:2.

⁵ Al-An'ām 6:125.

⁶ Muḥammad 47:8.

⁷ Ṭaha 20:124.

⁸ Hūd 11:3.

exterminate you with a punishment; and he has failed who invents [such falsehood].”¹ The admonition then gave its fruits and the magicians became Moses’ supporters after they had been his foes.² The researcher thinks that one of the main lessons Muslims may take here respecting their Islamic discourse in the West is that though the Western media is largely biased against Islam and Muslims, they must not give up doing their best to change or at least minimize such negative attitude. They may, for example, do so by informing the Western media about some of the tangible harms of their partiality such as creating hatred, increasing hostility and fortifying both national and international violence.

However, the researcher maintains that *du‘āh* in the West must not exaggerate in arousing people’s interest in the otherworldly rewards, and warning them against the future punishment, to the extent that leads them to give up their jobs, neglect their social responsibilities and do not act for their well-being in this world. This is justified by the undeniable fact that idleness and dependence are obstacles to happiness both in this world and the Hereafter, and that hard work in this world is the means to all felicity.³ Special regard in this area should be paid to Western new Muslims as their unawareness of this rule is a way to their deviation, and a misguidance to their non-Muslim relatives, friends and acquaintances.

6.1.4 Style of Narrating Past Stories:

The researcher finds proper that *du‘āh* and suitably qualified Muslims can benefit from the sensible methodology of the Glorious Qur’ān in *da‘wah* via the use of the style of telling past stories. But they should choose stories that suit people of the West and can have significant influence on them. Following are a few examples. Since many people in Western countries are proud of their enormous material wealth, it may be useful to tell them about the story of Prophet Solomon ﷺ whom Allah ﷻ granted a kingdom such as He has not granted to anyone after him. Allah ﷻ subjected to Solomon the wind blowing by his command, gently, wherever he directed. Besides,

¹ Taha 20:61.

² Taha 20:70-76, See ‘Adawī, *Da‘wat al-Rusul*, p. 246.

³ See Abū Laylah, *al-Islām wa al-Ittijāhāt al-Fikriyyah al-Ḥadīthah*, p. 50.

Allah made flow for Solomon a spring of liquid copper, He ﷻ subjected the jinn for him ﷻ that among them ﷻ those who worked for Solomon, who dived and built for him and others who were bound together in shackles. Allah also taught Prophet Solomon the language of birds, gave him soldiers of them, men and the jinn and bestowed upon him from all blessings.¹ But all such huge sorts of power did neither take Prophet Solomon away from divine guidance nor caused him to transgress. Rather, he admitted: "This is from the favor of my Lord to test me whether I will be grateful or ungrateful. And whoever is grateful - his gratitude is only for [the benefit of] himself. And whoever is ungrateful - then indeed, my Lord is Free of need and Generous."² Feeling his continuous need to worship Allah and be thankful to him, Prophet Solomon invoked upon Allah: "My Lord, enable me to be grateful for Your favor which You have bestowed upon ﷻ and upon my parents and to do righteousness of which You approve. And admit me by Your mercy into [the ranks of] Your righteous servants."³

In addition, it may be really effective to tell people of the West about the story of Korah who acted arrogantly, sought mischief in the land and was ungrateful to Allah's favours. He claimed that he was given his so great treasures (whose keys would burden a band of strong men) only because of his own personal knowledge, but he ﷻ finally given a severe punishment. Allah ﷻ caused the earth to swallow him and his home. There was for him no company to aid him other than Allah, nor could he defend himself.⁴ Similarly, the researcher thinks it is fitting to tell people in Western countries - where there are overwhelming sexual temptations - about the story of Prophet Joseph ﷺ who resisted the tries of the wife of the governor of Egypt to seduce him (and have an illegal sexual intercourse with her) saying: "I seek the refuge of Allah. Indeed, he is my Master, who has made good my residence. Indeed, wrongdoers will not succeed."⁵

¹ Review al-Anbiyā' 21:81-82, Saba' 34:12-13, Sād 38:35-38 and al-Naml 27:16-17.

² Al-Naml 27:40.

³ Al-Naml 27:19.

⁴ Al-Qaṣaṣ 28:76-82.

⁵ Yūsuf 12:23.

6.1.5 Style of Presenting Examples:

Du'āh and scholarly qualified Muslims may avail from the sensible methodology of the Great Qur'ān in *da'wah* for promoting their discourse in the West by applying the style of presenting examples. For instance, many people in the West hang on to this world and act only for it to the extent that they either forget the Hereafter or even disbelieve entirely in it. It may thus be suitable to give them ■■■■ examples showing the real weight of this world in comparison to the world to come.

It may be good to tell the Westerners that this world is like the example of a rain whose resulting plant growth pleases the tillers; then it dries and people see it turned yellow; then it becomes scattered debris. Such is the likeness of this world that many people are deceived by its transient pleasures, dedicate whole of their life times to gain its unlawful enjoyments, and are too busy with this to worship their Creator and obey Him. Suddenly, death comes and they lose every thing. In the Hereafter, severe punishment awaits the devotees of wrong whereas forgiveness from Allah, His Pleasure and Great Rewards are the compensation granted to the devotees of right.¹

6.1.6 Style of Using Clear and Beautiful Language and Taking Good Chances to Convey Ideas:

Skillful delivery of speech and clear presentation ■■■■ momentous ways of improving the Islamic discourse in the West. It is important that *du'āh* and competent speakers use different tones taking into consideration the variety of places of articulation. They must not disaffect people by their hoarse voice or ragged clothes.² Even *adhān* or call to prayer, it should be done by people of fine voices. In the words of Thomas Clayton, an American convert, *adhān* performed in a pleasant voice works its pure magic on ears and hearts even with regard to those who do not understand Arabic.³

¹ Review al-Ḥadīd 57:20.

² Abū Laylah, *al-Islām wa al-ittijāhāt al-Fikriyyah al-Ḥadīthah*, pp. 40-41.

³ See Qāṭurjī, Nuḥā. "Ruwwād wa 'Ulamā' Ikhtārū al-Islām" (Pioneers and Scholars Converts) *Ṣayd al-Fawā'id*, www.saaaid.net/daeyat/nohakatergi/71.htm?print_it=1.

Indeed, *Du'āh* should be smooth and easy but not pretentious and haughty.¹ They should avoid making a lot of bodily movements and signals as doing ■ disturbs their listeners and interrupts the course of their hearts and minds.² Moreover, important statements may be repeated bearing in mind that such was the way followed by the Noble Qur'ān in some *sūrah*s such as al-Shu'arā', al-Qamar, al-Rahmān, al-Mursalāt etc. Prophet Muḥammad also would often repeat his words three times ■ as to make sure that his addressees grasped his purport.³ Indeed, he ﷺ himself was the most eloquent of all people; he was the one of the nicest speech, the fastest accomplishment and the most pleasant talk. His words would capture hearts and enchant spirits; even his enemies testified to that. Whenever he spoke, he would utter clear plain words that counters were able to count.⁴

It may be worth mentioning that *du'āh* and enlightened Muslims who are concerned with correcting the image of Islam in the West should take suitable chances to open dialogues on Islam. For example, people in the West like to speak on differences between cultures. So, something interesting about Islam may be explained when they enquire about Muslims' culture or when, for instance, Muslims are asked "why you do not consume alcohol or why Muslim women put on the veil etc.?"⁵ Following is another example. People in the West like privacy. So Muslims may, as a prelude to their conversation on the comprehensiveness and competence of Islam, inform them of the Islamic prohibition of spying and backbiting.⁶

To make sure that their addressees can fully understand their message, Muslims have to master the language of the native Westerners and use it in the most proper manner.⁷ There must not be any lingual barrier between the two parties.⁸ Language is the vehicle of communication. ■ has its delicacies and beauties of expression that

¹ Al-Nisā' 4:36 and Šād 38:86.

² Abū Laylah, *al-Islām wa al-Ittijāhāt al-Fikriyyah al-Ḥadīthah*, p. 60

³ Ibn Qayyim al-Jawziyyah, *Zād al-Ma'ād*, 1:175.

⁴ Ibid.

⁵ See Johnson, *Da'wah to Americans*, p. 8.

⁶ Ibid., p. 19.

⁷ This can be easily deduced from Ibrāhīm 14:4.

⁸ This can be easily deduced from Fuṣṣilat 41:44.

create force in articulating ideas and make the delivery impressive. A *dā'iyah* in the West must be a soft-speaking person and have complete knowledge about the etiquette of conversation with others. Beautiful ideas conveyed by beautiful expression move the heart and mind of the addressee. This helps in creating a good impression about the *dā'iyah* in the mind of his audience. *Du'āh* in the West must not only have fluency in Western classical languages, but, together with this, they must have sound sense of understanding the accent, the similes, and metaphors of the spoken language and the slang that are frequently used by the common-folk.¹

Meanwhile, it is useful that those who are in charge of *Da'wah* in the West run Arabic language courses for people who are interested regardless of their religion or culture. From the one hand, this will build bridges between Islam and other cults. From the other, it will help both Western Muslims and non-Muslims alike to get more true knowledge about Islam which will ultimately - God willing - lead to great benefits.²

6.1.7 Style of Gradual Education and Sensual Compensation:

The researcher thinks that this style is more related to new Muslims in the West. They have to be given good and gradual education about Islam so that they may not suffer ■ setback bearing in mind that such was the practice of Prophet Muḥammad; Muslims' good example that they have to follow.³ It was narrated that when 'Umayr ibn Waḥb embraced Islam, the Prophet ﷺ directed his Companions: "Educate your brother his religion and teach him how to recite the Qur'ān."⁴ Similarly, it is recorded that the Prophet sent Muṣ'ab ibn 'Umayr to the Muslims of Medina to teach them the Qur'ān so that no single house of the inhabitants of Medina who supported the Prophet (*Anṣār*) was void of male and female Muslims.⁵

During such educational process and as new Muslims ■■ starting - step by step - to give up the unlawful sensory pleasures that they were quite attached to in the past, it

¹ See Siddiqi, *Dawa Allah in American Perspective*, p. 76.

² See al-Ghazālī, *al-Da'wah al-'Islāmiyyah*, p. ■.

³ Al-Aḥzāb 33:21.

⁴ Ibn Hishām, *al-Sīrah al-Nabawīyyah*, 1:662.

⁵ Ibid., p. 437.

may be a good idea to provide them with suitable compensations. For example, if they used to spend much time in pubs and nightclubs; exciting sinless holidays may be arranged for them. If, before embracing Islam, a new Muslim used to earn his living through illegal means; both Muslim individuals and foundations around should help him finding a good salary legal job etc.¹

6.1.8 Style of Demonstrating the Unity of Muslims:

In Muslims' endeavour to avail from the sensible methodology of the Glorious Qur'ān in *da'wah* in order to improve their Islamic discourse in the West, they have to demonstrate their unity² and show that Islam is a single harmonious brotherhood without a hierarchy.³ On the other hand, they must not misrepresent Islam in the West by raising controversial questions such as the face veil for women (*niqāb*),⁴ or traditional, but not devotional palpable affairs, such as eating while sitting on the floor, without using any spoons or forks, and licking up fingertips after finishing! Obviously, Westerners are not familiar with all such issues and accordingly can never develop the correct understanding of Islam via the discussion thereof.⁵

6.1.9 Style of Showing Hospitality:

Based on the Qur'ānic principle of extending hospitality,⁶ *imāms* and heads of Islamic centers in the West may invite high school classes, professors, women's groups, church groups, writers of religious columns in newspapers, etc., to tour their Masjids and different sites. They may serve them refreshments and give them a chance to ask questions.⁷ Leaders of the Muslim community in the West may, in return, arrange visits to churches, schools and hospitals and spread the atmosphere of friendship, loyalty and solidarity.

¹ See Zidān, *Uṣūl al-Da'wah*, p. 485.

² Review Āli 'Imrān 3:103 and al-Anfāl 8:46, 63.

³ Review al-Hujurāt 49:10.

⁴ The researcher deems appropriate that though *du'āh* and competent speakers in the West should avoid initiating discussions on *niqāb* as there is no Muslim scholarly agreement on its obligation, they should also, whenever the need arises and only with wisdom and arguing in the best way, defend the right of the Muslim woman to wear the face veil of her own free will.

⁵ See al-Ghazālī, *al-Da'wah al-Islāmiyyah*, pp. 59-60.

⁶ For example, Hūd 11:69, 78, Yūsuf 12:21, 59, 69 and al-Dhāriyāt 51:26.

⁷ See Johnson, *Da'wah to Americans*, p. 21.

6.1.10 Style of Influential Display of Manifest Elements:

It ■ worth mentioning that apparent forms have powerful impact ■ man.¹ Minds depend on visible constituents twenty five times more than they rely ■ heard ones; ■ fact because of which a person frequently forgets names of people though he still remembers their shapes.² Consequently, holding exhibitions which include Islamic calligraphy, wooden ornamented handworks, and carpet patterns ■ very helpful tangible ways of *da'wah* that will impress people in the West.³ Another way that will also contribute to upgrading the Islamic discourse in the West is to offer good and suitable literature/books on Islam to local public libraries, school libraries, libraries within university religious studies departments, Christian schools of theology, professors teaching courses on Islam, local ministers/priests, high school humanities/sociology teachers, professors teaching introductory sociology or sociology of religion courses, prison libraries, hospital libraries, etc.⁴

6.1.11 Style of Wise and Efficient Dissemination:

Since Prophet Muhammad ﷺ was sent to all mankind and the Great Qur'ān is ■ notification and clear statement to all the people,⁵ Muslim authentic foundations all over the world do their best to disseminate the correct and accurate information on Islam by all possible sensory ways. In their endeavor to achieve this objective, Muslims in the West have been utilizing the media. It is, however, consequential that they employ it wisely. They have to plan well their TV or radio activities in advance, choose the convenient and purposeful subject and the highly qualified participants (or instructors etc.) Illustrated brochures should be published in bright and catchy colours and then distributed in prominent well-attended locations.⁶ Additionally, Islamic

¹ Al-Naml 27:44.

² See Ghalwash, *al-Da'wah al-Islāmiyyah*, p. 574.

³ See McAuliffe, "The Persistent Power of the Qur'ān," p. 341 and Qāṭurjī, "Ruwwād wa 'Ulamā' Ikhtārū al-Islām".

⁴ See Johnson, *Da'wah to Americans*, p. 21.

⁵ Āli 'Imrān 3:138, Ibrāhīm 14:52, al-Hijr 15:94 and Saba' 34:28. Additionally, it was narrated that the Prophet ﷺ said: "... every Prophet ■ ■ especially to his own people, but I was sent ■ all mankind." Narrated by Imām al-Bukhārī in his *Ṣaḥīḥ*, book of Dry Ablution, vol. 1, p. 74, ḥadīth no. 335.

⁶ See Johnson, *Da'wah to Americans*, p. 21.

foundations in the West may produce beneficial magazines or newspapers and spread them around their localities.

Along with making the efficient and careful use of all available internet means (websites, social means of communication, online applications, etc.) while aiming at promoting the Islamic discourse in the West, *du'āh* and Muslim foundations there may also develop their own steered applications, cartoons, and softwares for serving educational and *da'wah* purposes.

Chapter Seven

Role of the Sentimental Methodology of Qur'ān in *Da'wah* in Promoting the Islamic Discourse in the West

The foundations on which modern Western civilization rest are materialistic, having no divine or spiritual impact on the souls of individuals or societies. Religion - in the sense of the pure celestial message - was shut out of public life and continued, step by step, to lose its effectiveness in generating hope, resolution, and compassion in the hearts of the Westerners until they found themselves in a state of crisis and acute, growing anxiety. Their scholars and intellectuals wish now that they could alleviate the misery that Western civilization inflicted upon its people, and make up for what they are lacking in spirituality.¹ This clearly reaffirms the great need to apply the sentimental methodology of the Glorious Qur'ān in *da'wah* for promoting the Islamic discourse in the West.

7.1 Using Main Styles Pertinent to the Sentimental Methodology of Qur'ān in *Da'wah* for Promoting the Islamic Discourse in the West:

The researcher holds the view that certain main styles, which relate directly to the sentimental methodology of Qur'ān in *da'wah*, can be practically adopted for promoting the Islamic discourse in the West. This will now be discussed in detail.

7.1.1 Style of Making Clear the Infinite Mercy and Effective Remedy of the Noble Qur'ān:

It is useful to make clear to people in the West that, being the final divine message sent to humanity to confirm and preserve all the true teachings of previous Scriptures, and renew the call to Islam in its broad sense i.e. belief in the Oneness of Allah and full

¹ See al-Sibā'ī, *Civilization of Faith*, pp. 15-16.

submission to His Will,¹ the Glorious Qur'ān is a valuable divine advice inviting humanity to all good and taking them far away from every evil. It is a remedy for psychological and societal diseases and guidance to the straight celestial path of the blessed ones who gave up disbelief and deviation, their hearts and limbs remained on the right course, and accordingly they were able to form upright and perfect communities. It may also be explained to people in the West that the final Book of Allah is an infinite mercy in all its commandments and prohibitions. It safeguards people's rights and removes injustice from them. Even the deterrent punishments ordained by the Noble Qur'ān, they are also a sort of mercy for repelling assault of the aggressors is a source of happiness and a manifestation of clemency as Allah ﷻ has said: "And there is for you in legal retribution [saving of] life, O you (people) of understanding, that you may become righteous."²

7.1.2 Style of Demonstrating the Nobility of Islam:

Du'āh and academically competent Muslim figures may indicate to the Westerners that Islam aims at achieving the happiness of all people without the least discrimination between them. The Noble Qur'ān addresses all human beings: "O children of Adam"³ and "O mankind."⁴ Besides, Muslims call upon Allah for the well-being and guidance of every human being: "Guide us (all) to the straight path."⁵ Hence, Islam is not confined to any ethnic group or nationality. It guides all people towards practical ways of attaining righteousness and wiping out evil from their individual and collective lives. It is a practical, universal religion. It takes into account the human nature and the complexities of human society. It calls people to believe in, respect and revere all the previous Prophets and True Scriptures sent by God to humanity. It is guidance from the Creator Himself. Therefore, Islam is also called *Dīn al-Fiṭrah* or the religion of man's natural disposition.

¹ Review al-Mā'idah 5:48.

² Al-Baqarah 2:179. See Abū Zahrah, *Zahrat al-Tafāsīr*, 7:3595-96.

³ The phrase "O children of Adam" is used five times, and the phrase "children of Adam" is used two times in the Holy Qur'ān.

⁴ The phrase "O mankind" is used twenty times in the Holy Qur'ān.

⁵ Al-Fātiḥah 1:6.

It is important to draw the attention of the Westerners that unlike the Torah which gives the Jews good news only of worldly pleasures such as ■ the Promised Land, achieving victory over their enemies and prosperity in the present life, and the Gospel which shows the Christians signs of happiness and ease solely in the Hereafter; Islam combines and harmonizes between all such worldly and otherworldly promises.¹ Yet, it does neither regard the pleasures of this world, nor those of the world to come as the chief aim of man. According to Islam, man's central goal, is higher than this. It is the absolute goodness i.e. the pursuit of the countenance of Allah which should be man's overwhelming heart feeling at the fulfilment of any human action in response to the command of Allah.² The true believers are thus stronger in love for Allah.³ They love Him and He ﷻ loves them.⁴ Consequently, the true believers enjoy a continuous state of tranquility of heart, peace of mind and spiritual comfort which helps them to cope with the burdens of life and to control their whims and desires.

7.1.3 Style of Showing Great Kindness and Gentleness:

Since Allah ﷻ is indeed the Most Kind and the Most Merciful to all people,⁵ and Prophet Muḥammad ﷺ is only sent as ■ mercy to the worlds, Muslims have to show great tenderness and leniency in their discourse with people in the West. Taking lessons from the Qur'ānic usage of the expression "their brother" in Allah's saying "And We had certainly sent to Thamud their brother Saleh"⁶ which has been repeatedly used in similar verses relating to Prophets Hud, Shu'ayb, Noah and Lot;⁷ *du'āh* (and Muslims communities at large) in Western countries have to rest their discourse on the basis of humane and domestic brotherhood.⁸ While addressing people in the West, they have to use words or phrases which make them feel their kindness and respect to them as well as the beauty of Islam such as "Dear honourable guests (attendees or audience)," "Dear brothers and sisters," "Mr., Ms., Mrs., His, Her

¹ Review for example, al-Nahl 16:97.

² Review al-Baqarah 2:272, al-Ra'd 13:22 and al-Layl 92:20. See Dirāz, *Madkhal ilā al-Qur'ān al-Karīm*, p. 106.

³ Al-Baqarah 2:165.

⁴ Al-Mā'idah 5:54.

⁵ Al-Baqarah 2:143 and al-Hajj 22:65.

⁶ Al-A'rāf 7:73, Hūd 11:61, al-Shu'arā' 26: 142, and al-Naml 27:45.

⁷ Review al-A'rāf 7:65, 85, Hūd 11:50, 84, al-Shu'arā' 26:106, 124, 161 and al-'Ankabūt 29:36.

⁸ See 'Adawī, *Da'wat al-Rusul*, p. 27.

or Your Excellency as appropriate," "Dear colleagues," "Fellow compatriots,"¹ "I fear for you,"² "Islam contributes to people's spiritual, societal and psychological well being and removes all distresses and harms from them," or "True divine guidance brings happiness to the whole humankind and safeguards our planet from all its current catastrophes and crises." Needless to say, new Muslims should be taught to follow the ■■■ kind attitude towards their non-Muslim relatives. Evidence for this from the Glorious Qur'ān is Prophet's Abraham soft and frequent call to his disbelieving father "O my father" and his saying to him "Peace be upon you!" despite of the latter's insistence on error, delusion and rigorism.³

Moreover, in their sentimental Islamic discourse in the West; *du'āh* have to make special focus ■ the Qur'ānic verses which present sublime Islamic principles such ■ those stressing the dignity of all human beings with no segregation,⁴ the good relationship and cooperation between different peoples,⁵ the peaceful coexistence amongst all nations,⁶ the prohibition of all forms of assault against any human being regardless of their race, religion, colour or language as well as the duty to be kind to all peaceful individuals and communities,⁷ the dire need to apply general justice amongst all people and not to threaten their freedom including that relating to religious aspects,⁸ and the importance of speaking good to all people.⁹ Other main Qur'ānic values that should be disclosed to people in the West include repelling evil by means of what is best,¹⁰ the high standard of good morals,¹¹ man's overwhelming need to Allah,¹² and the two facts that Prophet Muḥammad has only been sent as a mercy to

¹ It is worth mentioning that, as the Holy Qur'ān shows, the expression "O my people" was used by all the Prophets of Allah thirty nine times, by the pious believers seven times and by the jinn twice when they called their peoples to the true faith.

² The Holy Qur'ān shows that the Prophets of Allah used this expression six times and the pious believers twice when they called their peoples to the truth.

³ Review Maryam 19:41-47.

⁴ Al-Isrā' 17:70.

⁵ Al-Mā'idah 5:2 and al-Hujurat 49:13.

⁶ Al-Baqarah 2:190.

⁷ Al-Mā'idah 5:32 and al-Mumtahanah 60:8.

⁸ Al-Kahf 18:29, Saba' 34:25-26, al-Shūrā 42:15 and al-Kāfirūn 109:6.

⁹ Al-Baqarah 2:83.

¹⁰ Al-Mu'minūn 23:96 and Fuṣṣilat 41:34.

¹¹ For example, al-Isrā' 17:23-38 and Luqmān 31:12-19.

¹² For example, Fāṭir 35:3, 15-17 and al-Shu'arā' 26:78-81.

the worlds,¹ and that Allah ﷻ has not placed any difficulty upon humankind in the religion.² A pleasant recitation of the Qur'ānic verses revealing such principles in their original language accompanied by their clear and accurate translation in the Intended Western tongue will never fail to have profound emotional impact on Westerners despite of their, most probable, unfamiliarity with Arabic language.³

A *dā'iyyah* in the West has to speak to people cheerfully with gentle smile over his face and⁴ let them warmly realize that he is a trustworthy adviser to them.⁵ Considering the Westerners' failure to address their search for personal identity and meaning, the breakdown of most of their families, the relativism and decay of their moral, and their enclosing materialism; participants in *da'wah* activities in the West must portray a strong sense of brotherhood, moral purity, and spirituality. Along with shaking the stereotypical view of Islam as the religion of hate and violence, they must be friendly and give people in the West a feeling of security. Since most of the Westerners are desperately looking for a real community or family, converts to Islam (especially the youth) may be encouraged to participate in organizing and carrying out *masjid* and other useful activities.⁶ However, it is very important to note that hard work succeeded by a good follow-up are always the secrets of the success of *da'wah*.⁷ This is especially crucial as far as new Muslims are concerned.

Another manifestation of the mercy and kindness of their Islamic discourse in the West is that *du'āh* have to start with presenting the fundamentals of Islam (i.e. monotheism, ethics and worship) but not its subsidiary matters such as whether a loud Qur'ānic recitation by a professional reciter i.e. *Qārī'* is allowed in the mosque prior to Friday sermon or not. Moreover, they have not to shock the West by what they are not familiar with just for sake of sticking to some juristic views such as stating that *niqāb* or face veil for women is obligatory or that it is not permissible for women to

¹ Al-Anbiyā' 21:107.

² Al-Hajj 22:78.

³ See McAuliffe, "The Persistent Power of the Qur'ān," p. 341.

⁴ Husayn, *al-Da'wah ilā al-'Islām*, ■. 90-91.

⁵ Review al-A'rāf 7:62, 68, 79, 93 and Hūd 11:34. See Ridā, *Tafsīr al-Manār*, 12:192.

⁶ See Johnson, *Da'wah to Americans*, pp. 18-19.

⁷ See Al-Ghazālī, *al-Da'wah al-'Islāmiyyah*, p. 41.

hold the post of a judge or a minister. Additionally, Muslims' sentimental Islamic discourse in the West is not, by any means, compatible with any inflexibility, misunderstanding, or partiality to certain social traditions which obstacles *da'wah* such as claiming that greeting ■ woman other than a spouse or unmarried relatives is not allowed or that eating while sitting on the floor and with no use of spoons or forks is ■ virtuous rewarded deed!¹

7.1.4 Style of Presenting the Qur'ānic Special Consideration to the People of the Book:

A thorough look into the sentimental methodology of the Noble Qur'ān in *da'wah* reveals the fact that highlighting the Qur'ānic position on all Prophets ﷺ and divine Scriptures,² its special consideration to the People of the Book,³ and the points of accord between all divine Scriptures will provoke the Westerners' positive feelings towards Islam.

It will be emotionally impressive, for example, to show the clear concord between the Ten Commandments in Exodus 20:3-17 and verses of the Noble Qur'ān. This will be of greater effect when harmonious texts from the two sources are quoted in pairs ■ follows:

- "You shall have no other gods before Me"⁴ and: "And your Lord has decreed that you not worship except Him..."⁵
- "You shall not make unto thee any graven image..."⁶ and "... So avoid the uncleanness of idols..."⁷

¹ See al-Ghazālī, *Mustaqbal al-Islām Khārij Arḍih*, pp. 41-44.

² For example, al-Baqarah 2:285.

³ For example, al-'Ankabūt 29:46. Remarkably, the phrase "People of the Scripture" is used 31 times in the Holy Qur'ān.

⁴ Exodus 20:3.

⁵ Al-Isrā' 17:23.

⁶ Exodus 20:4.

⁷ Al-Hajj 22:30.

- "You shall not take the name of your Lord in vain..."¹ and "Allah does not impose blame upon you for what is unintentional in your oaths, but He imposes blame upon you for what your hearts have earned..."²
- "Honor your father and your mother..."³ and "... and to parents do good..."⁴
- "You shall not kill"⁵ and "... And do not kill yourselves [or one another]..."⁶
- "You shall not commit adultery."⁷ and "Tell the believing men to reduce [some] of their vision and guard their private parts. That is purer for them. Indeed, Allah is Acquainted with what they do. And tell the believing women to reduce [some] of their vision and guard their private parts..."⁸
- "You shall not steal"⁹ and "[As for] the thief, the male and the female, amputate their hands in recompense for what they committed as a deterrent [punishment] from Allah..."¹⁰
- "You shall not bear false witness against thy neighbour..."¹¹ and "... and avoid false statement."¹²
- "You shall not covet your neighbor's house; you shall not covet your neighbor's wife..."¹³ and "And do not wish for that by which Allah has made some of you exceed others..."¹⁴

¹ Exodus 20:7.

² Al-Baqarah 2:224.

³ Exodus 20:12.

⁴ Al-Isrā' 17:23.

⁵ Exodus 20:13.

⁶ Al-Nisā' 4:29.

⁷ Exodus 20:14.

⁸ Al-Nūr 24:30-31.

⁹ Exodus 20:15.

¹⁰ Al-Mā'idah 5:38.

¹¹ Exodus 20:16.

¹² Al-Ḥajj 22:30.

¹³ Exodus 20:17.

¹⁴ Al-Nisā' 4:32. See Dirāz, *Madkhal ilā al-Qur'ān al-Karīm*, p. 93.

On the other hand, the researcher finds proper that when speaking to Christians, instead of attacking their belief in trinity, *du'āh* have to tell them about what the Glorious Qur'ān says about monotheism, Prophet Jesus ﷺ and Virgin Mary. *Sūrat Maryam* (19) is always very moving in this regard.¹ It is worth mentioning that when Prophet Muḥammad ﷺ sent his Companion Dihyah to the Caesar of Rome, the former asked the latter: Do you know whether the Messiah would pray? The Caesar answered: Yes, he would. Whereupon, Dihyah said: So, I call you to (believe in and worship) the same God that the Messiah would pray to; the One Who managed the creation of the heavens and the earth when the Messiah was still in his mother's womb. I also call you to (believe in and follow) the unlettered Prophet (i.e. Muḥammad ﷺ) that both Prophets Moses and then Jesus (peace and blessings of Allah be upon them) gave the good omen of his prophethood.²

7.1.5 Style of Narrating Past Stories:

Another way of applying the sentimental methodology of the Great Qur'ān in *da'wah* for promoting the Islamic discourse in the West is to tell past stories especially those fitting the conditions of the Westerners such as ■ their love for money and power.³ Hence, people in the West may be told about the story of Prophet David ﷺ whom Allah ﷻ has given great rewards for his righteousness and piety. Allah ﷻ subjected the mountains and the birds to repeat the praises of Allah with Prophet David ﷺ and empowered him to understand their language, made easy for him all his affairs, strengthened his kingdom, gave him beneficial knowledge and enabled him to pass sound judgements.⁴ David's son i.e. Prophet Solomon ﷺ was on ■ similar track. He would frequently turn to Allah in repentance and ask Him for forgiveness which entitled him to get his supplication answered and have a unique kingdom.⁵

¹ See Johnson, *Da'wah to Americans*, p. 20.

² See al-Suhaylī, *al-Rawḍ al-Unuf*, 7:512-13.

³ It is noted that ■■■■ of the styles listed in this thesis ■ relevant to the sentimental methodology of the Qur'ānic *da'wah* are also mentioned as pertinent to the sensible or the rational one. When following any of such joint styles, it is the role of *du'āh* and the competent Muslim speakers and writers to adopt the approach which is convenient for the specific methodology they use.

⁴ Ṣād 38:17-20. See 'Adawī, *Da'wat al-Rusul*, pp. 322-24.

⁵ Ṣād 38:35, 39. See 'Adawī, *Da'wat al-Rusul*, p. 338.

Let's take another example. To be prompted to look after their children, educate them and not to forsake or ask them to run their fully independent lives at the age of puberty, people in the West may be told about the stories of Prophet Noah and Luqman with their sons.¹

To explain to the Westerners how Islam calls to showing kindness and tolerance towards all people including non-Muslims, scholarly qualified Muslims in the West may, for example, relate to them the story of Ibrāhīm ibn Hilāl (313 – 384 AH) who was a man of letters that belonged to a Baptist sect in Mesopotamia but reached the highest positions during the Abbasside Caliphate. He had close friendships with renowned Muslim poets and scholars at that time. When he died, he was eulogized by al-Sharīf al-Radī (359 – 406 AH), one of the descendants of *imām* al-Ḥusayn son of *imām* 'Alī "the Prophet's cousin" and the leader of Hashemites and Alawites, in highly emotional verse which contained the words:

"Have you seen whom they carried on their shoulders?
Have you seen how the light of the gathering has been extinguished?
I did not know, before they placed you in the ground,
That the ground could be more sublime than the mountains."²

7.1.6 Style of Asserting Disinterest in Making any Personal Gain:

It may be worth mentioning that people in the West will be favourably inclined towards the *dā'iyyah* when he reveals in word and deed that he seeks reward from God alone, that he does neither yearn for their worldly wealth nor asks them for money, position or any material or social advantage.³ However, this does not at all contradict the fact that Muslims all over the world generally and those living in the West particularly must spend from their money to enable the *du'āh* in the West to shoulder their weighty responsibilities.

¹ Hūd 11:42-47 and Luqmān 31:12-19.

² Al-Sibā'ī, *Civilization of Faith*, p. 129.

³ Review Al-An'ām 6:90, Hūd 11:29, 51, al-Shūrā 42:23, al-Ḥijr 15:88 and Taha 20:131. See Riḍā, *Tafsīr al-Manār*, 12:192 and Abū Laylah, *al-Islām wa al-Ittijāhāt al-Fikriyyah al-Ḥadīthah*, p. 37.

7.1.7 Style of Using the Westerners' Love for Knowledge to Stimulate Their Interest in Islam:

The researcher believes it is of real importance that *du'āh* and people who are mindful of bettering the Islamic discourse in the West make good use of the Westerners' curiosity and passion for gaining knowledge about different cultivations, traditions and religions. Just as the Great Qur'ān taught Prophet Muḥammad ﷺ to give enlarged answers to the questions of the Arabs in order to provide them with more clarifications on Islam,¹ they may do the same in the West when they are inquired about any of the Islamic teachings or principles. For example, if a co-worker inquires about Ḥajj, the way Muslims observe Fast or perform the Prayer; it is an excellent opportunity to notify him of the spiritual aspect in Islam and the Islamic conceptions of complete obedience to Allāh and humbleness before Him.

Performing the Prayer in their presence, or even welcoming them into the mosque and inviting them to view the congregational Prayer, will satisfy the Westerners' desire to acquire more knowledge about Islam as a religion, and will definitely have a marvelous sentimental impact on them.

7.1.8 Style of Inquiry and Preciseness:

Muslims who are well-versed in Islamic knowledge can use the inquiring style in their lenient speech to people in the West. However, questions should be both purposeful and touching. For example, one can friendly and cordially ask his colleague, "Would you like to know how a person can relieve his sorrow very soon?" Or: "Would you like to have a general view on the concept of tolerance in Islam?"²

Just like a clever physician gives his patients adequate prescriptions; the concerned *dā'iyyah* must sincerely and gently tell his addressees about their weak points, discuss with each one of them his special worries, and tell him accurately about the best way to remove them. A *dā'iyyah* in the West must also warn his addressees against

¹ Al-Baqarah 2:189. See Ghalwash, *al-Da'wah al-Islāmiyyah*, p. 571.

² Review, for example, al-Nāzi'āt 79:18.

whatever is harmful to them.¹ At the same time, he must take extra care not to reveal personal matters of people he gets in touch with.

7.1.9 Style of Arousing People's Interest in the Reward and Frightening Them from the Punishment:

Muslims may also avail from the sentimental methodology of the Glorious Qur'ān in *da'wah* to improve their Islamic discourse in the West via using the style of arousing people's interest in the good consequences of acting rightly and warning them against the bad outcomes of doing evil.² However, it is sometimes preferred that warning is made implicitly rather than explicitly.³ Hence, *du'āh* in the West should never create despair, frustration or a sense of rejection in the heart and mind of their addressees. They should do their best to kindle the rays of hope and brightness in their audience. For instance, they should give them the good news about the great promise of Allah ﷻ that He forgives whoever repents, turns his face to his Creator and Sustainer and acts righteously.⁴

7.1.10 Style of Reminding People of Allah's Graces:

People in Western countries are proud of their rapid progression in different fields such as the scientific, technical, technological and economic ones. Without making little of their hard and constant effort, they may be reminded that without Allah's continuous help and custody, they would not have achieved any advancement. It is Allah alone who has created man, and it is Him alone who gave man the hearing, the vision and the intellect so that he could acquire knowledge and develop different skills after he had come initially to this life knowing nothing.⁵

¹ Review, for example, al-An'ām 6:122 and al-Ḥadīd 57:8-9. See Zidān, *Uṣūl al-Da'wah*, p. 473.

² For example, al-Ḥadīd 57:19, 28.

³ Just as Allah ﷻ commanded Prophets Moses and Aaron       to tell the Pharaoh: "Indeed, it has been revealed to us that the punishment will be upon whoever denies and turns away." Ṭāhā 20:48. Zidān, *Uṣūl al-Da'wah*, p. 480.

⁴ See Siddiqi, *Dawa liAllah in American Perspective*, p. 105. One of the numerous Qur'ānic texts revealing the concerned promise is al-Furqān 25:70.

⁵ Al-Naḥl 16:78.

Du'āh and enlightened Muslims in the West may invite people to ponder over the graces of Allah in the creation of their bodies. They may take the human brain as an example. It is more complex than any other known structure in the universe. It contains many billions of cells gathering and transmitting electrochemical signals. The human brain gives rise to every aspect of humanity. Man could not breathe, play, love, or remember without the brain. As the human brain is extremely sensitive and delicate, Allah has given it maximum protection. He ﷻ has saved it by the hard bone of the skull and three tough membranes called meninges. The spaces between these membranes are filled with fluid that cushions the brain and keeps it from being damaged by contact with the inside of the skull. In addition, the brain has an ingenious protective layer, called the blood-brain barrier. This barrier is made up of special, tightly bound cells that together function as a kind of semi-permeable gate throughout most of the organ. It keeps the brain environment safe and stable by preventing some toxins, pathogens, and other harmful substances from entering the brain through the bloodstream, while simultaneously allowing oxygen and vital nutrients to pass through.¹

7.1.11 Styles of Praise and Dispraise:

Praise² and dispraise³ are some other Qur'ānic methods that *du'āh* and suitably qualified Muslim speakers can follow to reinforce their sentimental Islamic discourse in the West. As far as praise is concerned, it is a way developed to let the addressee feel his dignity and high position and then to tell him of the requirements of such prestige by stating, for example, that it is not convenient to honourable people to defile themselves by sins and bad deeds.⁴ People in the West may thus simply be told, for instance, that their economic, technological and military advancement should be accompanied by spiritual and moral refinement.

¹ Zuckerman, Catherine. "The Human Brain, Explained: Learn about the Most Complex Organ in the Human Body, from Its Structure to Its Most Common Disorders," *National Geographic*, October 15, 2009, <https://www.nationalgeographic.com/science/health-and-human-body/human-body/brain>.

² For example, al-A'rāf 7:69, 74 and Hūd 11:84.

³ For example, al-Mā'ūn 107:1-3.

⁴ See 'Adawī, *Da'wat al-Rusul*, p. 28.

To cite one example from the practice of Prophet Muḥammad ﷺ, reference may be made to the occasion when he preached the tribe of ‘Abdullah saying: "O tribe of ‘Abdullah! Indeed Allah has given your father a good name i.e. then you have to give a good response to His call and believe in Him."¹ On the other hand, while using the method of dispraise; *du‘āh* and other competent persons who are mindful of bettering the Islamic discourse in the West may raise issues that seem unpleasant to many Westerners like the relativism of values and the absence of a supreme good aim for life.² However, they must not attribute any direct blame on any definite person or group.

7.1.12 Style of Insinuation:

This is an indirect way of passing on useful advice to the addressee. For example, a fasting Muslim who endures the hardship of observing Fast daily in Ramadan may humbly tell his co-worker in the West: I observe Fast because I love to worship God and I do find peace and tranquility of heart and soul in obeying my Lord. I fully expect the great rewards from Allah for my Fast. He may then add: I fear, if I disobey my Lord, the torment of the tremendous Last Day. Whoever is averted from such ■ torment on the day of Judgement has surely been granted the mercy of God and that is the obvious success.³ This is tantamount to telling the concerned co-worker: You should worship Allah out of love for Him, hope for His great rewards both in this world and in the life to come, and in order to get eternal rescue in the Hereafter.

7.1.13 Style of Integrating into the Society:

In order to have ■ positive sentimental impact upon people in the West, ■ *dā‘iyah* who is settled there must integrate into the society and let the Westerners feel that he is really one of them and his problems ■ essentially the same as theirs. He has to encourage the Western Muslim residents to be dutiful to Allah ﷻ by both worshipping

¹ Ibn Hishām, *al-Sīrah al-Nabawīyyah*, 1:424.

² See Qāṭurjī, "Ruwwād wa ‘Ulamā’ Ikhtārū al-Islām".

³ Review, for example, al-An‘ām 6:14-16.

Him and doing good¹ which includes - for example - political engagement in the legislative process to articulate their own visions and values, voting ■ well ■ all that spreads public justice and goodness.²

Muslims living in the West may likewise do their best to offer valuable services to the community at large. This will help bridging the gap between Islam and the Westerners. This may include, for instance, services to sick or incapacitated elderly people, reconciliation service to shattered husbands and wives as well as services to runaway children to rebuild their morale and confidence in life.³

Moreover, people shouldering responsibility of *da'wah* in the West should make clear that Islam recognizes the notion of the social contract between the individual citizen and the state, and emphasize the importance of respecting the contractual obligations one has entered into. They may also emphasize the fact that Islam approves the naturalness of love of one's country, or patriotism that should feed into the active commitment of Muslims residing in the West to make significant contributions as citizens.⁴

7.1.14 Style of Showing Close Attention and Friendly Care:

Since people in the West complain that religious people are only interested in their souls, but not in their personality, showing them how Muslims ■ friendly will make them emotionally ready to correct their wrong views on Islam. *Du'āh* should let the Westerners realize that Muslims do care about personalities as well as souls. Manifestations of concern about their health, their families, their school grades;

¹ Al-Hajj 22:77.

² See Suleiman, *Contextualizing Islam in Britain*, p. 13.

³ See Siddiqi, *Dawa Allah in American Perspective*, pp. 107-10.

⁴ See Suleiman, *Contextualizing Islam in Britain*, p. 13.

invitations to dinner; and small gifts are very touching in such busy impersonal world of the West.¹

Examples of simple acts that have positive sentimental influence upon people in the West include: "cards or flowers given upon the death of a loved one, an offer to go to the grocery when someone is sick, an occasional telephone call asking them how they are doing, a post card when you go on vacation, a (thinking of you) card when you are separated by long distances and time, or a smile and the words, (I don't know how to tell you how much our friendship means to me)."² To give a few examples of how such and similar acts are very fruitful and so appreciated in the West, one may recount the incident when all of the five thousand members of an American feminine foundation put on *hijāb* or veil for one full day in solidarity with American Muslim women.³ Another example is when both of the government and people of New Zealand expressed, in numerous significant ways, their tremendous support to their Muslim community after Christchurch mosque had been attacked in March 2019.

7.1.15 Style of Displaying Modesty:

Modesty (but not lowliness) is a necessary characteristic that helps the *dā'iyah* to be close to people and gain their love.⁴ Muslims who participate in *da'wah* activities in the West must not be arrogant, break off the good relationship with anybody or think that they are above them. Instead, they must mix, associate with and show their interest in all people.⁵ In addition, it is agreeable that *du'āh* in the West should do

¹ See Johnson, *Da'wah ■ Americans*, p. 8. Special concern has even to be paid here to new Muslims who, in most cases, lose their friends upon embracing Islam and meanwhile suffer the negligence of the majority of the Masjids or Islamic foundations which unfortunately address only their own Arab, Urdu or Turkish communities in their specific languages.

² Ibid., pp. 20-21.

³ Al-Wishī, *al-Khawwāf al-Islāmī*, p. 206.

⁴ Al-Hijr 15:88 and al-Shu'arā' 26:215.

⁵ See Al-'Assāl, Khalīfah Husayn. *Al-Da'wah al-Islāmiyyah Madkhal wa Ta'rīf* (al-Da'wah al-Islāmiyyah: Introduction and Definition). Cairo: Maktabat al-Imān li al-Ṭibā'ah wa al-Nashr wa al-Tawzī', 1436 AH, 2015 CE, p. 142.

people favours but they must not use them for their personal benefit.¹ Indeed, a *dā'iyyah* who belittles himself by being greedy for the transient pleasures of this world and flattering people holds no appeal for their emotions or reason.²

7.1.16 Style of Showing Forgiveness:

Despite of his duty to proclaim the truth without fearing the blame of a critic,³ a *dā'iyyah* in the West has to forgive the wrongdoer.⁴ He has to treat people like a kind father or a pitiful brother and repel evil by wisdom, goodness and love.⁵ Consequently, he will gain people's empathy and interest.⁶

7.1.17 Style of Exercising Patience:

It is necessary for *du'āh* in the West to be characterized by patience, forbearance and open-mindedness. They should be patient over whatever injuries befall them and must not be enraged by the fool⁷ or they otherwise will lose their sentimental impact upon people⁸ and, ultimately, be doing more harm than good.⁹ *Du'āh* in the West must not then be distressed at what their opponents do or say against them.¹⁰ They must advise their Western Muslim communities (especially new Muslims) to do the same. Meanwhile, *du'āh* in the West must always discuss general matters that concern all

¹ Ibid.

² See Abū Laylah, *al-Islām wa al-Ittijāhāt al-Fikriyyah al-Ḥadīthah*, p. 37.

³ Al-Mā'idah 5:55.

⁴ For example, al-Mā'idah 5:13 and al-A'rāf 7:199. It is worth mentioning that the Holy Qur'ān has never insulted Quraysh or any one of its phratries. Yet, Prophet Muhammad was proud of them, praised their great men and lauded the homeland that brought him and them all together. See Abū Laylah, *al-Islām wa al-Ittijāhāt al-Fikriyyah al-Ḥadīthah*, p. 58.

⁵ Al-Mu'minūn 23:96 and Fuṣṣilat 41:34.

⁶ See al-'Assāl, *al-Da'wah al-Islāmiyyah*, pp. 143-44.

⁷ For example Hūd 11:115, al-Nahl 16:127, Taha 20:130, Luqmān 31:17, al-Aḥqāf 46:35, Qāf 50:39, al-Tūr 52:48, 49, al-Qalam 68:48, al-Muzzammil 73:10 and al-Muddath-thir 74:1-7.

⁸ See Maḥfūz, *Hidāyat al-Murshidin*, p. 94.

⁹ See Ibn Taymiyyah, *Majmū' al-Fatāwā*, 28:136. According to *imām* Ibn Taymiyyah, a *dā'iyyah* must have true knowledge before enjoining good or forbidding evil, kindness while doing ■ and patience after it. He then elaborated that all of such three traits are necessary (for the *dā'iyyah*) at all times and cited al-Qadī Abū Ya'lā: "No one should enjoin good or forbid evil unless he understands perfectly what he enjoins ■ forbids, shows kindness in the way he enjoins or forbids and is lenient with whom he enjoins or forbids." See Ibn Taymiyyah, *Majmū' al-Fatāwā*, 28:137.

¹⁰ For example, al-An'ām 6:33 and al-Hijr 15:97-99.

people and abstain from gesturing into their own personal problems as this will lower their prestige in the eyes of people and decrease their empathy with them. They must avoid taking revenge by offending or defaming others regardless of how grave is the injustice that they have been subjected to.¹ They should remember that though the polytheists accused the Prophet Muḥammad ﷺ of being a magician, poet or mad;² schemed to take him captive, murder him or drive him away;³ and their fool screamed at him, stoned him and soiled his garment; his reaction was only: "O Allah! Forgive my people for they do not know (the truth)."⁴

¹ For example, al-A'rāf 7:60-63 and 66-69. See Abū Laylāh, *al-Islām wa al-Ittijāhāt al-Fikriyyah al-Ḥadīthah*, p. 42. It is worth mentioning that when Prophet Muḥammad sent his Companion Mu'ādh to Yemen (as ■ *dā'iyyah*), he concluded his speech with him by saying: "O Mu'ādh ibn Jabal! Treat people with good manners." Narrated by imām Mālik in his book al-Muwatta', vol. 5, p. 1327, ḥadīth no. 3350. Shaykh Muḥammad Muṣṭafā al-A'ẓamī, who scrutinized al-Muwatta', mentioned that this ḥadīth is one of *Balāghāt imām Mālik*, vol. 3, p. 462. However, imām Ibn al-Ṣalāh recorded its full chain of narrators and declared its authenticity ■ his treatise "*Waṣṣu Blāghāt al-Arba'ah fī al-Muwatta'*".

² For example, Yūnus 10:2 and al-Ṣāffāt 37:36.

³ Al-Anfāl 8:30.

⁴ Narrated by al-Bukhārī in his *Ṣaḥīḥ*, book of Prophets, vol. 4, p. 175, ḥadīth no. 3477. See Abū Laylāh, *al-Islām wa al-Ittijāhāt al-Fikriyyah al-Ḥadīthah*, p. 57. It may be noted that all or some of the convincing methodologies of the Holy Qur'ān in *da'wah* (i.e. the rational, the sensible and the sentimental ones) may sometimes be used together. This means that *du'āh* and scholarly qualified Muslims in the West may follow their sound judgement to move between the styles of wisdom, good admonition and arguing in the best way (and all subsidiary divisions falling under them as shown ■ different parts of this thesis) with the same person or audience as the situation requires. This conception is based on several Qur'ānic texts such as verses (21-24) of *sūrat al-Baqarah* (2). See Ibn Taymiyah, *al-Jawāb al-Ṣaḥīḥ*, 5:425-26.

Conclusion

In this thesis, the methodology of the Glorious Qur'ān in *da'wah* has been introduced in a manner that will help promote the Islamic discourse in the West. Both the thematic methodologies of the Glorious Qur'ān in *da'wah* i.e. the dogmatic, legislative and ethical as well as the central ones i.e. the rational, sensible and sentimental methods have been studied in order to reach transparent and practical milestones that can achieve the concerned aim. Asserting that Muslims' discourse with the Westerners must be based on wisdom, fair admonition and arguing in a way that is best; the thesis has attempted to define the manner of *da'wah* that suit people in the West and follow the styles which are compatible with the various levels of their cognizance and understanding. It has been suggested that if Muslims want their discourse in the West to be efficient, they need to ground it on a perfect knowledge of the prevailing beliefs, popular characters and current conditions of the Western people.

It is formulated as a result of this research that *da'wah* bodies in the West should present the Qur'ānic convictional precepts in a way that answers the Westerners' crucial questions about religion, God, Prophets, man, his role in life and his relationship to all other creatures and the whole universe. The study has shown how people who shoulder responsibility of *da'wah* in the West can use both intellectual proofs and Biblical texts to back up their doctrinal discourse. It presented an efficient method to discuss and refute the widespread Western allegations about Islam, and expose the prevalent Western void dogmas, without embracing any insult, showing any hostility, or reflecting the least contempt.

The study has stressed that the Qur'ānic legislative methodology does not separate between the spirit and the body. It has underlined the importance of bringing to the Westerners' knowledge that Islam connects this world to the hereafter and views the reformation of the former as a prerequisite for the attainment of the latter. Such Islamic conception has been proven via the thematic and analytical discussion of

several texts from the Glorious Qur'ān. The study has also pointed to the importance of making the Westerners aware that worship in Islam is not restricted to devotional rituals. Instead, it comprises all man's different affairs, actions and activities and keeps him - while realizing Allah's Universal Mercy - away from suffering the misery of incompatibility with the rest of other creatures which are all devoted and submissive to the Creator's Command. Via the examination of some textual proofs from the Noble Qur'ān, the study has made clear that being the main forms of pure worship; all of the pillars of Islam are meant for bringing man closer to Allah. The study emphasized the significance of informing the West about the crucial role the pillars of Islam play in refining the heart, relieving the soul, promoting the good and decent elements in man and obliterating his wicked and indecent inclinations. In addition, it has been emphasized that *du'āh* in the West should explain that no intermediary, a priest or an icon is needed for the performance or acceptance of any ritual in Islam. They should illustrate the great tendency that the Islamic devotional system shows towards facilitation and moderation.

The thesis has also attempted to find out the role of the legislative methodology of the Noble Qur'ān in promoting the Islamic discourse in the West from the social aspect. A careful study of some of the main relevant Qur'ānic texts has been made. This has reached the outcome that the Islamic discourse in the West should focus on explaining the foundations of social relations in Islam, namely; mercy, love, justice, equity, cooperation and peacefulness. Some main Islamic social values that should be introduced in the West have been listed. Hence, it has been stated that being kind and dutiful to the parents is presented four times in the Qur'ān as second in importance only to the commandment to believe in the Oneness of Allah and associate nothing to Him in worship. This applies equally to both Muslim and non-Muslim parents. On the other hand, the Great Qur'ān views bringing up and caring for children as being common responsibility of both the father and the mother. It should cover both the physical and the spiritual aspects.

Besides, it has been suggested that *du'āh* in the West should make clear that the Glorious Qur'ān considers the relationship between husbands and wives not only a

mere sexual instinct but ■ sacred bond based on love and mercy. It views the marriage relationship as the most elementary form of society and the nucleus which assures for its individual members a concordant life. Moreover, the Noble Qur'ān places an immense importance on kinship relations and regards them as a necessary step to fulfilling one's responsibilities towards the community at large. The study has affirmed that ■■ foundation ■■ which the Great Qur'ān builds the Muslim community is real feelings of mercy, love, equality and brotherhood. It suggested that people who are directly concerned with promoting the Islamic discourse in the West have to assure the Westerners that there has never been a class system in Islam. Islam has never divided people into classes of the clergy, the nobility (or the capitalist) and the common people. The variety of people's colours, tongues, races are regarded - in Islam - ■ a sign of Allah's Omnipotence and mercy, and ■ such should lead to affinity, rather than to discrimination or enmity.

According to the present research, *du'āh*, leaders of Islamic organizations and Muslims concerned with fortifying the Islamic discourse in the West have to elucidate the Islamic duty to cooperate with every seeker of benevolence and devoutness regardless of his religion, descent or language. With greater reason, they should expound that the Glorious Qur'ān commands Muslims to cooperate with all nations and communities that work for the wellbeing and prosperity of humanity irrespective of their religious, cultural or geographical differences. The study in hand then ascertained the duty of *da'wah* bodies in the West to make clear the sublime principles of international relations laid down by the Glorious Qur'ān. They are: equality, human dignity, human cooperation, tolerance, freedom, justice, fulfillment of covenants and kindness.

The research proved that moderation is one feature of the legislative methodology of the Noble Qur'ān. Westerners should be enlightened then that the Glorious Book calls to a good balance between the needs of the soul and requirements of the body, and between working for the hereafter and seeking the lawful pleasures of this world. Likely, the Great Qur'ān goes the middle way between those who raised the Prophets to the level of being Gods or sons of God and those who belied them, made accusations against them and combated them. For Muslims, all Prophets are good

examples to be followed. They are the best of all human beings and the most pure and modest amongst them. However, none of the Prophets was God or son of God.

The thesis has pointed out to the necessity of notifying the West that the Glorious Qur'ān takes a moderate state with regard to worship. It does neither ignore it entirely ■ ■ is the case with Buddhism whose teachings attend only to the ethical side, nor ask its followers to dedicate themselves entirely to devotion and give up production and other activities of life such as those who believe in monasticism.

It has been reached in this research that gradualness conforms to the innate pure nature of man who can neither follow all instructions at once nor abstain from all prohibitions in one stroke. The study suggested that *du'āh* in the West should proceed slowly with people and act wisely by doing exactly what they should do in the proper way that it should be done and at the right time. It has been stated that a *dā'iyyah* in the West must act according to a list of priorities, care for essential issues and keep not himself busy with marginal ones. He should allow new Muslims maximum flexibility, make things easy for people and lighten for them their difficulties. He may not call Muslims to change any of their behaviours so long as they are deemed legal according to any of the authentic schools of Islamic thought.

The study has pinpointed that *du'āh* and people who are closely concerned with improving the Islamic discourse in the West should affirm that Islam encourages going along with advancement and abandoning backwardness. Hence, the Noble Qur'ān commands people not only to seek knowledge but to excel in it. Righteous deeds - which are parallel to faith - are not restricted to Prayer or Fast. Rather, they can be cultivation, industry or administration. Despite of the general underdeveloped status of Muslims nowadays, history shows that earlier Muslim generations were able to establish a great civilization in a very short period of time. Not only that, but the European modern civilization is indebted to huge scholarly contributions made by Muslims. The study has given outstanding examples to the Muslim contributions in the fields of philosophy, medicine, mathematics, astronomy, geography, legislation and surgery. Western historians, scholars and writers have been cited in support of this.

So, the study has asserted that Westerners should be assured that the backwardness Muslims suffer nowadays is not in any way caused by Islam, but is a result of Muslims' disregarding of the instructions of their religion.

The thesis has revealed Muslims' need to explain to people in the West that the Qur'ānic ethics incorporate (and ■ considerably higher and more comprehensive than) all the morals known to any cultivated country or society. However, the study has focused on precepts of equality, tolerance, freedom and rejecting terrorism. It has been demonstrated that Westerners should be informed that the Qur'ānic concept of the unity of God is the basis from which the Islamic principle of the unity and equality of humankind arises. The Qur'ānic attitude is that just ■ all human beings are the servants of the peerless God, Who is the Sole Creator and Sustainer; all human beings are equal. Belonging to a single family and descending from the same father and mother i.e. Adam and Eve; all human beings - without the least discrimination - are to be respected and honoured.

The study has underlined that Muslims' discourse in the West should explain that the Glorious Qur'ān encourages different peoples, countries, tribes and communities to come to know each other, deal with one another on a foundation of equality and fellowship, respect one another, understand each other's positions, circumstances, culture, faith and civilizational peculiarities and remove the misconceptions they have regarding one another. The study has also highlighted the importance of informing people in the West that non-Muslims in the Muslim state were always equal to Muslims in terms of their rights to security, to own property, to dispose of their ■■ affairs, to refer matters to the courts for judgement etc.

Examining the Qur'ānic view on the concept of tolerance, the present study has indicated that the Glorious Book promotes the idea of human fellowship that should embrace the whole human race. The study illustrated that (al-Mumtaḥanah 60:8) enjoins Muslims to deal justly and kindly with all non-Muslims who do neither fight against them on account of religion nor drive them out of their homes. It is suggested that *du'āh* and sufficiently qualified speakers and writers who are concerned with

fortifying the Islamic discourse in the West refer to the luminous statements of some leading exegetes of the Qur'ān in this regard such as *imām* al-Qirāfī who emphasized that Muslims have to treat peaceful non-Muslims gently, help the poor, feed the hungry and clothe the needy amongst them, defend their honour in their absence, keep their money, children and all their rights and interests and remove injustice from them.¹

Moreover, the research has provided valuable insights into the Qur'ānic commandment to Prophet Muḥammad to forgive and pardon people, not to reproach them for their alienation or bad morals, not to punish them and not to give them the same bad treatment.² It has been also highlighted that those who are concerned with *da'wah* and different domains of Islamic discourse in the West should assert the Qur'ānic acknowledgment that Jews and Christians are people of revealed religion which creates a beautifying effect of an existing relationship of mercy and spiritual kinship between them and the Muslims. They should make clear the positive relevance of the Qur'ānic concept of the People of the Book to our religiously pluralist world of today. The study has also shown that relating authentic historical narrations bearing witnesses for the Muslims' tolerance with followers of other religions will contribute to the presentation of the bright image of Islam in the West.

The study in hand has confirmed the Muslims' duty to explain to the West that one of the fundamental Qur'ānic principles is "*Freedom of Religion*". From the one hand, Muslims are forbidden from forcing people to embrace Islam, from the other, scholars have agreed that any declaration of faith in Islam made under constraint is considered null and void. According to the renowned sheikh Muḥammad al-Ghazālī, religious freedom is established in more than one hundred and twenty verses of the Glorious Qur'ān. The study has analyzed some of these verses and drawn the attention that in his first constitution for Medina, Prophet Muḥammad (ﷺ) recorded that the Jews were a nation living with the Muslims and that he acknowledged their right to believe in their faith.

¹ See al-Qirāfī, *Anwār al-Burūq*, 3:15.

² Al-A'rāf 7:199.

The study has pointed up the importance of enlightening the Westerners about the historical fact that Muslims were persistently very well-known of their recognition of religious plurality. This reached the extent that the Jews fled from different parts of Europe to Andalusia and the other areas that were under the Muslim reign. Until today, in Muslim countries of both Muslim and non-Muslim population, churches are built next to mosques. Christian and Jewish wives of Muslim husbands enjoy the same rights as Muslim wives do. The study has, however, suggested that along with doing so, *du'āh* and members of Islamic foundations concerned with fortifying the Islamic discourse in the West may cite some fair Western historian, Orientalists and writers such as Sir Thomas Arnold, Thomas Carlyl and the German Sigrid Hunke who have maintained that Muslims would not propagate Islam by force.

It has furthermore been demonstrated in the present study that the mere disbelief does not demand the execution of the apostate except when he has fought against Muslims, become hostile to them or tried to spread sedition amongst them by tempting them to change their religion. As the research has investigated, another important manifestation of the Qur'ānic concept of freedom is that it allows the expression of one's opinions without any limitations, as long as it does not cause any injustice or undermine the welfare, security, and peace of the community. The study has also quoted several divine texts ascertaining that the Glorious Qur'ān acknowledges women's freedom. It has been asserted that according to the Noble Qur'ān, marital life is based on affection and clemency and husbands are enjoined to be kind to their wives. Husbands must not then curtail their wives' freedom or deprive them of their legitimate rights in life. It has been suggested that *du'āh* in the West have to confirm that if a few Muslims who cling to old customs or bad habits do not adopt these elevated attitudes to women, that is surly due to their ignorance of Islamic ordinances and misunderstanding of the clear teachings of their religion.

The study has made thematic and analytical discussion of numerous texts from the Glorious Qur'ān which assured that peace is the basis of Muslims' relations with others. Leaders and representatives of Islamic foundations and associations in the West have thus been invited to bring to the Westerners knowledge that Islam is a

peace-loving religion and that all believers are called upon to enter into peace with all its aspects and in all its forms. Muslims ■■■ not after shedding blood or accumulating worldly gains via the use of violence. Hence, those who are concerned with promoting the Islamic discourse in the West are fully expected to assure that all the battles that the Prophet Muḥammad ﷺ went into ■■■ only for defensive purposes. They only aimed at defending Muslims against the attacks of their enemies, stopping the latter from resorting to force to hinder *da'wah*, compel Muslims to change their religion, and consequently, undermine the general societal security and threaten the religious freedom of people at large.

The study has also suggested that, in their Islamic discourse in the West, *du'āh* and members of Islamic organizations have to present the fact that even ■ cases when war was inevitable, Muslims' humaneness was evident. When the Messenger of Allah would appoint any one as leader of an army or detachment, he would command him not to break his pledge, not to mutilate (the dead) bodies, not to kill the children, the worshippers in their cells, women and labourers. He ﷺ also warned that whoever kills a person having a treaty with the Muslims, will be punished severely in the hereafter. According to the present research, it is also useful to make reference to the Muslim history which shows very clearly that Islam is not compatible with any form of terrorism or aggression. The agreement that the Caliph 'Umar ibn al-Khaṭṭāb entered into with the people of Jerusalem is an outstanding example for this.

Additionally, the study has attempted to find out the way through which the rational methodology of Qur'ān in *da'wah* can be put into practice in order to promote the Islamic Discourse in the West. However, the study has focused on the intellectual discussion of some main central issues such as atheism, accidental universe, Resurrection, truthfulness of Prophet Muḥammad, religious freedom, the authenticity of the Qur'ān and polygyny. *Du'āh* in the West have been called upon to invite the atheists, when proven profitable, to use reasonable thinking which reveals that a Creator of absolute perfection, infinite might and unlimited goodness has created everything in this universe and subjected it to His unrestrained Will. By way of mental

requirement, this Sole Creator is the only True God that must be worshipped and obeyed. They have been counseled to ■■■■ the Western atheists that the universe is such a marvelously stable organization that all the harmony and balance it keeps could have not come about accidentally. The study has also suggested citing statements of some Western scientists on the refutation of the accidental universe.

The study has also attached major importance to following the Qur'ānic rational way of establishing Resurrection. The researcher has, for instance, opined that *du'āh* in Western countries can, gently and wisely, tell deniers of Resurrection that Allah ﷻ Who created the heavens and earth and did not fail in their creation, is able to give life to the dead. The thesis being dealt with has also shown how the truthfulness of Prophet Muḥammad can be proven by sound reasoning. It has been suggested that people in the West are asked: Had Prophet Muḥammad composed the Qur'ān out of legends of the former peoples, why there was in Mecca only ■■■ Qur'ān and ■■■ Muḥammad? How reasonably it could be true that Muḥammad used the Torah and Gospel to compile the Qur'ān while the latter disapproves the fundamental beliefs of Christianity such ■■ trinity, crucifixion ■■ well as redemption? Moreover, *du'āh* and Muslim scholars in the West have been advised to assure people in the West that it cannot be rationally true that Muḥammad has taken the Qur'ān from the Torah and the Gospel since both were translated into Arabic only after his death.

Besides, the study has also emphasized the importance of adopting rational ways to convince people in the West that Islam did not spread by the sword, and that people only would become Muslims by their free-will. It has been, for example, recommended that Westerners are simply told that, had Islam been spread by force and compulsion, its expansion would have stopped with the end of the Muslim conquests, which has not been the case.

The study has proposed following the same intellectual method to convince the Westerners of the authenticity of the Great Qur'ān. This can be done by stating that the Glorious Book was totally different from all forms of writing and talking that the Arabs previously knew. The Arabs, who were very well-versed in both poetry and

prose and who would wait for any chance to prove their claims of the falsity of the Qur'ān, were challenged to produce even one single chapter similar to the splendid rhetorical structure of the Glorious Qur'ān but they failed. The study has also recommended drawing the attention of the Westerners to some of the facts presented by the Qur'ān which are fully consistent with the latest findings of modern science.

As far as polygyny is concerned, the study has rationally argued that a limited polygyny is the answer to the secret unions that have been becoming so distressingly common in the West. Besides, the study has suggested that *du'āh* and people who are closely concerned with improving the Islamic discourse in the West make it very clear that Islam does not force polygyny into any one but it gives the opportunity to meet certain cases where it is necessary.

In this research, the researcher has also attempted to find out how can Muslims apply the sensible methodology of Qur'ān in *da'wah* in order to promote their Islamic Discourse in the West. The study has indicated that ■■■ of the main sensible aspects which contribute to the improvement of Muslims' discourse with people in the West is that they have to be excellent patterns for them. Such is the best way to correct the Westerners' misconceptions about Islam. It has been highlighted that Muslims in the West should be perceived as highly prestigious in order to be ■■■ influential in changing the attitudes of the Westerners towards Islam.

The thesis has asserted that Muslims living in the West must demonstrate their unity and show that Islam is ■ single harmonious brotherhood without a hierarchy. They have to maintain good connections with the native citizens and be positive members of the society. They must be sociable and courteous, visit the sick, help the poor and the weak, respect the law of the country, give a good picture of Islam and reflect its high moral standard at the places of their work, study and wherever they are.

Du'āh, Muslim key figures and foundations that shoulder responsibility of promoting the Islamic discourse in the West have been exhorted to give people good news that

Islam is not against man's worldly ambition but it grants him real happiness in this world and eternal comfort in the Hereafter. The study has also drawn the attention that the sensible methodology of the Noble Qur'ān in *da'wah* can be followed in the West via the use of the style of telling past stories provided that the *du'āh* choose stories that suit people of the West and can have positive impact on them.

It has been stated that skillful delivery of speech and clear presentation are momentous sensible ways of improving the Islamic discourse in the West. People who are concerned with *da'wah* works in Western countries have been recommended to be smooth and easy but not pretentious and haughty. Speakers have to master the language of the native Westerners and use it in the most proper manner.

Regarding new Muslims who start - step by step - to give up the unlawful sensory pleasures that they were quite attached before their conversion to Islam, the study has suggested providing them with suitable compensations and examples were given for this. Holding exhibitions which include Islamic calligraphy etc., distributing good and suitable literature/books ■ Islam, inviting high school classes, professors, women's groups, church groups, writers of religious columns in newspapers, etc., to tour Masjids and different Muslim sites, as well as using the media wisely have been also deduced from the sensible methodology of Qur'ān in *da'wah* as practical methods that can promote the Islamic discourse in the West.

In pursuit of reaching the ways through which the sentimental methodology of the Great Qur'ān can be used for promoting the Islamic discourse in the West, it has been suggested that *du'āh* explain that Islam is guidance from the Creator Himself and that the Glorious Qur'ān is a valuable divine advice given by God to humanity to invite them to all good and take them away every evil. The Glorious Book is a remedy from both psychical and societal diseases and a mercy to the worlds. It safeguards people's rights and removes injustice from them. It is a practical and universal Scripture. It takes into account the human nature and the complexities of human society. It calls people to believe in, respect and revere all the previous Prophets and True Scriptures sent by God to humanity. This is the reason why the true believers enjoy ■ continuous state of

peace of mind and spiritual comfort which helps them to cope with the burdens of life and to control their evil desires.

Bearing in mind that Allah ﷻ is indeed Kind and Merciful to all people, and Prophet Muḥammad ﷺ is only sent as a mercy to the worlds, people who are in charge of *da'wah* in the West have been invited to show great tenderness and leniency in their discourse. Taking lessons from various Qur'ānic expressions such as the phrase "their brother" that has been repeatedly used to assert the attitude of Prophets Saleh, Hud, Shu'ayb, Noah, Lot towards their peoples, the study has recommended *du'āh* and Islamic bodies and associations in the West to rest their dialogue on the basis of humane and domestic brotherhood, and to make special focus on the Qur'ānic verses which present sublime Islamic views. They have also been counseled to shake the stereotypical view of Islam as the religion of hate and violence, speak to people cheerfully and give them a feeling of security.

The study has additionally emphasized that Muslims' sentimental Islamic discourse in the West must not, by any means, involve any inflexibility, misunderstanding, or partiality to certain social traditions or a specific juristic school which obstacles *da'wah*. Rather, it must portray a strong sense of moral purity, clearness, simplification, community, and spirituality. It has been asserted that *du'āh* in the West should never create despair, frustration or a sense of rejection in the heart and mind of their addressees. They must not be arrogant, break off the good relationship with anybody or think that they are above them. Instead, they, as well as all Muslims living in the West, must mix, associate with and show their interest in all people.

Meanwhile, the study has stressed that those who shoulder responsibility of *da'wah* in the West have to forgive the wrongdoer. They have to treat people like a kind father or a pitiful brother and repel evil by wisdom, goodness and love. They must be characterized by patience, forbearance and open-mindedness.

Considering that different Prophets, as displayed in the Glorious Qur'ān, would provide their peoples with the proper advice on how to overcome their moral, social,

economic and political shortcomings; a *dā'iyyah* who resides in the West has been called upon to let the Westerners feel that he is really ■■■ of them and his problems are essentially the same as theirs. He has been invited to highlight, by word and action, that Islam approves the naturalness of love of one's country or patriotism that should lead citizens to demonstrate genuine commitment to use all legitimate means in order to make good difference.

Generally speaking, the researcher thinks that benefiting from the methodology of Qur'ān in *da'wah* for promoting the Islamic discourse in the West is expected to lead to several positive results such as:

- Acquainting the Westerners with the true shining image of Islam, and eliminating their general unfair prejudice against Muslims.
- Building bridges of real harmony, mutual respect, and close cooperation between Western Muslims and their native compatriots.
- Creating a better atmosphere where individuals, societies, and governments of both of the Western and the Muslim worlds work together for pursuing moral and physical perfection.
- Developing the Westerners' awareness that man is in the direst need to follow divine guidance and that true righteousness should spread moral excellence.
- Fostering cosmopolitan justice, global peace, common good, and real happiness of the entire humanity all over the world regardless of their race, religion, colour, or language.

However, promoting the Islamic discourse in the West is ■ huge and eminent mission that should be based on scholarship rather than assumption. The researcher therefore recommends governments, research and educational organizations in Muslim countries to cooperate together for meeting the challenges of explaining the reality of

Islam and correcting the misconceptions about it in the West. Fulfilling the duties of *da'wah* in the West is too serious to be left to individual tries. Therefore, it is recommended that, for instance, a collective intellectual effort of the prominent scholars and concerned authorized foundations in the Muslim world could be made for reaching beneficial rules, practical regulations and specific directives that can be used by people in charge of *da'wah* in the West and thus contribute to the success of *da'wah* and the improvement of the Islamic discourse there. Authentic Muslim organizations in the West may also play a role in the accomplishment of this big project bearing in mind that their accurate understanding of the Western culture, mentality, environment and peculiarities can never be overlooked. It is also recommended that venerable *da'wah* bodies in Muslim countries keep always direct contact with both their religious delegates and all other parties concerned in the West for discussing new developments. Coordinating and unifying umbrellas at all levels will also be very supportive. Governments of Muslim countries may also entrust their religious foundations with holding spiritual and cultural courses through which envoys from all disciplines can recognize fully their role in showing the good image of Islam in the Western countries they go to.

The researcher believes that the methodology of the Noble Qur'ān in *da'wah* and its role in promoting the Islamic discourse in the West is still a fertile area of research and is in need for more efforts of study. Hence, the researcher hopes that he has prepared the grounds for further studies and that other scholars would find his humble paper helpful in discovering new horizons and reaching novel findings in Qur'ānic and *da'wah* studies. Some of the areas that could be recommended for further discussions are:

- Separate and more detailed studies on each one of the rational, sentimental and sensible methodologies of Qur'ān in *da'wah* for the purpose of discovering its role in promoting *da'wah* and the Islamic discourse in the West.
- Thematic and analytic detailed studies on the methodologies of Qur'ān in *da'wah* and exploring their role in reaching general and specific mechanisms for dealing with the allegations against Islam in the West.

- Thematic and analytic detailed researches on the rational, sentimental and sensible methodologies of Qur'ān in *da'wah* aiming at establishing various qualitative patterns for explaining Islam to people of different interests and categories in the West.
- Studies on identifying the problems facing *da'wah* and the Islamic discourse in the West and finding out the feasible ways to overcome them from a Qur'ānic viewpoint.
- Studies on examining the ways of adjusting the behavioral attitudes of the Muslim communities living in the West as one of the practical styles of promoting *da'wah* and the Islamic discourse there.
- Studies ■ finding out different ways through which the Muslim communities living in the West can make significant contributions to the social, economic and political welfare of the Western world as a practical means of promoting *da'wah* and the Islamic discourse there.
- A detailed study on gradualness as ■ feature of the legislative Qur'ānic methodology and exploring its practical applications for promoting *da'wah* and the Islamic discourse in the West.
- A thematic and analytic research on *sūrat Maryam* and its role in promoting the Islamic dialogue with Western Christians.
- Detailed studies on the methodologies of the Prophets and the righteous in *da'wah* according to the Noble Qur'ān and their role in promoting the Islamic discourse in the West.

Glossary

Aḥādīth	Plural of ḥadīth (Prophetic tradition)
‘Eid al-Aḍḥā	Muslims’ Festival of the Sacrifice
‘Eid al-Fiṭr	Muslims’ Festival of Breaking the Fast
Balāghāt Imām Mālik	The aḥādīth related by imām Mālik in which he mentioned that he was obligha (informed) that the Prophet ﷺ or one of his Companions said or did so and so without mentioning the chain of narrators.
Ḥadīth Ḍa‘īf	A ḥadīth that fails to reach the status of Ḥasan 'good', due to a weakness in the chain of narration or one of the narrators
Ḥadīth Gharīb	A ḥadīth with a single narrator usually at the beginning of the chain of narration
Ḥadīth Ḥasan	A ḥadīth whose chain of narration contains a narrator with weak exactitude, but is free from eccentricity or blemish.
Ḥadīth Ḥasan Lighayrih	A ḥadīth which is ḥasan 'good' not because of its own isnād but due to its entire ways of narration
Ḥadīth Ḥasan Ṣaḥīḥ	A ḥadīth that stands at a higher level than ■ mere Ḥasan ḥadīth, but at a bit lower level than Ṣaḥīḥ ḥadīth
Ḥadīth Mawṣūl	A ḥadīth with a connected chain of narrators
Ḥadīth Munqaṭi‘	A ḥadīth with ■ missing link after the follower; the generation after the Prophet’s Companions
Ḥadīth Mursal	A ḥadīth with no Companion of the Prophet in the chain of narration
Ḥadīth Ṣaḥīḥ	A ḥadīth that has been transmitted by people known for their uprightness and exactitude; free from eccentricity and blemish.
Ḥadīth Ṣaḥīḥ Lighayrih	A Ḥasan 'good' ḥadīth whose chain of narration is fortified by another one of similar or higher degree of authenticity
Hāfiẓ	One who has committed to memory all the Ṣaḥīḥ Aḥādīth and cites it from memory when the occasion arises
Haram	The Sacred Mosque in Makkah
Ijtihād	Juristic effort to infer expert legal rulings
Isnād	Chain of narrators
Jizyah	A poll tax of any kind that was paid by the non-Muslim subjects of the Arab state which released its payers from the compulsory military service that was incumbent on their Muslim fellow-subjects
Mu‘all	A ḥadīth that appears to be sound, but thorough research reveals a disparaging factor in the chain of narrators or the text

Mu'tazilah	An Islamic sect who goes against the adherents to the Sunnah and the Muslim mainstream by claiming that those who commit major sins are in ■ state between belief and disbelief
Muḥaddith	Ḥadīth scholar
Muḥaddithīn	Ḥadīth scholars
Mujtahid	A scholar qualified to exercise juristic effort to infer expert legal rulings
Musnad	Ḥadīth compilation
Mustakhraj	Ḥadīth compilation containing additional narrations meeting the criterion of one of the ṣaḥīḥ books of ḥadīth
Ṣaḥīḥ	Authentic book of ḥadīth (or authentic ḥadīth)
Sunan	Ḥadīth compilations classified by jurisprudential themes
Tābi'ī	A follower i.e. one who belongs to the generation after the Companions of the Prophet
Tarjīḥ	Examining the various opinions of Muslim jurists on ■ certain question and evaluating them in order to determine which is most proper according to the original Islamic sources
Thiqah (plural Thiqāt)	A trustworthy narrator (narrator of ḥadīth compiled by al-Bukhārī and/or Muslim)
'Uṣūl al-Fiqh	Principles of Islamic Jurisprudence

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